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BARBOUR'S
DES SCHOTTISCHEN NATIONALDICHTERS
LEGENDENSAMMLUNG
NEBST DEN
FRAGMENTEN SEINES TROJANERKRIEGES.

ZUM ERSTEN MAL HERAUSGEGEBEN UND KRITISCH BEARBEITET

VON

C. HORSTMANN.

ERSTER BAND.

HEILBRONN,
VERLAG VON GEBR. HENNINGER.
1881.

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Über die schottische Legendensammlung und die einzige uns erhaltene Hs. derselben, Ms. Cambr. Univ. Libr. Gg II, 6, habe ich bereits in der Einleitung der »Altengl. Legenden, neue Folge« Heilbronn 1881 p. LXXXIX—CIX gehandelt; ebenda, p. 189—208, ist auch Machor (alias Mauritius) als Beispiel dieser Sammlung abgedruckt, den ich hier nicht wiederhole.

Über die Quellen dieser Sammlung trage ich Folgendes nach.

Die Hauptquelle ist die Legenda Aurea; diese ist zwar nur einmal, in Blasius V. 17, als Quelle genannt, indessen zeigt die Gleichheit der Anlage (z. B. bei Julian, wo an die verschiedenen Heiligen des Namens die Geschichte des Julianus apostata sich anschliesst), des Inhalts (so enthält Georg den erst durch die L. A. verbreiteten Drachenkampf, Mathias die Geschichte des Judas, Jacobus min. die Einlage der Zerstörung Jerusalems), der Miracula, Citate und Quellenangaben, selbst der scholastischen Distinctionen (vgl. z. B. Paul. 492—508, Joh. ev. 2—16, 103—120, 179—220, Thom. 385—432, 469—498, 559 ff., Barthol. 125—162, bes. Joh. Bapt. 633—728) und Etymologien, die Übereinstimmung selbst in den Einzelheiten des Textes, deutlich genug, dass die L. A. für die grösste Mehrzahl der Stücke als Quelle gedient hat. Zu diesen zählt auch Thadee1), sonst richtiger Thais oder Thaisis genannt, obwohl der Dichter sie nach V. 1—2 in den Vitas Patrum gefunden haben will; doch steht der Text dem der L. A. Cap. 152 näher als dem nur wenig verschiedenen, etwas kürzeren der Vitas Patrum (ed. Rosweyd; in Migne P. C. Bd. 73 p. 661), vgl. V. 40—59; die Berufung auf die V. P. erklärt sich aus der Anführung derselben Quelle im Eingang des Textes der L. A. (ut in Vitis patrum legitur).

Dennoch ist die L. A. nicht die ausschliessliche Quelle des Dichters. Ausser den in der L. A. nicht vorhandenen Stücken, den 2 Lokallegenden von Machor und Ninian, und Thecla (Quelle dieser ist die latein. Über-

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1) Thadee ist wohl schwerlich ein Schreibfehler statt Thaisis, da der Name in diesem Stücke stets so geschrieben ist und auch der Index Thadea giebt; im Reim begegnet das Wort leider nicht. Über die Form Thadee vgl. den Titel im Index des Vinc. Bell. Spec. hist.: de Thayse, alias Thayde, meretrice conversa. Die Form Thays begegnet übrigens in Magdal. V. 25.

tragung der zuerst von Grabius edirten griech. Acta, bei Galland Bibl. Patr. I, nicht der weit kürzere Text in des Vincentius Bellov. Spec. histor. XIV, Cap. 77), sind mehrere andere Legenden ganz oder grösstentheils und einzelne Abschnitte einiger Stücke nicht aus der L. A. entnommen. So die Legenden von Lucas und Barnabas (diese sind in der L. A. mehr homiletischer Art), Maria Egyptiaca, Margarete, Matthaeus (nur der Schluss V. 523 ff. ist aus der L. A.), Vincentius, Anastasia; ferner die Passio des Laurentius (von V. 148 ab) und Andreas (V. 329—832); auch Katharina setzt, trotz der sonstigen Ähnlichkeit, eine ausführlichere Quelle voraus (so fehlt in der L. A. die disputatio V. 339—484, ferner 711—32, 911—48, 639—665, der Name Curfates 836 wird in der L. A. nicht genannt). Ferner folgende Abschnitte einzelner Stücke: die Conversio Pauli (V. 509—638, nach den Acta Ap. erzählt; L. A. hat einen mehr homiletischen Text), Paulus 981—1098 (Entscheidung des Streites über die Beschneidung durch Petrus in Rom), die Narratio vom bestraften Abt in Nicol. 609—740, das Mirac. vom bewegten Pfeiler in Johan. Bapt. 755—810 (auch das Mirac. ib. 861—911, obwohl in der L. A. vorhanden, entstammt einer anderen Quelle), die Laudatio des Joh. Bapt. 145—384 nebst der Commendatio desselben 385—476; auch die homiletische Stelle in Magdalena 127—146, das Citat in Paulus 957—980. Geringere Abweichungen finden sich in vielen Stücken; ein Theil derselben ist offenbar auf die Mitbenutzung anderer Quellen zurückzuführen, z. B. Nicol. 461, 396—402, 453—68, 547 ff., Paulus 324, 697—702, 825—30, Juliana 134—152, Magd. 562—8, 327—335, Eustas u. a., andere scheinen Freiheiten des Dichters, Weiterungen und Zusätze, so wohl Alex. 349 ff., 252—3, Christoph. 189—205, 321—336, VII Slep. 332—8, 339 ff., Cosm. 21—4. Theodora und Eugenia scheinen nach dem kürzeren Texte der L. A. ganz selbständig vom Dichter ausgeführt.

Für die abweichenden Stücke, ausser Lucas, hat der Dichter ausführlichere Quellen benutzt. Einige beruhen auf den vollständigen Acta, so Andreas V. 329—832 auf der Passio s. Andreae (bei Surius V. SS. XI, 30. Nov.), Matthaeus auf den Acta in den Act. SS. Boll. 21. Sept. p. 220 ff. (der Name Beor V. 493, in den Acta Ugor genannt, lässt jedoch die Mitbenutzung des Spec. hist. v. Vinc. Bell. vermuthen), ebenso Thecla; bei Vincentius ist die directe Benutzung der Acta (in den Act. SS. Boll. 22. Jan. II p. 394) zweifelhaft, vgl. V. 193—254. Barnabas, Laurentius und Paulus 981—1098 scheinen auf jetzt verlorenen Quellen zu beruhen — eine theilweise Ähnlichkeit mit Laurentius 233 ff. zeigt Ado's Martyrolog; Margarete und Katharina weichen von den bekannten

Acta vielfach ab. Als Quellen sind ferner nachweisbar die Vitas Patrum und des Vincentius Bellovacensis Speculum historiale. Aus den V. P., einer der Hauptquellen der L. A., ist Maria Egyptiaca genommen, die sich an den Text jener (ed. Rosweyd, bei Migne P. C. 73, p. 671—690) weit enger anschliesst als an die Vita in den Act. SS. Boll. April I p. 76 oder die Version in Vinc. Bell. XV, 65 (L. A. Cap. 56 enthält nur einen bedeutend verkürzten Auszug); bei Eugenia, Pelagia, Thais, die ebenfalls in den V. B. begegnen, folgt der Dichter jedoch nicht dieser Quelle. Auf Vinc. Bell.[1] sind ohne Zweifel manche der leichteren Abweichungen zurückzuführen, so z. B. Paulus 563—7, ib. 324 der Name Maiestus, Math. 453 der Name Beor, vielleicht auch der in Nicol. 461 zu vermuthende Name Eparchus (Ms. ēp*er*tus) — doch weisen andere Stellen des Nicol., wie 453—68, auf eine andere Quelle. Lucas scheint theilweise auf den in V. B. IX, 90 aufgeführten 3 Citaten aus Hieronymus, auf die sich die Legende beschränkt[2], zu beruhen; Anastasia ist vielleicht aus V. B. und L. A. combinirt, Vincentius steht grossentheils (ausser V. 193—254) dem Texte des V. B. nahe. Sicher aber ist dieser Quelle entnommen das Miraculum vom gestraften Abt in Nicol. 609—740 und die Commendatio des Johannes Bapt. V. 385—476, sowie die Erläuterung der Grösse der Schuld des Herodes in Joh. Bapt. 535—550, welche in der L. A. fehlen. Ich lasse hier diese Stücke aus V. B. folgen.

1) Vinc. Bell. XIII Cap. 81: De priore Iterio verberato pro historia S. Nicolai cantanda: Quelle zu Nicol. V. 609—740.

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1) Das Speculum hist. enthält alle Stücke der schott. Sammlung, ausser Theodora, theilweise mit demselben oder ähnlichem Text wie die L. A. (so VII Dormientes), meist jedoch mit mehr oder minder abweichendem, den Quellen oft näherstehendem Texte; in Christopher fehlt der Theil vor der Passio, in Georg der Drachenkampf, Alexius zeigt den Einfluss anderer Quellen; die Stücke sind oft zerstückt, verschiedene Theile der Legenden finden sich an verschiedenen Orten. — Die Gesta Romanorum enthalten nur 3 Legenden: Alexis, Julian, Eustas, mit dem Text der L. A., aus welcher sie wörtlich genommen sind.

2) Die 3 Citate des V. B. über Lucas sind aus Hieron. de viris illust. und 2 aus Hieron. Prol. in ev. Lucae: in diesen finden sich die meisten Angaben der schott. Legende wieder. Vgl. aus de vir. ill.: Lucas vero medicus Antiochensis, ut ejus scripta indicant, graeci sermonis non ignarus fuit, qui sectator Pauli Ap. et omnis ejus peregrinationis comes scripsit Evangelium . . . Aliud quoque edidit volumen egregium, quod titulo Apostolicarum actionum praenotatur, cuius historia usque ad biennium Romae commorantis Pauli pervenit, i. e. usque ad quartum Neronis annum: ex quo intelligimus in eadem urbe librum esse compositum. . . . Das 1. Citat aus Prol. in ev.: Lucas Paulum secutus usque ad confessionem ejus servivit domino sine crimine; nam neque uxorem unquam habens nec filios (vgl. V. 61), 84 (!) annorum obiit in Bithynia plenus spiritu sancto (vgl. V. 67—70). Qui cum jam essent scripta evangelia per Matthaeum quidem in Judaea, per Marcum autem in Italia, sancto instigante spiritu in Achaiae partibus hoc evangelium scripsit (vgl. V. 33—40, 56, wo wohl In þe Cyte (oder Contre) of Achaia zu lesen). Das 2. Citat aus d. Prol.: Sepultus est autem Constantinopolim, ad quam urbem 20. anno Constantii Augusti ossa ejus cum reliquiis s. Andreae translata sunt (vgl. V. 71—4). — Einige Stellen Barbour's scheinen jedoch aus der L. A. entnommen, so V. 1—2, 19—24, 41 ff. Der Dichter scheint also V. B. und L. A. combinirt zu haben. Zu V. 11—14 vgl. jedoch eine Stelle aus Isidor in Lipomani V. S. II, 77: Graeco eloquio eruditus, quem plerique tradunt fuisse proselytum et Hebraeas litteras ignorasse (!).

Cum autem nova S. Nicolai historia de vita et miraculis ejus per totam pene latinitatem in ecclesiis Christi longe lateque devotissime cantaretur, in quadam ecclesia quae Crux nominatur, S. Mariae de charitate subjecta, nondum fuerat inchoata. Tandem ejusdem loci seniores ante Dominum Iterium priorem suum convenerunt, postulantes ut eis b. Nicolai responsoria cantandi licentiam daret. Qui nullatenus eorum petitionibus acquiescens respondit: omnino fore incongruum in tali negotio morem pristinum quibuslibet novitatibus immutandum. Cumque illi multis precibus atque persuasionibus eum urgerent, ille commotus in talem fertur erupisse blasphemiam: recedite fratres, nunquam enim a me licentia concedetur ut relicto pristino usu nova saecularium cantica clericorum, immo jocularia quaedam, in ecclesia, cui Deo jubente deservio, admittantur. Sicque pro sua repulsa, rubore confusi, quieverunt ultra discipuli. Superveniente autem festivitate, vespertinam synaxim ac matutinalem, non sine quadam tristitia, sicut consueverant, peregerunt. Peractis itaque vigiliis ad propria strata quiescendi gratia reversi sunt. Cumque prior se in lectulo sicut ceteri collocasset: ecce b. Nicolaus ei visibiliter terribilis apparuit ipsumque verbis severissimis increpans et per capillos a lecto abstrahens dormitorii pavimento collisit, incipiensque antiphonam »O pastor eterne« per singulas notarum doctrinas, virgis quas in manu tenebat, gravissimos ictus super dorsum patientis ingeminans per ordinem morose canendo antiphonam ad finem usque perduxit. His autem tantis flagris et tam insolita visione turbatus, clamare confusis vocibus coepit, suisque clamoribus ante se fratres adunavit; quem prostratum solo cernentes, quid viderit quidve passus fuerit requirebant. At ille utpote amens effectus nullum potuit dare responsum. Sublatus autem fratrum manibus in cellam infirmantium deportatur multisque diebus correptus languore gravissimo, custoditur. Tandem divina miseratione et b. Nicolai interventione salvatus, congregatis fratribus ait: ecce, filii carissimi, quia vobis obedire contempsi, duras pro cordis mei duritia poenas exsolvi. Amodo, quod petebatis, gratanter annuo et ad canendam historiam b. Nicolai paratissimus ero.

2) Vinc. Bell. VII, Cap. 20: De multiplici laude Johannis Bapt.: vgl. Joh. B. V. 385—475.

Sane baptista domini, sicut ex evangelica historia colligi potest, commendabilis fuit in tribus. Primo in nativitate, in qua sanctitati ejus attestantur VII miracula: primum quod angelus visibiliter apparens eum nasciturum annuntiavit, secundum quod linguam increduli ligavit, tertium quod infecundos et senes parentes fecundavit, quartum quod eum spiritus in utero sanctificavit et replevit, quintum quod salvatori nostro nondum natus exsultavit, sextum quod spiritu mater repleta Mariam Dei genitricem prophetavit, septimum quod jam natus loquelam credenti reformavit. — Item secundo mirabilis fuit ejus vita, et hoc in tribus. Primo in humilitate, quia, cum tam famosus esset ut posset putari Christus si vellet, negavit se non solum esse Christum, sed Helyam et prophetam — et hoc contra eos qui jactant se de genere, vita et scientia (vgl. V. 423—4). Item in abstinentia non solum cibi et potus et vestis, sed etiam solatii humanae societatis: quia in desertis habitabat. Unde canit Ecclesia: »Antra deserti« e. c. Item in patientia, ut contra Pharisaeos qui dicebant »daemonium habet« et fecerunt in eum quaecumque voluerunt, et tandem contra Herodem qui eum ad vocem saltatricis decollavit. — Item tertio mirabilis fuit ejus doctrina, et hoc similiter in tribus. In prophetia: quia solus inter prophetas quem praenuntiavit digito ostendit. Item in praedicatione: quia neminem palpavit, quin etiam ipsum regem sc. Herodem arguebat in facie, propter Herodiadem. Item in consiliis: prudenter enim consulebat singulis ad se venientibus secundum status in quibus erant, ut turbis, publicanis et militibus. — Propter haec tria dicitur fuisse mirabilis in vita praesenti. Quibus respondent alia tria quibus mirabilis apparebit in gloria, sc. triplex aureola: prima quia virginitatem a nativitate conservavit; secunda quia praedicator fuit; tertia quia martyr; haec tria raro simul in aliis sanctis invenimus. Unde Ecclesia canit de illo sic: »Serta ter denis« e. c. In tribus ergo apparet mirabilis in terra et in tribus in coelo. Unde et huic testimonium perhibent tres de coelo et tres de terra. De coelo pater mittens, spiritus sanctus instruens, filius commendans. Tres in terra, sc. spiritus ejus ardens et lucens, aqua baptismi, sanguis martyrii. (Der Dichter kürzt den dritten Hauptpunkt ab.)

Ferner Vinc. Bell. VII, Cap. 22: De decollatione Joh. Bapt. § 2: vgl. Joh. B. V. 535—550:

Herodes autem septem modis peccavit. Primo quia adulterium cum uxore fratris sui commisit; secundo quia correptionem non sustinuit; tertio quia diem natalis sui superbiendo celebravit; quarto quia saltatrici dedit; quinto quia inordinate juravit; sexto quia impietatem sub specie pietatis palliavit: septimo quia innocentem interfecit. —

Der Dichter hat öfter verschiedene Quellen zugleich benutzt und combinirt; wie er in den aus der L. A. genommenen Stücken einzelne Stellen aus anderen Quellen einschaltet, so hat er den nicht auf der L. A.

beruhenden Stücken Einzelnes aus der L. A. beigemischt. In Andreas und Laurentius ist der Anfang nach der L. A., die Passio nach einer anderen Quelle, die Miracula wieder nach der L. A. erzählt; in Lucas und Anastasia scheint die L. A. und Vinc. Bell. zugleich benutzt. In Matthaeus ist der Schluss (V. 523 ff.) aus der L. A., in Margareta die etymologische Einleitung, in Vincentius vielleicht die Einleitung (obwohl ziemlich abweichend) und die Citate am Schluss.

Ist nun zwar die L. A. die hauptsächliche Quelle des Dichters, so hat er diese jedoch mit der grössten Freiheit behandelt, indem er nach Belieben auswählt, auslässt und einschaltet, auch die Disposition der Legenden ändert. Ausgelassen sind die gesammten Miracula in Jacobus major (12), Bartholomaeus und Marcus, von den 8 Miraculis der Magdalena ist nur das letzte mitgetheilt (nach dem Schlusse von Martha), ferner fehlt das letzte Mir. von Andreas, das erste von Laurentius, das 1. in Nativ. Joh. Bapt. und das 2. in Decoll. Joh. Bapt.; die Translatio des h. Marcus wird nur erwähnt, nicht ausführlich erzählt wie in L. A., die der Reliquien des h. Joh. Bapt. wird nur kurz berichtet; ferner fehlen die Schlussangaben der L. A. in Thomas und Mathias, die Laudatio des h. Paulus (nur V. 1111—25 ist daraus entnommen), Bartholomaeus und Katharina, die Commendatio des h. Matthaeus (ausser der Stelle über sein Evangelium V. 523 ff.) und Laurentius (ausser der Stelle über die Privilegien seines Officiums V. 789 ff.); ausgelassen sind ferner viele der nebensächlichen Bemerkungen der L. A. (z. B. über das Loos in Mathias, über den Todestag der Apostel Petrus und Paulus), der Citate und Quellenangaben, meist auch die kritischen Bemerkungen und Einwürfe der L. A. und die dort aufgeführten abweichenden Aussagen Anderer (ein Beispiel ist noch Barthol. 305 ff.). Die etymologischen Einleitungen sind nur zum Theil beibehalten (wie in Margaret, Laurentius, Vincentius) und öfter verkürzt (wie in Johannes ev., Jacobus, Clemens); meist hat der Dichter eigene Einleitungen gebildet, z. B. über den Rang der Apostel, über die Moral der Legende, über die Kräfte der Heiligen. — In Johannes Bapt. ist statt der Einlagen der L. A. über das Ende des 2. Herodes (Antipas) und des Julianus apostata die Geschichte des 1. Herodes (Ascalonita) erzählt, und zwar nach dem Cap. 10 der L. A.: de innocentibus (§ 1, 3 und 4).

Abweichungen in der Anlage sind folgende: mit Petrus ist die Stuhlfeier, V. 67—188, nach Cap. 44 der L. A., verbunden (die Kettenfeier aber, L. A. Cap. 110, ist ausgelassen), nach der Passio Pauli die Conversio Pauli (nach den Acta Ap., nicht nach der L. A. Cap. 28) eingeschaltet, V. 479—638, darauf folgt die, in der L. A. mit der Petruslegende verbundene Geschichte Neros; Petrus und Paulus sollen offenbar eine Einheit bilden (daher die Apostrophe an Rom über die beiden Apostelfürsten V. 445—478 nach der Passio Pauli), obwohl der Dichter später (V. 887 ff.) zu Paulus allein zurückkehrt — diese Disposition ist nicht gerade vortheilhaft zu nennen. In Johannes Bapt. ist die Nativitas (L. A. Cap. 86) und Decollatio (ib. Cap. 125) zu einem Ganzen vereinigt, zwischen welche die Commendatio des h. Joh. (V. 385—476 nach Vinc. Bell.) eingeschaltet ist; nach der Decollatio und der kurzen Geschichte der Reliquien (in der L. A. ist letztere über die 4 Abschnitte des Cap. 125 vertheilt und ausführlich erzählt) folgt zunächst die Laudatio des Chrysostomus aus Cap. 125 der L. A., dann die des Ambrosius aus Cap. 86, darauf die Miracula, und zwar das letzte des Cap. 86, das in der L. A. fehlende vom bewegten Pfeiler V. 755—810, dann das 3. und 1. des Cap. 125, hierauf die Geschichte des 1. Herodes nach dem Cap. de innocentibus. Eine Einheit bilden ferner Magdalena und Martha[1]); letztere beginnt nach V. 968 der Magdalena, obwohl der Titel erst nach V. 990 mitten in einem Satze folgt; hinter Martha ist das letzte Mirac. der Magdalena aufgeführt.

Zahlreich sind die Zusätze, die der Dichter theils aus anderen Quellen geschöpft, theils selbständig gebildet hat. Die der letzteren Art sind bald ausführliche Einlagen, so besonders der Excurs über den »Willen« des Weibes mit Belegen (darunter die bekannte Erzählung von der Gemahlin Kaiser Otto's) in Eugenia, der Excurs über das Kreuzeszeichen im Anfang der Justina, der Excurs über Paulus V. 887—980 (mit einem längeren Citat aus dem 2. Corintherbrief Cap. 11 u. 12), die Apostrophe an Rom in Paul. 445—478; bald kürzere Zusätze aller Art, Erklärungen wie über den Begriff eines Stadiums Magd. 817—824, eines oxgang (jugerus) Martha 49—52, über die Bedeutung von publicanus Math. 11—12, von Proselyt Joh. B. 1065, satyrisch-humoristische Bemerkungen, die oft philosophischen Tiefblick und bedeutende Lebenskenntniss bekunden (z. B. Andr. 171—4 und Magdal. 405—8 über den »Willen« des Weibes, Alex. 265—8 u. a.), Warnungen und Ermahnungen, wie die öfter wiederkehrende Warnung vor Verzweiflung über die Sünde nach einem Citat des Gregorius (z. B. Paul. 899—904), Ausführungen von Bibelstellen (z. B. Magd. 175—80), von Reden (z. B. Clem. 733—44), Gebeten (z. B. Christoph. 321—36), Sentenzen (so vielleicht Thom. 349—360), Weiterungen wie Magd. 607 ff.

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[1]) Magd. u. Martha sind auch in Vinc. Bell., freilich in anderer Weise, verbunden oder gehen vielmehr neben einander her, IX, 92 ff.; sie werden hier eingeleitet durch folg. Worte: Haec de apostolis et eorum discipulis sufficiant; nunc de b. mulieribus Martha sc. et Maria, quae et ipsae Christi discipulae et apostolorum contubernales fuerunt, historiam ex gestis earum collectam ab initio prosequamur. Barbour begründet die Aufreihung beider nach den Aposteln und Evangelisten auf ähnliche Weise.

über die Stationen in Jerusalem, u. a. Dazu gehören auch die selbstständigen Einleitungen, die zuweilen eigene Excurse bilden, z. B. in Alexius, Placidas, Justina, die Schlussworte und Überleitungen. Ein Werk des Dichters sind endlich auch die 2 Prologe: zu den Aposteln und zu den Evangelisten. — In diesen Zusätzen tritt uns oft die Persönlichkeit des Dichters entgegen, die sich durch eine seltene Milde des Urtheils und gereifte Lebenserfahrung auszeichnet; seine Moral ist Gnade und Versöhnung, selbst den Juden verkündet er einstige Vereinigung mit der Heerde Christi (Jacob. min. 845 ff.). —

Im Einzelnen kürzt der Dichter bald ab und vereinfacht den Stil der Quelle, wie in Ninian, Thecla, Maria Egypt., bald führt er selbständig aus, wie in Theodora, Eugenia, wohl den feinsten Stücken der Sammlung — unübertrefflich ist z. B. die Schilderung des Treibens der Kupplerin in Theodora. Meistens hält er sich einfach an den Wortlaut der Quelle den er in freier, ungezwungener Weise wiedergibt. —

Was den Zweck dieser Sammlung betrifft, so scheint sie, wie die altengl. Legendensammlungen, einen religiös-kirchlichen Zweck zu haben und für den Vortrag an die Gemeinde bestimmt zu sein, obwohl der streng-kirchliche Character weit weniger hervortritt und bestimmte Anzeichen, wie z. B. Anreden an die Gemeinde, fehlen, wenn nicht die in Joh. Bapt. 211 einmal vorkommende Anrede »dere bruthir« in »dere brethir« (plur.) zu ändern ist. Doch scheinen die erklärenden, belehrenden und ermahnenden Zusätze auf das Laienpublicum, die Gemeinde, berechnet. —

Ich veröffentliche diese Sammlung nicht ohne mancherlei Bedenken. Die Hs. ist in dem eigenthümlichen schottischen Typus klein und nachlässig geschrieben und überaus schwer lesbar, so dass es eines scharfen Auges und langer Uebung bedarf, um sich hineinzulesen. Es ist mir mit vieler Mühe endlich gelungen sie ganz zu entziffern, und hoffe ich sie durchgehends richtig gelesen zu haben. Indessen würde es mir lieb sein, wenn bei den wenigen unsicheren, unlesbaren und schwierigen Stellen Fachgenossen, denen die Hs. zugänglich, diese nochmals vergleichen und ihre Ansicht äussern würden. Die Hs. ist ferner voll von Fehlern, die in der erstaunlichen Gedankenlosigkeit und Unwissenheit der Abschreiber, besonders des Hauptschreibers (ohne Zweifel eines untergeordneten, ungebildeten Klosterbruders) ihren Grund haben. Obschon ich in meinen bisherigen Editionen den möglichst engen Anschluss an die Hs. mir zur Pflicht gemacht und eine subjective Kritik vermieden habe, war das conservative Verfahren bei dieser Hs. nicht angebracht, wenn anders ich einen einigermassen correcten, fehlerfreien und lesbaren Text geben wollte — was mir denn doch geboten schien. Ich habe also da, wo die Fehler offenbar, die Correcturen zweifellos schienen, kein Bedenken getragen, die letzteren in den Text aufzunehmen, wobei ich sie als solche meist durch cursiven Druck kennzeichnete. Gewiss hätte sich die Besserung noch viel weiter ausdehnen lassen, indessen schien mir bei einer ersten Ausgabe Mässigung geboten, eine allzuweite Entfernung von der Hs. verwerflich. Das letzte Ziel der Kritik, die Herstellung des Textes in der Gestalt wie er aus des Dichters Händen hervorging, ist bei dieser Hs. nur annähernd, nie ganz zu erreichen und würde, wenn versucht, Correcturen nöthig machen, welche das für eine erste Ausgabe erlaubte Maass weit übersteigen würden; da würden viele unvollständige Verse zu completiren, Verse und Verspaare zu ergänzen, Stellen auszumerzen, Veränderungen im Grossen zu treffen sein, was alles nur eine radicale Kritik versuchen wird. Das Hauptmittel für die Verbesserung des Textes war die Vergleichung der lateinischen Quelle — ich habe daher zur Begründung der Correcturen, wie auch zur Erleichterung des Verständnisses des Dichters und zur Beurtheilung seines Verhältnisses zur Quelle, den lat. Text der L. A., soweit diese in Vergleichung kam, unter dem Texte beigefügt. Verbesserungen aus metrischen Gründen, wie etwa zur Completirung und Ebnung der Verse, habe ich nur selten gewagt — gerade hier war äusserste Behutsamkeit von nöthen; in manchen Fällen aber war die Füllung des Verses leicht durch einfache Wörtchen (z. B. gif þat st. gif, in to st. in, Setzung des Relativs) zu erreichen.

Ausser den in den »Altengl. Leg. Neue Folge« p. LXLII vermerkten Blättern fehlen in der Hs. seit einigen Jahren die foll. 134 u. 135 und die correspondirenden foll. 148 u. 149, welche in ein anderes Buch verlegt worden sind und trotz eifriger Nachsuchung bis jetzt nicht haben wiederaufgefunden werden können. Ich ergänze die Lücke nach einer vor mehreren Jahren angefertigten, mangelhaften Abschrift im Besitz H. Bradshaw's, in der jedoch die Vorderseite des fol. 149 fehlt.

Obwohl die Hs. den Namen des Dichters nicht nennt, habe ich dennoch kein Bedenken getragen, aus den in den »Altengl. Leg. Neue Folge« p. CVII aufgeführten Gründen den Namen Barbour's in den Titel aufzunehmen.

Nachträgliche Bemerkungen.

Pag. 19, V. 324: Zu Maiestus vgl. Vinc. Bell.: Longinus denique, Megistus et Accestus.

» 22, V. 564—8 vgl. V. B: In quo triduo creditur a Spiritu sancto didicisse evangelium, ut gloriatur ad Galatas (die Stelle aus Gal. aber fehlt).

» 98, V. 493 Beor heisst der Bruder der Iphigenia auch in V. B. (in den Acta Boll. Ugor).

» 122, V. 145 Bariem heisst der Zauberer in V. B.

» 130, V. 497 ergänze: (he) st. (ane), vgl. V. B. apparuit ei (in L. A. fehlt ei).

» 143, die Quelle der Maria Egypt. ist Vitas Patrum (Migne P. C. 73 p. 671 ff.), nicht die Acta in den Act. SS. Boll.

» 149, V. 589 die Correctur Inocht st. I nocht ist wohl unrichtig; l. I nocht in me? Vgl. Vit. Pat.: Considerans autem per muliebrem infirmitatem hoc mihi accedere, iterum aliis me immiscui.

» 151, V. 720 l. wohl kissit st. blissit (V. P. exosculans).

» 151, V. 731 l. sinful st. smithful (Ms. sinthful; V. P. peccatores).

» 151, V. 735 l. wohl may (= ma) st. way.

» 151, V. 749—50 l. & þus sayand a voyce hard /
As quha one far*e* *wald* one me *cry*.

» 153, V. 922 die Correctur fesche st. flesche ist richtig (V. P. pisces).

» 156, V. 1125 l. *way* st. day, 1127 l. wohl *time* st. þare, 1128 þare-(ine) st. þare. Vgl. V. P.: Iterum autem remeans ejusdem solitudinis iter quo venerat, conjunxit in monasterio eo tempore quo consueverant ii qui in eodem morabantur.

» 158, nach V. 1336 fehlen wohl keine Verse. V. P.: fecit sepulturae orationem et dicebat sibi ipsi: forsitan non complacet sanctae haec fieri. Haec eo cogitante, designata erat scriptura in terra.

» 192, Anm. l. Bradshaw st. Bradlaw.

» 227, V. 649 l. Publy (Eigenname), vgl. V. B.

» 227, über die schwierige Stelle V. 651—8 vgl. Vinc. Bell. XIV Cap. 39: Socrates in tripartita (Quelle): In Antiochia erat quidam optimus adolescentium paedagogus; cum ergo Julianus minatus fuisset omnes Christianos evertere cum rediret victor a Perside, ait Libanius sophista ad illum paedagogum quasi nos deridens: nunc, inquit, fabri filius quid putas aget? Cui ille prophetans: Creator, inquit, omnium, quem tu fabri filium nominasti, Juliano fabricat locellum sepulturae. Responsum autem daemonis de illius victoria fuit: nunc omnes aggredimur Dii, victoriae trophaea referentes circa fluvium Thiren: Horum ego dux ero belligerator Mars.

» 236, V. 461 l. wohl: þane sad þe prefet Eparchus; Eparchus ist der Name des Praefecten in Vinc. Bell.; in V. 514 (u. 468) ist aber dieser Name unmöglich einzusetzen und vielleicht (?) pretore zu lesen.

(Barbour's)
schottische Legendensammlung.

(Ms. Cambr. Univ. Libr. Gg II, 6.)

(Prolog).

Catone sais, þat suthfaste thing is
þat Idilnes giffis novrysingis
To vicis. þare-for, quha-sa wil be
Vertuise, suld Idilnes fle,
As sais »þe romance of þe rose«,
But settyng-to of ony glose,
þat thru þe vicis of ydilnes
Gret foly quhile & vantones
Syndry hartis ent*er*is withine
& gerris men*e* ofte sic thing begyne
þat þai ma no*ch*t fra thyne be bro*ch*t,
Fra þai þare-in beset þare tho*ch*t.
þar-for þe lordis suld no*ch*t (sa) wirke
þat steris landis & haly kirke,
Ʒet, quhene þai had þare thing done
þat afferis þare stat, alsone
þai suld dresse þare deuocione
In prayer*e* & in oracione
Or thing*is* þat þare hart my*ch*t ster*e*
Tyl wyne hewine, tyl þai ar*e* her*e*.
& þe next way þare-to, I trew,
Is for to red or*e* here now
Storysse of ser*e* haly men*e*,
þat to pleſs god vs ma kene,
þat as merrour*e* ar *vs* to,
To kene ws how we suld do.
þa*re*-for*e* in lytil space here
I wryt þe lyf of sanct*is* ser*e*,
How þat men*e* ma ensample ta
For to serwe god, as did þai, —
& quha-sa wil no*ch*t, sal haf bla*me*,
Quhe*ne* he sal cume til his lang ha*me*. —
þar-for, sene I ma no*ch*t wirk
As mynister*e* of haly kirke
For*e* gret eld & febilnes,
Ʒet, for til eschew ydilnes,
I hafe translatit symply
Sume part, as I fand in story,
Of Mary & hir sone Jh*es*u,
þat as I tre(w) is notyt now
In syndry plac*is* in wryt,
To ger*e* deuot me*ne* think o*ne* It:
Hou our*e* lady consawit ves
& of hir birth þe blissitnes,
& of dedis of hir barned
& hou scho ca*ne* hir-selwy*ne* led,
Demaynand hir*e* in althing ewine,
Til scho consawit god*is* son*e* of hewyne
Thru steryng of þe haly gest,
Scho beand altyme v*er*gine chaste;
& hou þat Crist ves of hire borne fol. 1 b.
To ransone ma*n*kynd þat ves lorne,
& hou scho fost*er*yt hyme & fed,
& hou in Egipe syne hyme led,
& hou, quhe*ne* ded ves Herrod fel,
Scho (come) agane til Israel;
& forthir of þis story syne,
Til he of water*e* mad þe wyne.
Syne tuk I one hand to tret
Forthir*e* & of þe ewangel speke,

Fol. 1 ist von anderer Hand geschrieben als die Hauptmasse des Ms. 9) Ms. ent^{s}is = ent*r*is oder ent*er*is. 10) Ms. meñ. 11) Ms. no^{t} = no*ch*t. 13) Ms. þo oder þe? sa fehlt im Ms. 25) Ms. is st. vs. 29) Ms. mē = me*ne*. 31) Ms. blā = bla*me*. 40) Ms. þat as I tre it. 43 ff.) Der Dichter dichtete also vor der Legendensammlung ein Leben Maria's und Jesu, eine Art Temporale. 56) come fehlt.

Makand þar*e* su*me* mencione
Richt to Crist*is* ascencione,
Tretand þar-eftir*e* be lele witnes
Hou þat Criste rase in to þat flesch
þat he had tane of our*e* lady
& how til hel he vent in hy,
& of þe m*er*walis he vroc*h*t þar*e*
& hou he broc*h*t vs fra þe car*e*;
& hou þat Longius, þe knyc*h*t,
þat of his ene had tynt þe syc*h*t
& mad ȝet þare in Crist*is* syd
A slope, þat ves bath lang & vyd,
V*ith* ane scharpe sper*e* a-po*ne* þe rud,
Bot, quhe*ne* til his hand ra*ne* þe blud
& v*ith* þat hand (he) twechit his he,
Thru grace of god he ca*ne* se,
& syne of god sic grace he had
þat for hyme he ves m*ar*tyr*e* mad.
& of his modir*e* syne sad I
Sume thing, þo It be rudly:
Hou scho demanyt hir flesche,
Til saule & body to-gydir ves;
Syne mad I furth su*me* me*n*cione
Of Criste & his compassione
þat scho in til hir*e* hart had hyd,
Quhe*ne* scho saw hou þe Jouys ded
V*ith* hyme þat scho of body bar*e*,
þe quhilk þat scho saw pynit þar*e*;
Syne mad I furth mencione
Of hir ded & hir assumpcione,
& hou þat Crist in hewine but wene
His modir cronyt & mad quene.
Syne of ferlyis þat war wroc*h*t
Be hir in erd, lefit I noc*h*t
Til I haf mad þai*me* redy
In novm*er* sex & sexty.
& ȝet vald I, & I myc*h*t,
Na var eld & falt of syc*h*t,
Of þe twelf appostol*is* spek now
þat var ryc*h*t der*e* one-til Jh*esu*
& war v*ith* hyme as chosine knyc*h*tt*is*,
S*er*uand hyme bath day & nycht*is*,
For he had þame infla*m*myt swa
þat na*ne* of þai*me* vald p*ar*t hy*me* fra.
For his luf to de þai ne roc*h*t,
Na ȝet of varldly thing*is* thoc*h*t
Til þat he ves vith þai*me* in lyfe.
& quhe*ne* he ded ves, alß swyth . . . . .
(Zwischen fol. 1 u. 2 ist eine Lücke).
. . . .
. . . .
In to þe nycht as candil clere, fol. 2.
And as salt sesõnis aƚƚ,
þe hartiß at oñe Crist will cale.
And has god gaff þame sic mycht
At þai had haile poware and slyc*h*t
To confownde þe fend, our fa,
Quhen*e* he co*n*uertit ony of þai;
ffor þai raisit dede men*e* to lyff,
And þai þat tynt had wittis fyffe
þai restoryt þamẽ allswa
Fra schenschepe of oure felone fay;
As to deff men*e* gyfand herynge,
And to blynd men*e* als scharpe seynge,
And spek till oþ*ir* at war dum,
Handis and fet tiƚƚ oþire sum,
And of all sekneß and of all bale
In nãme of Jh*es*u þai mad haile:
As he had hecht before þare-to
þat haß he did sa sulde þai do.
And god, at is of mekill mycht,
Of þis warld callit þamẽ þe lichte,
And sad þame alswa: quhen*e* at he
Suld sit in sege of maieste,
þai twelf suld set w*ith* hym-self
And of Israel demande þe k(i)nrik*is* XII;
Ant ȝet oure þat he þamẽ gafe
Playne powar*e* our*e* þe laffe
To bynd and loiß, as þame thocht,
Al syne to þame to schryfte ware brocht.—
And disciplis ȝet had he may
Forowtin þir sewinty and twa,
þat ware w*ith* hym in gret distreß,
In þis warld till at he weß,

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61) l. þareof? 62) l. passione st. ascensione? 75) he fehlt. 82) till = while. demanyt ill-treated, tormented. 84) & ist zu tilgen? 99) Ms. apostol̄. 102) Ms. ßuand. 104) Ms. inflãmyt. 108) Nach fol. 1, welches mit V. 108 schliesst, ist eine Lücke von ganz unbestimmbarer Ausdehnung; fol. 2—7b sind von einer zweiten Hand geschrieben. 112) has st. als. 115) l. peruertit. 118) þamẽ wol = þa*i*me. 126) þare st. þame? 134) oure = over. 138) disciplis = discip*u*lis. 163) ascensionẽ = ascensio*u*ne.

And eftyre scalit ware wyd-quhare
To wyne þe folk to Cristis lare,
And for þare trawel syne can*e* win*e*
þe bliß of hewin*e* þat þai are In*e* —
And þis weß a swet company. —
Bot to þe apostulis now will I,
In ordour set, as I find it
Comprehendit in haly wryt,
And heire I will þare namyß schaw:
Sanct Petir first and syne Androw,
James þe mare and John*e* alswa —
Blesit be þai breþir twa! —
Philip syne and Bertholomow,
Next þame Thomas and Mathow,
James þe leß and Tadee wi*th*all,
His broþ*ir*, at we Juda call,
And Symon*e* of Cananee,
Syne Judas Skarioth — bot he
Deit; and quhen*e* he wes dede,
Mathias wes chosin in his stede.
Sum part be eleccion*e*
Efter Cristis ascensionê
Apostil syne chesit Paule,
To helpe and succour mony sawle.
Bot thowcht god chesit Androw firste
To be ane apostill, as hym leste,
At Petir firste I wald begyne
And sa furtht to my*ne* purpoß win*e*,
For Petir p*ri*nce wes of þame all
At apostulis now we call. —

I. S. Petrus.

PEteR of »petra« may be tane,
In latine leid þat is a stanê:
For men*e* may a stane neuir bow;
Richt swa þis Petir fra Jh*es*u
Vald neuir bow for aduersite
Na for na parele þat mycht be,
Bot as ane stane wes Petir ay.
For-þi can*e* Criste apone hym lay
þe fu*n*dament of haly kirk,
Quhar-throw sa wyſly he can*e* wirk,
And sad til hyme þis wourd but were
þat ferly now i*s* grete to here:
»þu art Petir, at is oure stane
To byg my*ne* wark one haff I tane«;
And sad til hym with swet stewin*e*:
»To þe I gyff þe keys of hewyne;
To bind and louß quhowm-eu*ir* þu will
Plane poware is gewin þe þare-till«.
Alswa Crist thaucht hym his schepe
In his ȝemschele for to kepe.
And þis Petir a-beove þe lafe
A stannand luf to Criste can hafe:
For, had he wittin*e*, as þe buk sais,
Quhat he was suld Criste betraise,
Vith his techt he wald haf refyn*e* sone;
For-þi Criste has wisly done,
þat opinly wald nŏcht discouere
Till his discipulis þat tratoure.
With oþ*er*is alse in þe se rouande,
Quhen þai saw Criste one þe dry lande,
He bad nocht, bot hym nakyt swith
And of þe bate he lape belyfe
And as one dry land ȝed one se —
Sic ardent luf till hym had he.
And Criste hym luffit sa tend*ir*ly
þat he hym tuk to be hym by
In his transfiguracion*e*
And in his resurreccione.
And Petir broucht to Cristis fay
Thre thowsand men*e* on*e* witsonday,
And he resuscit Thabitane
And alß he heilyt Anya*ne*,
And sindry oþir at war leile
Throw his schadow gat helpe and heile.

I. Vgl. Legenda Aurea (ed. Grässe) de s. Petro ap. Cap. 89; eingeschaltet ist: de cathedra s. Petri. 1—20 anders L. A., welche eine etymologische Einleitung über die 3 Namen Petri voranschickt und Petrus anders deutet. 2) stanê = sta*i*ne? 12) Ms. it st. is. 13) l. and oure þis stane; 14) wark st. kirk. l. haf I vndirtane. 21—5) L. A.: P. ap. inter ceteros et super ceteros apostolos majoris fervoris exstitit: nam et scire domini proditorem voluit, quia, ut dicit Augustinus, si eum scivisset, dentibus discerpsisset. 25) Ms. techt st. tetht. Ms refine oder reſine? hym fehlt. 26) Ms. wiſtly. 42) L. A. Aeneam paralyticum curavit.

And als of Herrod presowne
þe angel brocħt hym but ransone.
And fra þat his master wes dede,
His lyf in penance he cane leide;
Bred and water wes his fude, fol. 3
Na clathis he had at ware gude
Bot kirtil and clok, but mare.
And in his bosum ay he bare
A sudare, to wepe his Ene:
For ay he grate, quhen*e* h(e) cuth mene
Of his master swet spekine,
His teching and his fosteringe.
And ilkane ny*ch*t as day cane daw,
As he my*ch*t heyre þe cok craw,
þane wald he think quhow lethirly
þat he is master cuth deny.
And Clem*en*t sais at Pet*er*is wyfe
For Cristis sak losit þe lyff,
And quhen*e* men*e* lede hyre to þe stede
Quhar schow suld be put to dede,
Petir wes fane and bad hir trew
Fermly euir in Criste Jhesu. —

(De Cathedra s. Petri.)

Qwhene þe app*osto*lis scalyt ware
In þe warld oure-all wyd-quhare,
Jh*esus*, þare mast*er*, worde to preche
To quham þat myster had, and teche,
Til Antioch sanct Petir firste
Com, for þare feile he wiste
þat had no*ch*t hard of Crist*is* layre,
Bot erare in poynte war to forfare.
Quharfor to þame of þat cite
Cristis lare techit he,
And sew sa goddis sede þane,
At he to Criste mony wane.
To Theophill quhen*e* þis wes talde
At had þe cite in*e* to walde,
He askit Petir quhar*e*-for he
Subuertit m*en*e of þat cuntre.
He sad: he subuertit nocht,
Bot to Crist*is* fay he þame brouchte.
þane gert he ratħ sanct Petire bynde
And in harde presone hym thrynde,
And but mct hild hym in þat halde,
Till nere for hu*n*gyre þe gaste he ȝalde.
þane lyftyt he his Eñe to hewin*e*
And one Crist callyt w*ith* petowiß stewyne,
And sad: »merciful Criste Jh*esu*,
In þis disese helpe (me) now!«
þane Criste to hym sad: »hawe no drede!
I sall helpe þe in þis nede;
For sownê sall cum ane to þe heyre
þat sall þe helpe in þis mystere«.
With þat sanct Paule com*e* to þe place
Ande hard quhow Petir presonyt weß.
þane to þe prince sa spak he þane,
þat, quhare Petire wes, he wane:
And fande in poynte hym*e* to forfare.
He fel on*e* hym, gretande ful sare,
And sad: »Petir, my Joy, my blyß,
þat þe halfe of my*ne* sawle is,
Recouir þi strinth and speke w*ith* me!«
And quhen*e* Petir can*e* hym se,
He knew hym weille and gret faste,
Bot he na my*ch*t spek; bot at þe laste
Paul in his mowth sic fud has done,
þat sum my*ch*t recou*er*it he sone.
þan kissit þai o*þir* sa*m*myne,
Gretand faste w*ith* gastly ga*m*myne.
To Theophill sanct Paule askyt þane
Quhy þ*at* he þat wrechit mane
Held swa in presone, Ricħt has he
Had beñe a man*e* of Iniquite;
»For men*e* sais he heily*s* sek men*e*
And quyknyse dede«. Theophill þane
Sad: »sen*e* sik a man*e* is he,
Of presone þan*e* suld he mak hy*me* fre«.
Paule sais: »nay, bot he dois now
As ere did is mastere Jh*esu*,
þat of þe croise wald no*ch*t tañe be
Bot deid þare of his will fre.
And sa þis Petir, here I say,
Hym-selfe will no*ch*t helpe be ony way,
Bot, as men*e* sais, has no-kin dowt

47—51) Nach L. A. sagt Petrus von sich selbst in libro Clementis: panis solus est mihi cum olivis et raro cum oleribus in usu est. 51) L. A. tunica cum pallio. 53) L. A. in sinu semper sudarium portabat. 55) l. masteris? 59) Ms. letherly? 66) L. A. post eam clamavit Memento domini. 67—188) Vgl. L. A. de cathedra s. Petri Cap. 44. 81) L. A. qua ratione populum meum subvertis? 86) l. thrynge. 87) Ms. in þat haw halde. 88) Ms. neuir st. nere. 99) Über d. Art seiner Einführung s. L. A. 105) Ms. þi od. þe? 117) Ms. heilyt.

To thole for Criste as vnd*ir*lowte«.
þan*e* sais Theophill: »gyf it sa be
Of þe pure man*e* as þu sais me,
Ger my*ne* sowne be his prayere
Ryse, at is deit gañe fowre ʒere:
And I sall gyf gud leif hym*e* till
To pase frely at his awne will.«
þan*e* Paule to þe presone can*e* halde
And all þis taile to Petire tawlde.
Q*uod* Petir: »gret is þe askine,
Bot to god it is esy thinge.«
þan*e* browcht þai furth þ*at* wrechit man*e*
And broucht hym*e* to þe grawe Ri*ch*t þane.
þan Petir to god prayere mad:
And he þat ded wese rase but bade.
Teophill and þe pepill all
þat þis has señe, gret and smale,
And mony o*þir* of þat towne
þat herde þis resurreccion*e*,
Trowit in god; and but abade
A gret kirk þare þai made,
In þe myddis and bwt mare late
Añe cheare mad and þar-in sete
Sanct Petir, for gret di*n*gnite,
Quhen*e* men*e* my*ch*t hym here and se.
And þare he dwelt sewine ʒere,
And wan*e* to Cryst fell folk*is* seyre. —
Bot ʒet, or he þe honowre tuk
In Antioche, as sais þe buke,
þe felo*n*ne folk of þat sam*m*yn*e* towne
On*e* his hewid schufe hym*e* a crowne,
Of Jh*es*u Criste in dispyte fol. 4
Quhowme he prechyt w*ith* delyte.
Bot eft*ir*wart he ordanyt swa:
At all clerkis sic crownis suld ta,
In takny*ne* at þai suld be
Seruand to god in þare degre.
Sa it þ*at* wes don*e* hym for dispyte,
Is honour*e* now and gret meryt. —
þan went he to Rome bot ony lete
And þare in bischope sege wes set,
And þar wes fullely fyften*e* ʒere,
Prechand till all at wald hym here.
And of þis tale quha here will
For-thi quhow befel hym*e* till,
Of Creme*n*t in þe story
He sall find it opynly
In to þe tende chapitere,
For-owt sekine fere or nere. —
þis he held preuilege thre:
Ane, of þe app*osto*lis p*ri*nce wes he,
And to þis wes a*n*next ane,
At he þe keys of hewine had tane;
And luffit Criste mar Increly
þan þe laf did, Richt fastly;
In vertu alß he had mar grace
þan ony at with C*ri*st þan wes:
And þat suld men*e* richt wel ken*e*,
For his vmbre heilyt sekmen*e*,
As men*e* may preiff furth bringe
Be þe Ewa*n*gelis in witnesinge. —

Apone a tyme it sa befell:
Of discipulis, w*ith* hy*me* can*e* dwell,
He send twa, at worthy ware,
Twenty Jornais fer and mare,
To prech in a c*er*tane stede.
Bot in þe way þe tane wes dede;
And þe to*þir* agane alsone
To Petir com*e* and tald but howne
How his falow be þe way
Ves dede and þare vndolline lay.
þan Petir his staff has hy*me* taucht
And bad hym*e* w*ith* all his mawcht
Lay it on*e* his falow sowne.
þan, as he sad hym, he has downe:
And he þat fourty dais lay dede
Ves sa resuscit in þat stede. —

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132) at = þat. L. A. dic ergo ei ut filium meum jam per quattuordecim annos mortuum resuscitet; l. also fowrtene. 137) L. A. rem grandem Paule promisisti. þe st. þi? 149) L. A. in cuius medio excelsam cathedram collocaverunt et Petrum, ut ab omnibus videri et audiri posset, exaltaverunt. l. and in þe myddis. 152) quhen*e* unde. 155—166 folgen in der L. A. später. 169) L. A. in romana cathedra sedit XXV annis. 171—6 nicht in L. A. 177 ff.) vgl. L. A.: quoniam s. Petrus ab aliis apostolis in tribus fuit privilegiatus: propter quae tria privilegia ecclesia ter in anno eum honorat. Fuit enim prae ceteris dignior in auctoritate, quoniam princeps apostolorum exstitit et claves regni coelorum accepit, ferventior in amore, cum majore enim fervore Christum dilexit quam ceteri . ., et efficacior in virtute, nam ad umbram Petri, ut legitur in Actibus, sanabantur infirmi. 189 ff.) s. L. A. de s. Petro, Cap. 89. 198) Ms. vndalline oder vndowine? l. vndolvine?

In J*erus*alem þat tyme dwelte
A man*e* (þat) w*ith* Inchantme*n*t delte,
þat Symon Magus had to namê
And be his crafte did fele me*n*e schame,
And hym*e* callit »suthfastnese«
And hecht to foulis neu*ir*-þe-lese
þat, quha to hym*e* ferm̄e treutht gafe,
He suld euire luf our*e* þe lafe:
For, quhat he walde, he mycht do
Bot let of ony man*e* þar-to.
In Clement*is* buke writtin*e* is
þat Symon*e* Magus quhil said þis:
»As god sal all meñe honoure me
And (I) with lyk honour honourit be
And be of micht to do my*ne* will.
And quhen*e* my*ne* mod*ir* sad me till,
þat Rachael hicht, I suld ga
To scher*e* hire corne w*ith* o*þir* ma,
And did as my*ne* mod*ir* saide:
In þe corn*e* (I) my*ne* howk don*e* lade
And bad it do þat do sulde I:
þan*e* vp it Raß deliu*er*ly
And be it-self mare corn*e* schare
þan*e* ony did at weß þare.«
Als writtis sanct Ambroß,
Of hym-self as he mad sic lose:
»I ame, he sade, goddis awne wourde
And I am his preciouß hurde,
I am fare and almychty,
And haly Israel am I,
And I am goddis saule, he sade« —
Sic loiß on*e* hym*e*-self he laide.
And serpens als of braß he made
Sterand as þai lyf had hade,
And ymag*is* alß of braß and stanê
þat semyt to laucht all e-lanê,
And, as semyt, gert hundis singe —
Sa cuth he deile with trufinge.
Ʒet ȝarnyt he, as Lyn*us* sais,
Vith Petir to disput nedwaise
And als, at he ware god, to schaw;
þan*e*, þat to ger þe pupill knaw,
He ordanyt c*er*tane day and place.
þan*e* þar quhen*e* Petir cu*m*yn*e* wase,
He sad on*e* hicht, þat all my*ch*t heyre:
»Pece be till ȝow, my*ne* bre*þir* dere,
þat luffis peß in worde and dede!«
þan Symon*e* sad: »we hawe no nede
Of þi pece; bot, gyf þat pece be
And co*n*corde, to fynd veryte
In to na thing may be profyte.
For thefis amang þame pece p*ar*fyte
Vill have; for-þi na pece in-call,
Bot batell erare and striff w*ith*-all:
For, quhen*e* twa fechtis, pece sal be
Quhen*e* we þe tane vincust se.«
þan said Petir: »quhy dredis þu
For to her me of pece spek now?
For of syn*e* ay batal risise,
And pece is ay quhar*e* na syne is,
And In disputing suthtfastnes
And to wirk it is richysnese.«
þan sad Symon*e*: »lat vs þis be!
And opynly I sall schaw þe fol. 5
þe micht of my*ne* dewine poware
And gere men*e* mak to me prayere;
For I am þe firste wertow,
And in þe ayre als ma I now
Fle, quhen*e* I will, and treis mak
And brede of harde stanis bake
And in þe fyre be but hurting
And do weile mare at my lyking.«
þan Petir sa agayne hy*me* wroc*h*t,
At all sic spech he mad *to* nocht
And all his sorcery vnhyde.
Quehen*e* Symon*e* saw he sa dide,

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205) Hier beginnt die eigentliche Passio. 206) þat fehlt im Ms. 209) L. A. qui se primam veritatem dicebat. 211) Ms. treutht. 217 ff.) L. A. adorabor ut Deus publice, divinis donabor honoribus et, quidquid voluero, facere potero. Aliquando cum mater mea Rachel e. c. 221) Ms. said st. hight. 224) I fehlt im Ms. 229) L. A. Addiditque, secundum quod dicit Hieronymus: ego sum sermo Dei, ego speciosus, ego paraclitus, ego omnia Dei. 230) Ms. as st. at oder als. 239) ymagis statuas. 240) laucht laugh. 241) L. A. et canes cantare. Ms. hedis st. hundis. 242) trufinge v. truff (isl. truffa) to deceive. 244) Ms. redwaise? 252 ff.) L. B.: Nos tua pace non opus habemus, si enim pax sit et concordia, ad inveniendam veritatem nihil proficere poterimus. Habent enim intra se pacem latrones, propter quod noli invocare pacem sed pugnam: duobus enim dimicantibus tunc erit pax cum alter fuerit superatus. 252) Ms. mede st. nede. 257) Ms. pete. it call st. in-call. 265—6) L. A. in disputationibus veritas, in operibus justitia invenitur. 270) L. A. ut repente adores me. 271) L. A. prima virtus. 278) Ms. of st. to. 279) Ms. vnd*ir* hyde; L. A. detegebat.

Na þat he myc*h*t mak na resistence
Agan*e* Petir no nan*e* defence:
For dowt his craft vnhid suld be,
He kest his bukis in þe se,
And went to Rome, þ*at* he myc*h*t þare
As god be honorit ford*ir*-mare.
þar-of quhen*e* Petir wit*er*ing hade,
He folowit on*e* but mar abade,
Agan*e* þat Terane for to stryfe.
And sowne he can*e* at Rome arife
Of goddis grace haile and fere,
Of Claudij þe firde ȝere,
And fyveten*e* ȝere þar dwelling made.
And of þa*m*e, he with hym*e* hade
To helpe hym*e*, — Lyne and Clet war þai,
Of þame mad he biscopis twa:
þe tane of þame in þe Cite,
And þe toþ*ir* withowt to be.
And John*e* Bēleth in his buk sais:
þat sanct Petir in þa daise
Full besyly wes prechand þan*e*
And mony thowsand to C*r*iste wane,
And mony bath seke and sare
He helyt, to þat he was þare;
And chastite ay oure althinge
He p*r*isit euir in his prechinge.
Sa þat fra Agrippe,
þat prefet was of þat Cite,
Fowre co*n*cubynis he drew away
And gerte þame trew in C*r*isti*s* lay
And refuse þe ent*re*metinge
Forthir till have with Agrippy*ne*.
þar-for þe prefet in gret Ire
Enfla*m*myt agānis hym as fyre,
Socht Ithandly occasione
To bring hym*e* to confusione.
SIn*e* eftir can*e* Crist appere
To Petir, at wes in sic were,
And said: »Symo*ne* and Nero ay
Ar full pe*n*syve how þai may
Confownd þe; bot drede na deile,
For I sal helpe þe wondire veill,
And Paule, my*ne* seruand, I sal sende
To confourt þe and till amende;
To-morne at next but delay.
He sal cum, I to þe say.«
þane Petir west be þis but were,
As Linus sais, his dede wes nere;
Amang all, quhar*e* he can*e* stande,
He ha*s* tane Clem*en*t be þe hande
And mad hym byschope, for þat he
Ves worth to haf sic degre,
In sic catheder he gerte hym*e* sit,
Agānis his will, for his gret wit.
Cristis hecht for to fulfill,
þan*e* Paul to Rome com Pet*ir* till;
And prechit C*r*istis law but dowte
To paganis Richt fell and stowte.
Nero þat tyme for fyn*e* foly
þis Symo*ne* luffit sa tend*ir*ly,
Wenand of lyf and heile þ*at* he
Had cure, of hym*e* and þat Citte.
On a day, as sais Leo,
Quhen*e* Symon stud befor Nero:
To dissawe hym in his weni*n*g,
He mad in his face oft cha*n*ginge:
For he wald sudanly appere
A Richt auldman*e* as he ware,
And eftir sonê appere wald he
A fare ȝou*n*g ma*ne* þan to be.
Quhen*e* Nero þis had sene,
He wend goddis son*e* he had bene.
And, as Leo Recordis vs,
Symo*ne* þan*e* sad to Nero þis:
»Vorthiest Emp*r*iour! at þu
May knaw be pruf Ric*h*t weil now
Me suthfast*is* goddis son*e* to be,
Ger ane of þi men*e* now hed me:
And I sal ryse þe thrid day,
To ger þe wit I suth say.«
þan Nero bad a ma*ne* suld ga
And strik Sy*mon*is nek in-twa.
And he went on*e* but abade
And wend þat he hym hedid hade,
þis Symo*ne*, — bot a ram*e* it wes

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285) Ms. pyne st. Rome. L. A. Romam perrexit. 293) L. A. et ibi XXV annis sedit. 294) L. A.: et duos episcopos Linum et Cletum sibi coadjutores, ut ait Johannes Beleth, unum extra muros urbis, alium intra ordinavit. 299) And st. as? 300) þat st. and? 304) to = till quhile. 308) Ms. prefec st. prefet. 320—1) L. A. contra te cogitant. 330) Ms. had st. has. 333) sic st. his? 337) prechit Plur. 355) Ms. emp'our = emp*r*iour. 357) Ms. suthfast*is*. 358) hed = behead.

þat he slew in his lyknese:
Sa be sorcery blynd wes he.
And Symon*e* ȝed his gettis fre,
And sa þat Rame throw gylry hyde
þat nane west quhat it betyde;
Bot þe blud lay dais thre
Quhar*e* þai wend hedit was he.
To Nero þan þe thrid*e* day
He present hym and can*e* say:
»Ger wipe my*ne* blud of ȝon*e* stede
Quhar*e* I for þe gert it be schede!
For, lo, as I vnhevdyt wes,
To ger þe knaw suthfastnese, fol. 6
þe thrid day, as I sad to þe,
I am Resine, as þ^{u} ma se.«
And quhen*e* Nero þus ferly
Saw, he fel in extcsy
And trowit wele þ*at* he wes þan*e*
Verray goddis son*e* and man*e*.
Eft*ir* þus in quhat place
Quhar*e*-euir Nero fundy*ne* wes,
þis Symo*ne* throw þis sorcery
Apere til hy*me* wald bodely
And spek w*ith* hym*e*, bot neu*ir*-þe-leß
þe fals fend in his liknese
Vith þe pupill wald spek þ*ar*owte:
Say þat al wend but ony dowte
Goddis son*e* þat he had ben*e*,
His cou*er*it falshed þat had sene.
ȜEt Petir and Paul neuir-þe-leß,
As Leo pape beris witnese,
Com befor Nero and vndide
Al þe falshed þat Symo*ne* dyde;
And als sad Petir forthirmare:
»Richt as in Cr*is*t twa substance ar*e*:
Of god and man*e* þat is to say,
Sa in þis Symon*e* dwellis ay;
Twa substance: þat is to wyt
Of devel and man*e*, to-gydd*ir* knete.«
Þan, as Leo and Marcellus
In þar bukis tellis vs,
Symon*e* sad to Nero þare:
»I will thole Petir nomare,
Bot I sall ger my*ne* angelis tak
Of hym reue*n*geance son*e* and wrak.«
þan sad Petir: »I dred ry*ch*t small
þine angelis.« »Bot I dred me all,
Sad Nero; has þ^{u} na drede
Of hym at schawis his godhede
In worde and wark sa verraly?«
þan Petir answerit hym in hy:
»Gyf þat god had in*e* hym*e* bene,
Quhat I think to me he men*e*
Or ellis quhat it is I do!
And I sal firste tell it þe to,
Sa þu ma wit quhed*ir* he
A lele man*e* or a lear be.«
þan*e* Nero sad: »cu*m* furth and say
þi thoucht and ded but delay!«
þan Petir rownyt in his Ere
And bad ger bring hy*me* bred of ber*e*
All preualy. And he did sa.
And preualy he can*e* it ta
And blissit it and syne it lade
In his slefe, and þusgat sade:
»Nero, gyve Symo*ne* god be,
llat hym opynly say to þe
Quhat is thoucht or quhat is don*e*!«
þan Symo*ne* answerit hym*e* alson*e*:
»Lat Petir tel quhat I thing now!«
þan Petir sad: »I will þu trew
þat I sal tel bath thocht and dede
To Nero — haf þ*ar*-of na drede!«
þan at a dedegne Symo*ne* can cry:
»Cum furth, my*ne* hundis, here in hy,
To wery Petir!« þan*e* but mare
Fellon*e* hundis apperit þare
And ruschyt to hym, Ry*ch*t as þai
Suld hym have weryt but delay.
Bot he schew þame þe blessit brede:
And þai swith fled of þat stede.
þan Petir can*e* to Nero say:

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367) Ms. be þe. 381) Ms. þus st. þis. 382) L. A. obstupuit. 385) L. A. Aliquando etiam cum in conclavi cum Nerone esset, daemon in ejus specie foris populo loquebatur. 387) þis st. his. 392) say = sa, so. 394) L. A. fügt hinzu: (denique Romani in tanta veneratione eum habuerunt) quod eidem imaginem fecerunt et titulum hunc superscripserunt Symoni Deo sancto. 411—2) L. A.: Cui Petrus: angelos tuos non timeo sed ipsi me timent. 412) I st. þai? 417) L. A. Si divinitas est in ipso. had st. has? 426) bere hordeum. L. A. panem hordeaceum. 436) L. A. Dixitque Petrus: quid cogitet Symon, me scire docebo, dum, quod cogitaverit, fecero. 435) l. think. 439) at a dedegne, L. A. indignatus.

»þat I hecht, I haff don*e*, p*er*fay,
For I have schawit quhat I thocht,
In werk or word or ellis ocht:
For he hecht at he suld ger
His angelis cu*me* on*e* me to wer,
And w*ith* hell-hundis has me socht;
Bot angelis for hym*e* wald do no*cht*«.
Symon*e* to Petir and Paul but were
Sad: »gyf I may no*ch*t no*y* ȝow here,
Ve sal sone cu*me* quhar*e* þat ȝe
On a day sal bath Jugit be;
Bot as now I vill ȝov spare«.
þan Egissippus sais forthir-mare
And Leo, at Symo*ne* throw pryde
A-vansand hym, sad i*n* þat tyde
þat he my*ch*t rase men*e* fra dede.
Sa happi*n*nyt þan*e* in*e* þat stede
þar wes dede lyand a ȝong man*e*;
And Nero gaf sic sentence þane,
For to put end of þare strife:
þat he þat mocht no*ch*t bring to lyfe
þe body þat lay þar þan*e* dede,
Suld de þarfor in*e* þat stede;
And þis sentence can*e* thankfull hawe
Symo*ne* and alß al þe lawe.
þan Symo*ne* firste þe corse stud by,
And throw his wekit sorcery
Till þame þat stud þar, gert apere
þat þe ded ma*ne* his hevid can*e* stere.
þan cryit all þat þis can*e* se:
»Reson*e* will Petir stanyt be«.
þan Petir þar sa sted wase
þat narowly cuth he purchase
Audience, till he had sad his will;
þan þe pupill sad he till:
»Gyf he liffis, he ma spek and ga
And oþ*ir* lifly taknis ma;
And gyf he na may, trewis trewly,
þat ȝe se is all fantassy.
Lat Symo*ne* on*e* fer stand fra þe bede,
And ȝe sal se, I lay wede,
þe fendis craft son*e* onhyde.«
þan is don*e* as he can*e* byde:
And þe body lay stan*e*-still.
And Petir þar wit dewot will
Stud on far and praier made, fol. 7.
And cryit on*e* hicht, quhen*e* he don*e* hade:
»þu ȝong man*e*, ryse, I co*m*mawnd þe
In name of Jh*es*u of Naȝare,
Our lord Cryst þat on*e* corse wes done!«
þan rase þe dedma*ne* son*e*
And ȝed, as ewill he had nane.
þan wald þe pupile Symo*ne* stane,
Bot Petir gert þam̄*e* lat hym*e* be
And sad, þat scham̄*e* Inucht had he,
»At of his craft has no mar mawcht.
And my*ne* master alswa me taucht
For to do gud agan*e* hyl.«
þan*e* Symo*ne* Magus sad hym*e* till:
»Petir and Paul, I tel ȝow now:
þat ȝe wene, sal no*ch*t fall ȝow:
At di*n*gne m*ar*te*r*is to be.«
þai answert and (said): »It þat we
Ȝarne, sal fall ws, and na noth*ir*was,
For þu leis all þat þu sais.«
þan Symo*ne* to M*ar*cellus In
Held fast, or he wald blyne,
And band añe hell-hou*n*d at h*is* ȝete,
And to Marcell sad þus-gate:
»Now sal I se, gyf Petir dare
Cum to þe now, as he did are.«
þan to þe In of Marcelli
Sanct Petir sowne com*e* in hy
And sanyt hym w*ith* þe Ry*ch*t hand,

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448) L. A. ecce ostendi me nosse quod contra me cogitaverat Symon, non verbis sed factis. 449) Ms. I st. he? 451 ff.) L. A.: Nam qui promiserat contra me angelos venturos, exhibuit canes, ut ostendat se divinos angelos non habere, sed caninos. 453) Ms. w*ith* to. 456) Ms. now st. noy. L. A. si hic vobis nihil possum facere, veniemus ubi oportet me vos judicare. 460) L. A. Tunc Symon, ut ait Hegesippus et Linus, in superbiam elatus ausus est jactare quod posset mortuos suscitare, et accidit ut quidam juvenis moreretur. 460) Ms. sad st. sais. 466) L. A. vocatis ergo Petro et Symone, hanc omnes de voluntate Symonis sententiam firmaverunt ut ille occideretur qui mortuum suscitare non posset. 477—8) L. A. Tunc omnes exclamantes Petrum lapidare volebant. 486) L. A. phantasma esse. 487) fra þe bede, L. A. a lectulo. 505) hyl = ill. 509) L. A. ut martirio vos digner coronare. 510) L. A. Ait Petrus. said fehlt im Ms. 511) = nan othir-wais. 513) L. A. Tunc Symon, ut ait s. Marcellus, ivit ad domum Marcelli discipuli eius. 515) L. A. maximum canem.

And syne þe hou*n*d losit of bande:
þan wes þe hou*n*d na-thing wrath
Na schup to do na-man*e* schath,
Bot schot on Symeon*e* in*e* to brath
And to þe ȝerde hym*e* vnd*ir*nethe
Ruschit, and hym weryt hade
Na-war Petir hym*e* forbade;
þe huñde þar rafe his clathis In hy
And na-thing levit on his body.
þan al þe folk, bot barnys maste,
And þat hunde of þe town*e* hy*me* caste,
As he añe wolf had ben*e*, or war*e*.
Forþi þat ȝere he co*me* nomar*e*:
Sic schent and schame at hart had he.
And fra Marcellus þis can*e* se,
He had þ*ar*of rycht mekil wond*ir*,
And, for his master wes as vnd*ir*,
To sanct Petir he com*e* in hy. —
And quhen*e* a ȝer wes passit by,
Symo*ne* to Nero com*e* agane,
þat of his cu*m*in*e* wes rycht fane —
For lyk to lyk accordis wele.
And quhen*e* þat Symo*ne* þat ca*ne* fele
þat sa in dante had wes he,
Alson*e* þe pupile assemblit he
And mad gret playnt of þe schame,
Of þe vilne and of þe blame,
þat lytil befor tholit he
Of thame namyt of Galele;
For-þi he sad þat he wes bowne
For þane and ay to leif þe towne,
At he defendit had fra skath
To þat tym̄e and fra ruyne bath;
And alß disdenȝe he sad had he
In þis ȝerde langar for to be
With wardly men*e*, for þai war ill;
þa*r*-for a day he sat þam̃e till,
Vp in hewine quhen*e* he suld fle.
And quhen*e* þe day cu*m*in wes, he
Of þe capitale in þe mast hecht
He passit vpe and his weyng*is* dy*ch*t
And crownyt hym*e*-self *with* laurea*m* gren*e*,
And flaw, as he a foule had beñe.
þan*e* cañe Paul to Petir say:
»To me it feris for to pray,
And þe to purchese quhat þu will.«
þan Nero sad þame twa till:
»ȝoñe is a gudma*ne* and a leile,
And falset is at ȝe *with* dele.«
þan Petir bad to Paul þat he
Suld dreß his sicht vp̄e for to se.
And he with þat kist vp̄e þe sicht
(hier beginnt die Haupthand)
And saw þe tyrand fle in hycht.
Sad Paule to Petir: »quhy cesis þu
þat þu begouth to do Richt now?
For Cryste, þat mad bath sone and mowne,
Vs callis now with hym*e* to wone.«
þane Petir sad: »I co*n*iour ȝow,
Dewilis angelis, at beris now
þat wikit mañe sa he on*e* hicht,
Throw þe grace, wertu and mycht
Of our lord Jh*esu* (Cr*i*st), at ȝe
Ber hym*e* no mar, bot let hym be.«
And sik añe fall þane he gat,
To þe ȝerde he tuk sic a swak,
þat harnise and sched & body all
Fruschit in peciß vnd*ir* small.
þan quhen*e* Nero þis can*e* se,
Rycht passand wrath þar-of wes he,
þat he þat man*e* had tynt. For-þi
To þe appostulis sad angrely,
He sad: »suspeckit I haf ȝow batht,
For ȝe to me haß doñe gret schatht;
þar-for in sampill of ewill dede
To wekit dede I sall ȝow lede.«

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525) braþ violence Orm 4561. 526) L. A. apprehendens eum ad terram subter se dejecit. 527) wery strangulare. 528) na-war nisi. 531) Ms. barnyste. L. A. populus autem et maxime pueri cum cane tamdiu post eum concurrerunt. 539) L. A. Petro adhaesit. 543) Zusatz. 546) Ms. alsone sone. 547) L. A. et se a Galilaeis graviter offensum perhibuit. 552) Ms. þame st. þane. 554) Ms. rayne? 555) Ms. þat st. had. 558) Ms. þat for st. þarfor. 560) L. A. Statuto igitur die turrim excelsam vel, secundum Linum, Capitolium adscendit et inde se deiiciens coronatus lauro volare coepit. 566) feris = afferis. L. A. meum est orare et tuum est imperare. 572) L. A. Paule, erige caput et vide. 579) Hier beginnt die Hand, welche die Hauptmasse des Ms. geschrieben hat. 576) begouth = began, altes Prät. 577) L. A. jam enim vocat nos dominus. 580) L. A. angeli Sathanae. 583—4) im Ms. umgestellt. 585 ff.) L. A. et continuo dimissus corruit et confractus cervicibus expiravit. 584) Ms. lat? 585) sik überschrieben; he gat corrigirt, Ms. ursprünglich þat. 586) and ist im Ms. ausgestr.? 588) vndir = wunder. 592) Ms. sad st. ful.

And bethaucht þam̄e in handis þan*e*
To Paulyñe, þat was a mychty man*e*.
And syn*e* þame deliu*er*it Paulyne
In þe handis of Mam*er*tyne,
þe quhilk gaff þame in*e* ȝemsale
Of twa kny*ch*ttis, þat war fell,
Of þe quhilk P*ro*cese wes ane
And þe toþ*ir* callit wes M*ar*ty(ni)ane.
þe quhilk Petir no*ch*t-þe-lese
Conuertit, till he in presence wes.
And fra thay þe treucht had tane, fol. 8
þai wald, þe appostulis þine had gane;
And all war þai lath þar-to,
Ȝet at þe laste þai cane sa do.
And fra Nero p*er*sawinge hade
þat Petir kny*ch*tt*is* c*ri*stine war made,
He gerte sla þame. And Petir bowne
Hym mad to paß of þe towne.
And quhen*e* he come to þe ȝete
Of þe cite, he met þar-þat
Jh*es*u ent*er*and, his master dere.
þane Petir þar*e* at hy*me* can*e* spere:
»Quhare gais þu, lord, now?« and hee
Sad: »to Rom̄e I ga agan̄e to be
One þe corse ȝet eft-sone done.«
And Petir sad till hym*e* alsone:
»Dere lorde, sall þu ȝet be
Eftir crucifit on̄e þe tre?«
»Ȝa«, sad he. And Petir sone
Sad, he wald one þe croise be done
With hym and forþi wald he
Turne agayne *with* hy*me* to þe cite.
Quhen*e* þis wes sad, Pet*ir* west wele
þat he of dede þe payne suld feile,
For he saw Cryst in þat sychware
Pas in hewine quhare he wes ar*e*.
þane Petir gretand þis tale
Till his brethir tald all hale.
Sone Nero till Agrippe
Gert Petir deliuerit be;
And, as Leo sais, þan̄e his face
þane þe sone fer brichtair wes.
þe prefet sad: »is þu nocht he
þat sa gretly delitt*is* þe
In wemen, at þu drawis fra
þare husbandis, þame chast to ma?«
þane Petir cane þe prefet wit
And sad, þat he had na delit
Bot in Jh*es*u Crist*is* croice.
þane þe prefet *with* he woce
Gaf sentence sone, þat he suld be,
As Criste wes, crucifit on*e* þe tre,
For þat he wes bot a cu*m*lyne;
And of sanct Paule he co*m*ma*n*dit sy*ne*
þat he suld swith hedit be,
For citesane of þame wes he.
And Dynise sais: quha had be*ne* þar*e*,
Of ned his hart suld have be*ne* sar*e*
þat fellone Jugme*nt* to heyre
þat on*e* þe appostulis gewin*e* wer*e*;
And paga*n*is and Jowis fellely
Buffit þame dispituisly
And spyt in þare facis, þ*at* wer cler*e*;
And quhen*e* þat awfull our*e* co*me* ner*e*
Of þar end, as quhen*e* þai
þe deit of dede suld one pay,
How tyrandis þa*ne* one tyra*n*d*is* (!) band
Quhar-one all þe warld suld stand;
Bot c*ri*st(i)ne men*e* þat saw þis thinge,
Faste cuth gret with ser*e* sichinge.
And quhen*e* þai suld twyne nedway,
Paule to Petir þus cane say:
»Pece be to þe, grownd-wall
And hyrde of goddis hersale all!«
And Petir till hym þis can*e* say:
»And þu, dere brothir, fa*r* wele ay,

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593) L. A. suspecto animo me fecistis, propterea malo exemplo vos perdam. Haec Leo. 607) Ms. treucht. 609) Ms. all st. all if. 611) L. A. Quapropter Paulinus post passionem apostolorum Processum et Martinianum accersivit et comperto quod christiani essent, jussu Neronis capite caesi sunt. 613) Ms. sala, oder scla? 615) L. A. et cum venisset ad portam, ut Leo et Linus testantur. ad locum ubi nunc dicitur S. Maria ad passus. 618) Ms. þan*e* st. þar*e*. 632) Ms. þis st. pas. L. A. His dictis dominus vidente Petro et lacrymante in coelum ascendit. Quod cum de sua passione dictum intelligeret, rediit. 637) L. A. ut ait Linus, facta est eius facies sicut sol. 639) Ms. prefec, l. prefet, vgl. im Reim 694. 642) þame chast to ma Zusatz. 643) wit increpare. 646) he = high. 649) cumlyne L. A. alienigena. 650) Ms. commendit. 652) þame st. Rome? 653) L. A. De hac autem sententia in ipsos data dicit Dionysius in epistola ad Timotheum de morte Pauli in haec verba: O frater mi Timotheus e. c. V. 663 ist verderbt. 660—7) L. A. Adveniente autem terribili tempore consummationis ipsorum, cum separarentur ab invicem, ligaverunt columnas mundi, non utique absque fratrum

Prechour of god and mediatour*e*,
lledar of heile and saweoure ! «
þay ware no*ch*t slane in*e* to a stede.
Bot Petir furth haf þai lede
Sone to þe croice, quhar þat he
Fore Cristis sak suld m*ar*tir be.
Fra he it saw, þus can*e* he mele :
» Quhen*e* my*ne* lord Jh*es*u for our*e* heile
þat in þis ȝerd com*e* fra hewine,
Vp-one þe croice wes nalit donē
Vp þe hevid ; bot one þ*at* wiß me
Feris no*ch*t on*e* it hangit be,
Bot, sene he will I cu*me* hym*e* till
Fra erde to hewin*e*, it is my*ne* will
One þe croice to be festnyt swa :
My*ne* fet vp-wart, þat I ma ga
To Jh*es*u Criste þat my*ne* lord is,
With hym*e* to wine i*n* to h*is* b(l)ise. «
þe folk of Rome þat lele war*e*,
To se þat sicht þat *g*adred war*e*,
For-þi sa Increly ware hete,
þat þai Nero and þe prefete
Wald hafe slane and Petir mad fre,
To ga quhar hym*e* l*e*ste to be.
Bot he requeste to þame ca*ne* may
þat þai be na way suld do say,
Na for to lat his passionē
þat to resawe he wes þan bown*e*.
And, as tellis Egissippus
And als as Linus sais till ws,
þa*r* of fele folk, at sorowfull war*e*
Sta*n*nand befor*e* Petir w*ith* hart sar*e*,
In þat howre god hopnyt þa*r* ewy*ne*
And his angelis þa*r* þai haf sene
Full thik a-bowt sanct Pet*ir* stand,
W*ith* lely and rose-cronis i*n* hand,
And bro*ch*t fra Cr*is*te to hy*me* a buk ;
þe quhilk he full blithfull tuk,
And all þe wordis Pet*ir* one rad
þat he prechit in þat stede.
And in þe croice þis word sad he :
» Lorde, I ȝarnyt to folow þe,
Bot crucifit durste I nocht now
Be vpe-rycht as wes þu :
For þu is richt and vpracht fol. 9
And of our-selfe haf we na maucht ;
Adam till ws, his sonnis, lewyt
Bowand to þe ȝerde to hawe þe hed,
And in our birth we ar owt-ȝet
þe hed befor done to þe flete.
Der lord, þu art all, think me,
And but þe na thing ma be,
I ȝeld þe thank w*ith* harte and will
þat I had grace to serve þe till.
» And þer leile folk*is*, at rewis me,
Swet Jh*es*u, I pray It þe,
Haf co*mm*endit. « And þis he ȝalde
þe spyrit, of god in to þe halde.
And his discipill Marcellus
And his comper*e* Apuleus
Tuk done his corß, and honorab*i*li
Wandit with clathis and spycery,
And lad it in grawe, as was skill
To do sa worthy relyk till.

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gemitu et planctu. 672) L. A. vade in pace, praedicator bonorum morum (!), mediator et dux salutis justorum. 675) L. A. (Cum autem elongassent eos ad invicem, secutus sum magistrum meum). non enim in eodem vico occiderunt eos. Haec Dionysius. (Für das Folg. führt die L. A. Leo u. Marcellus als Quelle an). 681) Þat ist zu tilgen. Nach 690 fehlt ein Verspaar (L. A. Tunc illi crucem verterunt et pedes sursum, manus autem deorsum fixerunt). 692) Ms. sa dred st. gadrit. 693) Ms. for þai st. for þi. hete = hote. 696) Ms. laste st. leste. 703 u. 6) Ms. þat st. þar. 704) stannand = standand. 705) hopnyt = opened. Ms. þā st. þar; ewyne = ene (= eyes). 717) L. A. tu semper rectus, excelsus et altus, nos primi hominis filii, qui caput suum demersit in terram cuius lapsum significat species generationis humanae: sic enim nascimur, ut proni in terram videamur effundi e. c. 717) Ms. we ar st. þu is. 719) Ms. And st. Adam. l. sounis? 722) Ms. flete st. fete? Nach 722 hat L. A. noch: Mutata quoque conditio est ut hoc putet mundus dextrum quod constat esse sinistrum. 723) tu domine mihi omnia es, totum quod es tu mihi totum, et nihil aliud nisi tu solus: gratias tibi ago spiritu toto, quo vivo, quo intelligo, quo interpello. (Unde duae aliae rationes tanguntur quare rectus noluit crucifigi). 727) L. A. Vidensque Petrus quod fideles gloriam suam vidissent, gratias agens et Deo fideles commendans spiritum emisit. 731) L. A. Marcellus et Apulejus fratres, discipuli ejus. — In L. A. folgt darauf noch ein Citat aus Isidor über die Zeit des Todes, und eine Vision des Dionysius; dann schliesst sich das Ende Nero's an, welches Barbour an Paulus anschliesst. 734) Ms. wandit st. wand it.

II. Paulus.

Ande sene su*me* thinge is sad here
Of Paule, þat was Pet*er*is fere,
Of hym mar*e* ȝet will I tell,
Befor*e* his deid as hym befell,
Sone eftir þe co*n*uersione
Of þe gret p*er*secucione,
As accordis Hillarius,
In schorth spech sayand þus:
In Philippis w*ith* wandis sar*e*
He wes firste dou*n*gyne & sy*ne* þare
Presonyt and put in stokis,
And efter*e* þat vnd*ir* gret lolkis (!)
Stanyt, and in Exonia
Tholit panis syndry alsa,
In Thesalunuca als he
Tholit ry*ch*t gret p*er*plexite,
In Epheso als wes he gewine
Till wilde best*is*, till hy*me* haf rewine,
And in Damase at-our*e* þe wall
In a creile he wes latin*e* fall,
And in J*erusale*m he wes bofte,
Spyit, waitit, and bundy*ne* ofte,
And efter*e* in Sesaria
Bundyne, and tholit panis ma,
And sailand in Italy
In p*ar*elis wes he stad sindry;
And eft*ir*, quhen*e* he come to Rome,
Wnd*ir* fell Nero tholit dowme
And ded wes, sais Yllarius,
þat his story writtis till ws;
Sayand of hy*me*, *þat* firste quhen*e* he
Beguth appostill for*e* to be,
He heilyt hy*me* þat crepil wes,
And restorit Patroclase;
A serpent als, callit wipera,
þat of veni*me* fillit is sa
þat, quham*e* it bitt*is*, it mo*ne* be ded —
þar-agane is no remed —
And þat serpent bate his hand
Of Vituryne in to þe land,
And he in þe fyr*e* but schathe
Fra hym (it) keste, or ony wath.
Opunio*n*is als syndry are,
Of Petir and Paule quha wes mar*e*;
Bot Paule wes les in his degre,
And in sum o*þir* mar*e* wes he,
And als in to su*me* othir*e* thinge
He wes to Petir as ewelinge:
For Paule wes lese of di*n*gnite,
Bot in to prechinge mar*e* wes he,
And, gyfe we say suthtfastnes,
In lyk þai war*e* in halynes.
Aymo recordis In his saw
þat Paule ay fra þe cok craw
To þe fyfte our*e* of þe day,
Quhar*e*-euir he wes, þis oysit ay:
With his handis to be wirkand;
And to þe ny*ch*t syne ay prechand;
And all þe lawe spendyt but were
In fude, In slepe and in prayer*e*.
Jerome ws sais in his lessone
þat Paule fra C*r*istis passione
Ewene þe fyfe and twe*n*ty ȝere,
And of Nero þe to*þir*, bwte were,
Festus hym*e* send bu*n*dy*ne* to Rome,
And Nero hym*e* gert þar be done
In fre presone, quhar*e* twa ȝer ay
He liffit, In prechinge ilkaday

Vgl. L. A. Cap. 90. Die etymologische Einleitung der L. A. lässt Barbour aus. V. 1 ff. vgl. L. A.: P. apostolus post sui conversionem multas persecutiones passus est, quas b. Hilarius breviter enumerat dicens: Paulus ap. in Philippis virgis caeditur, in carcere ponitur et ligno pedibus affigitur, in Listris lapidatur, in Yconio et Thessalonica ab iniquis persequitur, in Epheso feris datur, in Damasco per sportam e muro deponitur, in Jerusalem sistitur, caeditur, ligatur, insidiatur, in Caesaria clauditur, criminatur, navigans in Italiam periculo dirigitur, Romam veniens sub Nerone judicatur et occisus finitur. Haec Hilarius. 12) Ms. vndir gret lolkis (= lokkis) st. in Listris? 13) Ms. exoma st. Yconia. 20) creile Korb, auch 937. 29) Ms. des st. ded. 31 ff.) Das Folg. wird in der L. A. nicht mehr dem Hilarius beigelegt. L. A.: Apostolatum inter gentes accepit, quendam contractum in Listris erexit, juvenem qui de fenestra ceciderat et expiraverat, suscitavit et multa alia miracula fecit, apud Mitilenam insulam vipera manum eius invasit, sed nihil eum laesit, quin potius in ignem ipsam excussit (der folg. Satz der L. A. fehlt in B.). 34) Ms. þe troclase st. Patroclas. 48) ewelinge aequalis. 61) L. A. Hieronymus in libro de viris illustribus. 64) Þe toþir secundo 65) L. A. Paulus Romam vinctus mittitur et per biennium in libera manens custodia adversus Judaeos disputavit.

Agane þe Jowis, and syne Nero
In þe weste partis has latty*ne* hy*me* go,
And prechit þare in landis sere,
Till of Nero þe thratten*e* ȝere. —
þat tyme of his religione
And of his wisdome ran*e* sic renown*e*,
Sa þ*at* all wond*er*it war but were
His ferly wark*is* þat myc*h*t here;
Als sic grace þat ty*me* he had,
þat feile to hym war frend*is* mad
þat war to Nero Ryc*h*t prewe,
þat he gert trew and baptiste be.
And ȝete, quhen*e* to Nero Cesar
Of his pystilis su*me* rede war,
He wald co*m*mende þa*me*, þoc*h*t þat he
Vas fillit of all cruelte.
IT fel þ*at* in a tyme Paule
Prechit furth þe heile of sawle,
And for to her*e* hym wes sik prese
þat fawt of rowme gret þar wes.
For-þi a man*e* climis on*e* hycht
To her hym*e*, at Patroclas hecht,
And till his word tuk sik kepe,
Till he wes Irk and fel one slepe;
And slepand sa he deit þare —
Quha*me*for mony mad grete care.
And to Nero þis Patroclas
Sa luffit and sa speciale wes,
þat of þe cowp he seruit hy*me* ay.
Ȝet þan, quhen*e* Nero hard say
þat his seruand sa wes dede,
Ane wthir*e* he tuk in*e* his stede.
Bot Paule gert bringe hy*me* son*e* þar
And raisit hy*me* befor al þ*at* þar war,
And to Nero send hym*e* in*e* hy
þat for his dede wes ryc*h*t afigry.
And quhen*e* he schaw hy*me* þ*at* wes dede
Stand befor*e* hym*e* in þat stede,
He dred and sad: »liffis þu?«
And he sad: »Nero, I luff now.«
»And quha has gert þe luf?« and he
Sad: »Jh*es*u Criste of Naȝaree,
Of all þis warld lord a(nd) syre.«
And Nero þane in gret Ire
Sad: »sall he reinge and sa weld all?«
Q*uod* Patroclas: »ȝey, þat he sall.«
þane Nero hym i*n* gret Ire strak;
»And serwis þu þ*at* kinge, I wat.«
»Ȝa, sad he, þat kinge serwe I,
þat raisit me sa mychtyly.«
þar fyfe of his maste p*r*ewe me*ne*
Reprewit Nero, sayand þane:
»To strik þis man*e*, *ſir*, ȝe misdo,
þat suthfastly spek*is* ȝow to.
Fore to þat ilke mychty kinge
We sall serwe in till althinge.«
And quhen*e* Nero þat has hard,
As wod of wit ner*e* he ferd,
And þame, he had in affeccione
Maste, he gerte þare presone;
And besyly gert sek all þai
þat cristine fath befor*e* can ta,
And tormen*t* þame w*ith* panyß sere.
þan w*ith* vthir Paule can*e* apere,
Bundy*ne*; to quham*e* Nero can*e* say:
»And þu man*e* of cristine fay,
þat þis bundy*ne* is broc*h*t me till
As mÿchty kinge, agane þi will,
And callis þe seruand to þ*at* kinge
þat may þe helpe in*e* alkine thinge:
My knyc*h*t*is* þu drawis fra me
Falsly to þi trewtht and þe?«
And he sad: »no*cht* anerly
Goddis knycht*is* fra þe draw I,

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69) L. A. deinde a Nerone dimissus evangelium in occidentis partibus praedicavit, XIV vero Neronis anno . . capite truncatur. 79) L. A. multos de domo Caesaris. 81) L. A. quaedam etiam scripta ejus coram Caesare recitata sunt et ab omnibus mirabiliter commendata, (senatus etiam de illo alta non mediocriter sentiebat). 85) L. A. circa vesperas in quodam solario. 89) fenestram adscendit; Ms. criis st. climis. 100) Þar ad se. 102) Ms. war þar. 105) Ms. schaw st. saw. 105) Nach der L. A. will Nero den P. zuerst nicht vor sich lassen: Audiens Nero Patroclum vivum quem paulo ante mortuum noverat, plurimum quidem expavit et eum ad se ingredi recusavit, sed tandem persuasu amicorum introire permisit. 108) Ms. luff = lif. 111) L. A. Jesus Christus omnium rex saeculorum. Ms. a st. and. 115) L. A. dedit ei alapam. 116) L. A. ergo militas illi regi? 119) þar st. þan? 121) Ms. ß = *sir*. 132) L. A. Tunc P. vinctus inter ceteros ante Neronem ductus est; cui Nero: o homo, magni regis servus, mihi autem vinctus, cur milites meos mihi subtrahis et tibi recolligis? 140) Ms. trewcht? 142) fra þe, L. A. de tuo angulo.

Bot of all þe warld hale
I draw, for*e* to þame my*ne* kinge sal
Gyf sic reward þat ma no*ch*t cese·
And sal exclude all wrechitnese.
And he (þe) same sall do to þe,
Gywe þu to hym will subiet be.
For he is Juge, of sa gret my*ch*t
þat of all thinge he sall do ry*ch*t,
And of þis warld þe figur hale,
Quhen*e* (he) sall deme, vndo he sall
Throw fyre.« And quhen*e* Paule sad sa,
Nero of wit ner*e* cuth ga,
Quhen*e* he harde þis warld be fyr*e*
Suld losit be. þane i*n* gret Ire
All crist*i*ne þat (in) presson*e* ware
He gert bringe furth & brin*e* ry*ch*t þar*e*,
And Paule, as for hurte maieste,
Syne eftir bad hedit suld be.
þe folk of Rowme, þ*at* saw swa
He gerte but resone sa mony sla,
Raisit in hym*e* sedicione
And wald have broky*ne* h*is* palace done;
þane þe leile folk be-gan*e* to cry:
»Nero, mesur*e* þi gret foly
And sla na man*e* for*e*-owt sake
þat for*e* þe realme defe*n*s suld mak!«
NEro, þat was þa*ne* su*me* p*art* rade,
Couertly to his me*ne* he bad
þat nane suld noy c*r*ist(i)ne mare,
Till he forthyr*e* awisit ware,
And þane leit Paule a quhill ga.
Bot eftir sone þai can*e* hym ta
And hym*e* to Nero browcht in*e* hy.
And quhen*e* he saw hym*e*, he ca*ne* cry:
»Be-lyve ger do þis wik away
And hed hym*e* but mar*e* delay,
þat changis men*e* owt of þar*e* wit
And gerris þa*me* fra þar lordis flit,
Wifis and co*n*cubi*n*is alswa
Till his ryte tak*is* ser*e* me*ne* fra
And changis me*n*is wit, at þai
Wat no*ch*t quhat þai (do) na say.«
þane sad Paule: »Nero, wit þu
þat schorte tyme I sall tholl now,
Bot lestely I sall luf sine
With my lord Jh*es*u withowty*ne* fy̅ne.«
þan Nero bad »hed hym*e* in hy,
þat he kene me mar*e* mychty
þat hym ma sla, þa*ne* is his kinge
Quha*me*-of he makis sic awantinge!
And eft*ir* sone sal we se
Gyf he but end sall liffand be.«
þane sad Paule: »to mak þe wyse:
Quhen*e* my*ne* hewid of strekine is,
Befor þine eyne þu sal (me) se
And kene þat I quhyk sall be;
For*e* my*ne* lord is kinge of lyfe,
And no*ch*t of ded na ȝete of stryfe.«
To thre kny*ch*tt*is* þanê wes he tawcht,
þane hym to sla son*e* has lacht. fol. 11
þe quhilkis ledand hy*me* þe way
Praide hy*me* ȝarne, he wald þa*me* sa
Quha wes þe kinge he luffit sa,
For quha*me* he dred no*ch*t ded to ta.
þane Paule þa*me* prechit be þe way
Of Criste, his kinge, gret nobillay,
Of his gret Joy and of his ryk
þat euire lest*is* in to lyk,
And of þe panis fers and fell
þat þai sall hawe þat ar in hell;
And þis he has þai kny*ch*tt*is* taucht,
And þai all thre our*e* treucht laucht.
þane þai prait, he wald ga
Quhar*e*-sa hym leste, and pas þa*me* fra.
Bot he sad: »I will no*ch*t tak flicht,
For I am Crist*is* lauchtful kny*ch*t,

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146) L. A. et quae omnem excludent indigentiam. 147) þe fehlt. L. A. Huic si subiectus esse volueris, salvus eris. 148) Ms. subiec. 149) L. A. Qui tantae exstat potentiae ut judex omnium veniat et mundi huius figuram per ignem resolvet. 159) L. A. Paulum vero tamquam maiestatis reum capite truncari. 163) L. A. Tanta autem christianorum occisa est turba, ut populus Romanus palatium virtute irrumperet et seditionem contra eum excitare moliens proclamaret Pone modum e. c. 169) rade timens. 172) L. A. donec imperator de iis plenius judicaret. 173) Ms. a leit. 173) L. A. Quapropter Paulus iterum est reductus et aspectui Neronis oblatus. 177) L. A. tollite maleficum, decollate impostorem, nec sinite vivere criminatorem, perdite sensuum alienatorem, auferte de superficie terrae mentium immutatorem (181—2 *Zusatz*). 181) Ms. cōcubi͡s. 184) do fehlt. 187) luf st. lif. 201) L. A. Et his dictis ad locum supplicii ducitur. Qui cum duceretur, dixerunt ei tres milites qui eum ducebant: dic nobis Paule e. c. 202) þane st. þat? 208) l. Cristis. 207 ff.) Tunc Paulus de regno dei et poenis inferni praedicavit iis adeo quod eos ad fidem convertit. 218) lauchtful legitimus.

þat estir*e* þis lyfe tra*n*sitor*e*
Euir*e*-lestand lyfe is me befor*e*.
And for takinê ȝe sall trew
þe thinge I say till ȝow now:
Lele me*ne* sall cu*me*, quhe*ne* I am slane,
And ber my*ne* corse a-way *with* þame;
And takis tent quhar*e* þai it lay:
And besyd it to-mornê ȝ^{e} se may
Twa me*n*e sta*n*nand be-syd it p*ra*yand,
Titu*m* & Luca*m*, god lowand;
And þat þame sper*e* but mar*e*
þe cause quhy I gert ȝ^{u} cu*me* þar*e*,
And þai sall baptis ȝow and mak
Habile Crist*is* kinrik to tak.«
And as þai furth farand war*e*,
Nero send twa kny*ch*tt*is* to sper*e*
Gywe ȝet wes sa slanê sanct Paule.
Quha*me* to co*n*uert he paynyt hy*me* all;
Bot þai till hy*me* sad: »quhen*e* we
Haf þe slane and liffand se,
Full trewly þane sall we trew
In hy*me* quha*me*-of þu prechis now.
Bot sped þe now and tak þi med
þat þu has servit for*e* ill dede!«
And as þai led hym*e* furth þe gat,
He met in Hostie*ntis* ȝete
A woma*ne* þat gret dule ca*ne* may
And till hyr*e* namê had P(l)a*n*cilla,
þat of gud lyfe wes and clen*e*
And to Pet*ir* p*ri*nteis had bene.
To quha*me* gretand Paule ca*ne* mele:
»Far*e* well, dowchtir*e* of lestand hele!
Lene (me) þi curch to heile me,
Till þat my*ne* hewid of st*ri*kin be:
And þu sall haf it in schort space.«
þane schow lent it, at drery wase.
þe baser sad, schow wes vode
þat lente to hy*me* a clath sa gud
þat wes sa slichty a creatour*e*.
þane þai hym led furth in þ*at* hour*e*
To þe place of his passione.
Quhar*e* he one kneis set ry*ch*t downe
And to þe est his handis vphelde
And prait to hym*e* at all ca*ne* welde;
In þat sted gretand rycht sar*e*
Tuk leife at his brethir þar*e*,
And *with* þe querch hid his face,
And sone wes hedit in þat place.
And quhe*ne* þe hewid strickine wes away,
In ebrow clerly cañe it say
Of »Jh*esu* Criste«, þat all mycht her*e*
þat in þat place stud far or ner*e*.
And of his hals firste milk out ra*ne*,
þe kny*chtis* clathis þat smyttit þan,
And syne rede blud, and in þe ayr*e*
Wes clernes señe grete and far*e*,
And of þe cors com*e* swet sawour*e*,
þat lestit langare þane ane howr*e*.
And *with* his handis in his blud
He wet þe querch þ*at* wes gud
And It be grete m*er*akill and mycht
Wnp*er*sawit of ma*n*is sicht
Gaff it agane to P(l)ancilla.
And as þe basar*e* hame cane ga,
At hym besily cane schow sper*e*
Quhar*e* he lewit hir*e* master dere.

219—220) L. A. scio enim quod per hanc vitam transitoriam ad vitam transibo aeternam. 221—2) Zusatz. 223) viri fideles rapient corpus meum. 229—30) L. A. quibus cum dixeritis qua de causa vos ad eo*s* misi, ipsi vos baptizabunt. l. sper*is*? 233) L. A. Quod cum loqueretur. 244) L. A. in porta Ostiensi. 246—8) L. A. nomine Plantillae, discipulae Pauli; (L. A. fügt hinzu dass sie nach Dionysius auch Lemobia hiess, quia forte fuit binomia). 248) l. Paule. 250) L. A. Vade Plantilla, aeternae salutis filia e. c. 251) curch kerchief. 251) heile : hele, L. A. et inde oculos meos ligabo. 254) schow = she. 255) baser L. A. carnifices. 255—7) L. A. directe Rede. 257) L. A. impostori isti et mago. 258 ff.) L. A. Cum ergo ad locum passionis P. venisset, ad orientem versus et manibus in coelum extensis, diutissime cum lacrymis patria voce oravit et gratias egit. Post hoc valefaciens fratribus oculos sibi de velo Plantillae ligavit et utrumque genu in terra figens collum extendit et sic decollatus est. 265) Ms. querch oder *co*uerch? 267 ff.) L. A. Mox eius caput de corpore exsiliens: Jesus Christus, quod sibi in vita tam dulce exstiterat et tam crebro nominaverat, hebraice clara voce insonuit. (Dicitur enim ipsum epistolis Christum vel Jesum vel utrumque quingentis vicibus nominasse). 269) Ms. of st. oft. 276) Zusatz. 277) Das Folgende ist nach d. L. A. aus einem Briefe des Dionysius (ad Timotheum); Barbour theilt nur das auf Plantilla bezügliche mit. Vgl. L. A.: percuciente autem carnifice et amputante Pauli caput, tunc beatissimus in ipso ictu explicuit velum et collegit sanguinem

Q*uod* he: »in þe wale of comptone (!)
I haf hym lefte beowt þe towne,
And his face with þi we*m*pill bu*n*dy*ne*,
I tel þe wel, he sall be fundy*ne*.«
Q*uod* schow: »it is nocht sa«,
þane of hir bosum ca*ne* scho ta
þe bludy clath and schew to hy*me*,
And sad: »at þe ȝat now co*me* þai In,
Petir and Paule, in clathis schenand,
Far cronis one þar*e* hewis berand,
And Paule my*ne* querche gaf to me
All bludy, as þu now ma se.«
þane for þis ferly mony ane
Ri*ch*t þane þe c*ri*stine treucht has tanê. —
And quhen*e* Nero þis herd had,
He wex sone abaysit and rad,
And with wisme*ne* þar*e*-of had spek
And with his othir*e* frendis eke.
In to his chawmer maste prewe,
Wele closit, quhar*e* sic spek suld be,
Paule apperit to Nero Cesar*e*
And sad sic wordis in þat sichar*e*:
»Be-hald and se, I am no*ch*t dede,
Bot lestand lyf in hewine I led. fol. 12
And, waful wrech, I sa þe now
þat lestand ded de sall þu,
For Cristis folk þat þu has slanê
Full cruelly and put to panê.«
And þar-with wanyste he away,
And lewit Nero in sic effray
þat he of wit ner*e* can*e* gay.
Bot his frendis co*n*salit hy*me* swa,
þat he deliu*er*it Patroclas
Out of presone and Barnabas,
And mony othir*e* losit he
Out of presone and mad þa*me* fre.
þe kny*ch*tt*is* þat ca*ne* hy*me* co*n*way,
To de quhen*e* þat he tuk þe way,
Callit Longynus and Cestus,
And þar thred fer*e*, Maiestus,
One þe morne weil ayrly
Com*e* to þe grawe quhar*e* he suld ly:
And Luk and Tytu*m* þar*e* þai fand
Deuotly þat þar*e* prayer*e* stand,
And Paule in myddis of þe twa.
And Luk and Titus war*e* fleit sa,
þai sad knycht*is* fra þat þai
Saw cu*me*: þai war bowne to fle away.
And þe knychtt*is* sad þame ful rath:
»A-bidis! we will do ȝow na schath,
For we cu*me* nocht to do ȝow ill,
Bot to be baptist at ȝour*e* will,
As Paule bad vs þat gerte ws trew,
þe quhilk we saw her*e* w*ith* ȝ^{u} now.«
And quhen*e* þat Lucas and Titus
Had herde þe knychtt*is* sa þa*me* þus,
þai turnyt aganê with Joyfull far*e*
And þane baptiste þe knychtt*is* þar*e*.

Sanct Paulis hed eft*ir* his discese
In a depe vewar warpit was,
Quhar*e* sa mony vthir war flu*n*gyne
þat (it) was lange or it was fundyne.
Bot quhen*e* þat fowrty ȝer war ganê,
þe men*e* þar-by purpoß has tane
To dry þe stank; and sa þai did.
And Paulis hed, þat þar wes hyd
A-mange þe lafe, a hyrd has tane
One his staf end, or euir he fanê;
þe hewid, at fresche wes and no*ch*t alde,
He set it vpe besid his falde,
Quhar*e* þat he wok his fe one ny*ch*t.
And thre nichtt*is* he saw gret lycht
A-beowe þat heid þa*ne*, þat gert he
His lord cu*me* and it se.
To þe bischope þan þai twa
þis tale has tald, and oþ*ir* ma.

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proprium in velo et ligavit eum et obvolvit et tradidit illi feminae e. c. 285) L. A. Respondit miles: cum socio jacet ibi extra urbem in valle pugilum et velo tuo velata est facies eius. l. pugilone st. comptone? 292) Ms. he st. þai. 294) Ms. hewis st. hevdis. 301) L. A. cum philosophis et amicis. 321 ff.) L. A. Illi vero milites, Longinus magister militum et Accestus (den dritten nennt L. A. nicht) ad sepulcrum Pauli mane venerunt. 332) L. A. fugere coeperunt et Paulus disparuit. 337) Ms. gert*is*. 342) Ms. þame st. þane. 344) vewar fr. vivier Weiher; Ms. bewar? L. A. in quandam vallem. 347) L. A. Legitur autem in eadem epistola Dionysii quod, cum quadam vice fovea mundaretur, et caput illud Pauli cum aliis purgamentis projectum fuisset, quidam pastor illud in virga sua levavit et juxta caulas ovium fixit. Die Zeitbestimmung fehlt in der L. A. 359) L. A. Quod cum episcopo et fidelibus nuntiatum fuisset, dixerunt Vere

þe bischop sad þan, be his sawle,
þis is þe hed of sanct Paule!
And went onê in p*ro*cessione
And browcht it with hym to þe towne,
In þe kirk befor þe altere
Lad it, fresche as it wes eyre.
His body þane vnhelit þai,
þat sa lange had lyne in clay,
And fand it alswa fresche & gre*ne*
As it þat day grawin*e* had bene.
þan dressit þai ente*n*t and will
þe hed to set þe body till.
And it hapnyt in þe sychar
þe pat*ri*arch for to cu*me* þare:
þat sad: »lordis, ȝe suld wele ke*ne*
þat her*e* slane has bene mony me*ne*,
Of quh*ame* þe hedis in placis sere
Ar scalyt; for-thy it is in wer*e*
Gyff þis be Paulis hewid or no*ch*t.
For-þi to do þis, hafe I thowcht:
þis hewid ewene at h*is* fet to lay
And syne dewotly to god to pray:
Sant Paulis hewid gyf þat it be,
þat þis body þat we ma se
Turne till it and till It knet,
þe suthfastnes at we ma wyt.«
Till all it likit þat he sad;
þe hevid þan to þe fete þai lad:
And, seand all þis grete ferly,
A-bowt turnyt þe ded body
And w*ith* þe hewid sic festeni*ng* mad,
Ry*ch*t as þai neuire dep*ar*tit had.
þane lofit þai god of his gret my*ch*t
þat schew þame sa þe suth be sy*ch*t;
And sone w*ith* worschipe þe body
þai enclusit full reu*er*endly. —
llange efter þis, quhe*ne* pape Cornel
þe sege of Rowmê gou*er*nyt wele,
Quhar*e* gret religionê wes þane:
Fra owt of Grece com*e* c*ri*stine mony men*e*
To Rowme and stall a-way be ny*ch*t
þe twa bodis of mekill mycht,
Of Pet*ir* and Paule, fra quhar*e* þai lay,
And with þame wald hawe ga*ne* a-way.
Bot fendis, þat in ydolis war*e*,
Throw goddis vertu he can*e* rare
A-gane þar will. »me*ne* of Rome, now
Helpe! ȝour goddis ar tane fra ȝow.«
þan þai of Rome wittinge had
þat sic nois and cryis wes mad
For þe appostulis; and for-thy
Gret multitud gadd*er*it in hy
And þame of Grece folowit so faste, fol. 13
Till þai for rednase done ca*ne* caste
In till a dyk, ner-by þe place
þat catabu*m*ba callit wes,
þat worthy tresour but delay,
And war richt fane to fle a-way.
Fra þine þare banis me*ne* has tane.
For þai na weste quhilk wes ane
Na quhilk vthir of þe twa,
For-þi þare p*ra*yer*e* can*e* þai may,
With dewote fastinge and wak,
þat god wyß þame wald make
Pet*er*is banis quhilk war of þai
And quhilk war Palis banis alsa.
And fra hewine wes þa*me* tawcht:
þe mar banis þe prechour awcht
And þe les als but wer*e*
War þe banis of þe fescherê.
And sa þe banis þai bad parte,
And in a kirk lad a parte
And (in) a vthir*e* parte lad· þai;
þar ar þai honorit to þis day.

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hoc est caput Pauli. 363—74) L. A. Egressus igitur episcopus et universa fidelium multitudo caputillud secum detulerunt et in quadam mensa aurea illud deponentes id corpori conjungere volebant. Quibus patriarcha respondit e. c. 367—70) nicht in L. A. 378—9) L. A. unde dubito illud caput corpori Pauli conjungere. 391—2) L. A. et in loco suo capiti se junxit. 395—6) Zusatz.

Nach 396 folgt in der L. A. das Mirac. des h. Paulus nach Gregorius Turonensis V. 1137—72, dann die Klage des Dionysius über Pauli Tod, und die Laudatio des Chrysostomus.

V. 397 ff. vgl. L. A. de s. Petro ap. 4 (in der L. A. geht die Geschichte Nero's voran).

398) Ms. Rowmê þat gou*er*nyt. 399) Zusatz. 414) L. A. unde Graeci timentes apud catacombas apostolorum corpora in puteum projecerunt. 418) Zusatz. 419) þare st. þire? Nach 419 fügt L. A. hinzu: Gregorius tamen in registro dicit quod tanta eos vis tonitrui et fulguris terruit ac dispersit, ut ea apud catacombas dimitterent. 431 ff.) L. A.: et sic ossa se (!) ab invicem separa-

And men*e* sais þat Siluester*e*,
Ȝarnand of þis to be wisere,
Quhe*ne* hallowit war þir kirk*is* twa,
He gerte agane þir banis ta
And with a balance and nomar*e*
þai banis he dep*ar*tit þare,
And in a kirk has he downe
Ane halfe, and ane wthir sonê
In ane wthir reu*er*ently,
Till domyſeday quhar þ*at* þa ly. —
A, Rowme, þu aucht blicht to be,
þat had sic techare to kene þe
Cristis ewa*n*gell, first quhe*ne* þu
Wes mastres of errour, and now
Discippil mad of suthfastnes!
þai ar þi frendis neuir-þe-lefe,
Sut(h)faste hirdis, þat has þe
Playntit in hewine-reme to be
Bettir and happliare.
And þai, þi firste faderis war*e*,
Of þe quhilk (þe) firste rit þe,
Gafe þe name and fowndit to be,
Throw browthir flawcht*ir* ca*ne* þe file —
þat wes gret wikitnes and will.
þa ar þai sa helit þe,
þat þu art digne callit to be
Now haly folk and pepill chosyn*e*,
As gud þat fra ill ar loſine.
Of kinge and preſthed þe gud citte
þu art callit, worthy to be
Mychtyare throw religione
þan wardly dominacione.
þis þu throw mycht of e*mpri*our*e*
Has hyit bene to gret honour*e*;
Ȝet cristine throwþe mar availis
þan victory of gret batalis:
For ma now cu*m*is to þe,
Throw þi patron*is* helpyne to be,
þan euir ȝet com̄e of victory
To þe, or of þi chewalry.
For-þi suld þu gret Joy may
Of sic hirdis and fadd*er*is twa,
Throw (quhom) all c*r*ist(i)ne honour*is* þe
As hevyde of al *cristi*anite. —

(Conversio s. Pauli.)

Now folowis in þis p*ro*cesse
How þat sant*e* Paul co*n*u*er*tit was:
þat co*n*uertit þe sa*m*myn*e* ȝer*e*
þat Criste tholit for ws her*e*,
And þat sa*m*myne ȝere w*ith*-all
þat Stewene stanit ded ca*ne* fall.
Bot Criste tholit of fre will
þe aucht kalente of aprill;
þe thred day of august þ*at* ȝer*e*
Sant*e* Stewene wes slane w*ithout* were;
Of februar*e* þe aucht kalend*e*,
Or þat ȝere come till hend*e*,
God of his grace co*n*uertit Sawle
And (mad) of hyme þe prechour Paule.
And þir ar reso*n*is thre, for-quhy
Haly kirk now co*m*monly
Of his co*n*uersione mais feste.
And low þe firste, þ*at* is no*ch*t leste:
þat na-mane for grewous syne
Sal disparit be p*ar*done to wyne,
Consid*er*ande quhou þat Paul was
Gilty and ȝet wane goddis grace;
þe tothir is þe grete blythnese
Kirk had efter sorowfulnese;
As þat þe firste wes Cristis fa
And in thra will his me*ne* ca*ne* sla,
Become to þame sic frend, þat he

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verunt et in suis ecclesiis quas cuilibet aedificaverant posuerunt. 435) ff.) L. A. Alii vero dicunt quod Silvester papa volens ecclesias consecrare tam magna quam parva ossa in lance summa reverentia ponderavit et medietatem in una ecclesia et medietatem in alia collocavit. 445—478) *Zusatz*. In der L. A. folgen noch Miracula aus Gregor's Dialog. 452) Ms. rome? 469) Ms. throw þe st. trowþe. 472) Ms. patron̄s. 478) Ms. x̄anite.

479—638) Vgl. L. A. De conversione s. Pauli apostoli (Cap. 28). 479 ff.) L. A. Conversio s. Pauli ap. facta est eodem anno quo Christus passus est et Stephanus lapidatus anno non naturali, sed emergenti: nam Christus VIII cal. Aprilis passus est, Stephanus eodem anno III die Augusti lapidatus est, Paulus vero VIII cal. Februarii conversus est. 483—84) im Ms. umgestellt. 484) Ms. and st. þat. 488) Ms. w^t o^t = *with out*. 492) mad fehlt im Ms.

493—509) Vgl. L. A. Quare autem conversio ejus potius quam aliorum sanctorum celebratur, triplex ratio solet assignari. Primo propter exemplum, ut nullas quantumcunque peccator desperet

For þame dred no*ch*t for to de
Na lewit no*ch*t for ma*n*is blame
To preche of Criste þe haly name. —
þar-for, quhow he co*n*uertit wes
I sall tell her*e*, mare na les.
Quhene Jowis mad þame bowne,
To dinge sant*e* Stewyne *with* sta*n*is done,
þar clathis by Paulis fet kest þay.
Ȝet Stewene for þame eu*ir* ca*ne* pray; f. 14
Bot it mowcht no*ch*t o*n* þame lycht
For þar gret wikitnese and plycht.
Ȝet wald no*ch*t god his prayer*e*
War in wane in þat sychtware,
Bot þe meryt of It gerte he
In felone Paule translatit be.
For he ſchupe þa*me* all to schame
þat euir trowit in C*r*ist*is* name.
For-þi he sped hym ry*ch*t gud spede
To þe prince of þar preſthede,
And purcaſte l*ettr*is and can*e* pase
To þe gret cite of Damase,
To sper gyf he ony þar
My*ch*t fynd þat in C*r*iste trowand war,
To bring þame to J*erusal*em
Faste bundy*ne*, wemene and mene,
Mart*ir*dome to thole þare,
For þai trewit in sic lar*e*.

þan went he furth son*e* in hy,
With sere me*ne* in to co*m*pany.
And as he went ewine furth ry*ch*t,
Fra hewine schane d*on*e a mekil ly*ch*t
And vmlappyt hy*me* son*e* all.
And he with þat to ȝerd ca*ne* fall.
And as he at þe ȝerde lay,
He herd a voice to hy*me* say:
»Saule, Saule, quhy warrais þ^{u} me?
For it is no*ch*t (!) hard to þe
A-gane þe brod þe for to prese.«
þane askit he, þat lyand was:
»Quhat art þu, lord?« sad he in hy.
»Jh*esu* of Naȝareth, he sad, am I
þat þu warrays — þat is to say
All þat trowis in my*ne* lay.
Bot ryſe and gange in þe citte,
And þar it sall be sad to þe
Quhat þu sal do.« and þar-*with*-al
þe men*e* þat *with* hy*me* war al
Stud abaysit in þe way,
For þat voyce þ*at* þai hard say
And þai saw na liffand man*e*.
Bot Saule, þat fra þe ȝerd vpwa*ne*,
With flesly ewine he na se mo*ch*t,
For he had bene lang blynd in tho*ch*t;
þat þai, þat war in co*m*pany,
Be þe handis hym tuk in hy
Ande led hym furth in Damaſſe.
And þare he thre dais fullely was
Bot met na drink, na myicht no*ch*t se.
Men*e* trowis at þat tyme he
Was tawcht wele be þe hali gast
þe ewa*n*gele þat hym likit beste —
As he to þame of Galathas
Sais: no man*e* his master was
Na of nane had he techinge
Bot of Jh*esu* throw his schewi*n*ge.
In þat towne wes a lele ma*ne* sted,
þat Ananyas to name had;
To quhowme god sad in visionē :
»Ananias, ryse, mak þe bownē
And of þis towne pase til a rew

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de venia, quando tantum in culpa postmodum conspicit fuisse in gratia; secundo propter gaudium: sicut enim ecclesia magnam tristitiam habuit in eius persecutione, ita maximam laetitiam recepit in ejus conversione; tertio propter miraculum, quod scilicet dominus ei ostendit, dum de saevissimo persecutore fecit fidelissimum praedicatorem. — 511—514) s. Acta Apost. 7, 57—59. 521—638) Act. Ap. 9, 1—22 (Evang. des Festes Convers. s. Pauli, 25 Jan.); die L. A. gibt eine Homilie über das Evang. 515) Ms. of st. on. 524) Ms. preste st. prince; Act. Ap. accessit ad principem sacerdotum. 525) Act. Ap. et petiit ab eo epistolas in Damascum ad synagogas. 537) Ms. vnlappyt, Act. Ap. circumfulsit. 542—3) sind wohl nach 548 umzustellen, vgl. Act. Ap.: Ego sum Jesus quem tu persequeris: durum est tibi contra stimulum calcitrare. 548) Zusatz. 542) Ms. nocht st. now? Nach 548 folgt in Act. Ap. Et tremens et stupens dixit Domine quid me vis facere? 554) Ms. for þi he venyt st. for þat voice; Act. Ap. audientes quidem vocem, neminem autem videntes. 558) Zusatz. 559) Ms. þat st. þan? 564—570) Zusatz aus L. A. (unde et in illo triduo quo mansit, caecatus dicitur quod doctus fuerit evangelium; non enim illud accepit ab homine neque per hominem, ut ipse testatur, sed per revelationem Christi). 574) Act. Ap. Surge

Quhar*e* þat Juda dwellis now,
And sek ane Saule till his name,
þat beris of Tharse til h*is* sorname:
For, lo, he prais, I say þe.«
To god agane þis answerit he:
»And I haf herd fele gud me*ne* say
At þat ma*ne* has done gret il ay
To þame þat ar to þe lele men*e*
In þe townê of *Jerusalem*,
And for þat cause is cu*m*in*e* hiddyr
To gaddir sik me*ne* all to-gidd*ir*,
To haf þa*me* to þe forsad townê,
For þi sak to thole passione.«
Q*uod* god: »til hym gang, I byd þe,
For he weschele is to me
Chosine, for to ber*e* my*ne* name
Forowut dowt of ma*n*is blame
Befor*e* king*is* and folkis fell
And to þe sonnis of Israell.
For*e* I hafe schawit hy*me* quhat he
Mone thole for þe sayk of me.
For I haf mad of felonê Sawle
A leile prechour and callit is Paule,
And of a felone wolf eke
A lame I haf mad hym mek.«
But mar þan passit Anany
To þe howse of Juda in hy,
And one Paule his handis lad,
And, as god bad hym, þ*us* he sad:
»Paule, bruthir, god Jh*e*su send me
þat in þe get apperit to þe,
þat þu þi sicht ma hafe in haste
And be fillit of þe haly gaste.«
And with þat word fel fra h*is* ene f. 15
Mirknes, as þa skalis had bene,
And he þat sicht þane gat, and rase,
And Anany hy*me* baptiste has.
And he tuk mete and co*n*fourt had,
And þar with discipulis abad
A quhyle, þat war in to Damase;
And syne to synagog*is* cane pase
And prechit Jh*e*su C*r*iste alsonê,
Sayand þat he wes goddis son*e*.
þan all þat harde, wond*ir* hade
And sik spech of hy*me* þai mad:
»Is no*ch*t he þis þat all þe men*e*
Werrayt in *Jerusalem*
þat euir callit one C*r*ist*is* name —
And now to prechit has na scha*me*? —
And for þat cause com*e* her to fynd
Sic c*r*istine folk and þame to bynd
And to *Jerusalem* þame to led
To þe p*r*ince of our presthed?«
And ay þe mar þat þai sad þat,
þe fer mare he his strinthis gat
And schamyt faste þe Jowis fele
þat in to Damase þan*e* ca*ne* dwell,
Affermand ay þat Criste Jh*e*su
Wes goddis sone, in for to trow.
And þa*ne* þe name of felonê Sawle
Wes turnyt in to prechor*e* Paule,
þat all þe warld be ly*ch*t of p*r*echi*n*g
To þe suthfaste trewcht ca*ne* bringe. —

(Nero's Ende.)

Off Petir and Paule haf ȝe hard*e*
And how þ*at* Nero w*ith* þa*me* ferde
And how þat þai for C*r*iste war slane.
Now will I tell (ȝu) of þe payne
þat Nero tholit, as was skill
For tyra*n*ny and dedis ill.
And þo*ch*t it be ypocrifa (!),
I will be-gyne at Seneca,
þat to Nero, þat tyra*ne* kene,
In all tyme had master bene
And techit hym full mekil wit,
þo*ch*t þat he na folow(i)t it.

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et vade in vicum qui vocatur rectus et quaere in domo Judae Saulum nomine Tarsensem: ecce enim orat. 590) Act. Ap. vas electionis. 592) forowut st. forout. 594) Ms. sounis? 595) Act. Ap. ostendam. 597—600) Zusatz. 605) Act. Ap. Saule frater. 622) werrayt, Act. Ap. expugnabat. 624) Zusatz. 629—633) Act. Ap. Saulus autem multo magis convalescebat et confundebat Judaeos qui habitabant Damasci, affirmans quoniam hic est Christus. 630) Ms. fer mare st. fermare? 635—8) Zusatz.

639—852) vgl. L. A. de s. Petro ap. 3. 645—667) L. A. liest blos: Cum Seneca magister suus, ut in quadam hystoria, licet apocrypha, legitur, condignam mercedem laboris sui speraret, jussit Nero ipsum eligere, in cuius arboris ramo suspendium affectaret, dicens quod hoc praemium laboris sui ab eo recepturus esset 650) Ms. folowt.

þis Nero worthit ay of ned
Throw o custu*me* of his barnehed
Ryse ay quhen*e* his mast*er* com*e* ner*e*,
Aganis his will þocht it war,
And do hym reuerence; and for-þi
It miſſat hym grettu*m*ly.
And als þis Senek forthirward
For his trawell aſſkit reward;
Bot Nero as a wekit man*e*
Has fundin*e* ane enchesone þane
þat it ganyt nocht þe emp*ri*oure
Til do till ony mane honour*e*.
And for hym worth(it) honour do
Til Seneca, he sad hym to:
þat he suld chese quhat kind of tre
Hym lykit one to hangit be —
Vthir reward he suld hawe na*ne*.
þan sad Seneca, makand mayne,
For myse or for quhat cause he,
Sa to dede suld put be.
þane Nero, þis wekit fowle,
Gert set his master*e* on*e* a stule
And owth his hevid sittand þar
Brandiste a brand þat scharply schar.
And quhe*ne* he saw hy*me* sa sted,
For þe scharpe sword ay ves he rad
And with þe hewid wald eschow.
þan sad Nero: »quhar*e*-for now
Bowis þu þi hed for dowt of sword?«
þane Seneca sad hym þis word:
»For I ame a ma*ne*, in dowt sted,
And nedly for*e* dede mo*ne* be red.«
Q*uod* Nero: »I am ay red for þe
As I a barne wes wont to be;
þar-for wit þu þat in radnes
I ma no*ch*t luf in hartly hes,
Till þat þ^{u} luffis.« Þa*ne* Seneca
Sad hym: »sene I ded mo*ne* ta,
I ask for reward and*e* med
þat þu will tholl me to bled
In a bath of my*ne* armis twa,
þat I þe ded ma softly ta.«
þane sad Nero: »se, þat be downe
Swith, for þu sall dee alsone!«
þane Seneca in þe bath
Leit hym-selfe blud of armis bath
And bled to ded. — ȝet su*me* ma*ne* sais
þat he deit all wthir-wais:
As of a fellone poyssone,
Myngit and mad be tresonê;
Bot quhed*ir* sa suld be na strife,
For Nero gert hym lose þe lyf.

Syne eftir þis Nero wes bro*ch*t
In sa mekill wodnes of tho*ch*t
þat he his awne mod*ir* gert sla —
Suppos fele þar-of wes wa —
For nedly he wald se þe place
Quhar*e*-in he co*n*sawit wes,
And all þe tothir*e* instrument*is*
He gert vnhele in his presence;
And ay as me*ne* war*e* hyr*e* scherand
þai prewetes, and scho murnand,
He had gret ese of hyr hard py*ne*
And blychtly bad bringe hy*me* þe wy*ne*.
And with his mod*ir* þ*us* he ferde, f. 16

651—5) nicht i. d. L. A. (vgl. 683—7). 663) Ms. worth st. worthit. 671) L. A. acutum gladium super eius verticem crebro vibrari fecit, Seneca autem nutu capitis minanti gladio cedebat. 673) owth above. 681) L. A. Homo sum et ideo mortem vereor et invitus morior. 686) hes = es, ease. 683) L. A. Cui Nero ait: sic ego adhuc te metuo, ut puer metuere consuevi, quare te vivente quiete non potero vivere. 688) Dixitque S.: si me mori necesse est, saltem mihi concede ut. quod voluero, eligam genus mortis. Cui Nero: festinus eligas, tantum mori ne differas. 695) L. A. Tunc Seneca balneo in aqua facto in utroque bracchio sibi minui fecit et sic nimio sanguinis fluxu ibidem vitam finivit (et sic quodam praesagio Seneca nomen habuit quasi se necans, quia quodammodo, licet coactus, manu propria se necavit. Darauf folgt noch ein Satz über das Ende der 2 Brüder Senecas). 697—702) nicht in der L. A. 703—742) L. A.: Rursus Nero nefaria mentis vesania ductus, ut in eadem hystoria apocrypha reperitur, matrem occidi et scindi jussit, ut videret qualiter in eius utero fovebatur; physici vero eum de matris perditione arguentes dicebant: jura negant et fas prohibet ut filius matrem necet, quae ipsum cum dolore peperit et cum tanto labore et sollicitudine enutrivit. Quibus Nero: Faciatis me puero impraegnari et postea parere, ut, quantus dolor matri meae fuerit, possim scire. Hanc insuper voluntatem pariendi conceperat eo quod per urbem transiens quandam mulierem parientem vociferantem audiverat (vgl. V. 715—720). 711) Ms. hyre scherand, hyre ist wohl zu tilgen, oder l. hyme schewand. 713) Ms. And st. he.

For, passand þe towne throw, he herd
A womane *with* barne traweland
Ful pituysly and sar*e* granand;
For-þi he thowcht þat he wald se
þe cause of hyr*e* Infirmyte
In his awne mod*ir*, and nane ell*is*,
But pety, as þe story tell*is*.
And su*me*, þat war till hy*me* prewe,
Seand his gret Iniquite
Sperit at hym quhy he did sa
Fellely his awne mod*ir* to sla;
For, gyf he wist quhat wa þ*at* scho
For hy*me* tholyt, he suld no*ch*t þat do:
»For is na payne, we wele þe warne,
In life sa gret as to ber*e* barne;
And law warnis, and lofe forbedis,
þat ony chyld, þe mod*ir* fedis,
Suld defowle þe mod*ir* þat hy*me* fed
Of hir wame in þe preue sted.«
þe tyrand þan ca*ne* to þa*me* say
þat he wald be hym-selfe assay
How hard panis or*e* how sar*e*
His mod*ir* tholit þat hym bare.
Mony medicinar(is) for-þi
And mast*er*is in philosophy
Ry*ch*t awful þan ca*ne* he warne
þat þai suld mak hym *with* barne.
Sad þai: Inpossib*i*le thinge
Was til do his ȝarnynge,
For natur tholyt it no*ch*t to be done.
þane to þame sad he sone:
Bot þai did It, þai suld de.
þan þai, þat wyse war and sle,
But p*er*sawinge sudandly
A padok gert hy*me* drink in hy,
And syne throw thar*e* suttellite
In his wame gert it fost*er*it be,
þat his wame bolnyt ner and rafe,
A-ganis kynd for þat he strafe.
Bot þai fost*er*it hym neu*ir*-þe-lese
With sic diet*is* as cordan*d* wes
For þe padok, and sad, sic fowd
Was for his barne and hy*me* gud.
His breth hym grewit mar*e* & mar*e*:
And he, þat my*ch*t no*ch*t thole sic sar*e*,
Sad til his medicinar*is* þat he
Wald of his barne deliu*er*it be,
For he mycht no*ch*t leste in lyff
In sik panys and sic striff;
For-þi he sad he suld þame ſla,
Bot þai hym lofyt of syk wa.
þane ordanyt þai a pot*i*on*e*,
To ger hym caste owt þat poysso*ne*;
þat hym handlit sa faste
Till a fowle padolk at þe laste
He keste, þat wes laythe to se.
þan’at his master*e* askit he
Quhar*e*-for his birth wes sa wile,
Sa foule and sa horribyle.
þan ansuerte þai: be-cause at he
A-gane kind wald deliu*er*it be.
þan sperit he ry*ch*t besyly
Gyf þat he wes sa wgly
Quhen*e* he wes borne. and þa sad ȝa.
þat vgly padok þa*ne* gert he ta
And in a towre of stane gert he
It besyli fost*er*it be,
Till at it liffit. and it wox sa,
Till þai þat war wele far it fra
Micht her it ȝele a wel far way.
For-thi þat place callit þai
Lateren*t* — quhar*e* ful gret p*ar*donê
Is now in Rowme, and deuocione.

And in ekine of his mysded,
It hapnyt Nero for to red
Of Troy þe gret distruccione,
At quhylu*m* wes sa far a towne

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716) Ms. þe st. he. 753) Ms. bolmyt. 755) L. A. faciebantque sibi servare diaetam qualem nutriendae ranae noverant convenire, dicentes quod propter conceptum talia eum observare oporteret. 756) Ms. cordans. 765—6) Zusatz. 767) Ms. potoñ. 767—76) L. A. Tunc ipsum ad vomitum impotionaverunt, et ranam visu terribilem, humoribus infectam et sanguine edidit cruentatam, respiciensque Nero partum suum ipsum abhorruit et mirabatur adeo monstruosum, dixerunt autem quod tam difformem fetum protulerit ex eo quod tempus partus noluerit exspectare. 770) Ms padow? 777—9) Et ait Fuine talis de matris egressus latibulis? Et illi: Etiam. 780—2) L. A. Praecepit ergo ut fetus suus aleretur et testudini lapidum servandus includeretur. 783—8) folgen in L. A. am Ende. (L. A. fügt hinzu: Haec autem in chronicis non leguntur sed apocrypha sunt). 789—816) L. A. Deinde miratus qualis et quanta fuerit succensio Trojae, Romam per VII

And syne wes brynt halely.
Of swilk fyr he had ferly
þat wes sa gret and lang lestand.
For-þi þe tyrand tuk on hand
For to byrne þe gret cite
Of Rome, sic a fyr to se
As was þe fellone fyr of Troy —
In yll þe tyrand had sic Joy.
þan tyrandis he callit hy*me* till
And, his wikitnes to fulfill,
Bad þame in all þe p*artis* of Rome
Set fyre at anis but ony howne;
þat he my*ch*t stand his towr*e* In
And se all to geidir byrne.
þane þai cuth son*e* fulfill
Of þat tyrand þe wikit will
And, hym sa till emplece,
þai gert Rowme bryn vpe i*n* a bles;
And Ithandly it brint sewin dais
But ceſſinge, as þe story sais.
And all þat tyme owt of h*is* towre
þe fyr*e* beheld þat fell *tra*towr*e*
And sad, It wes þe farrest fyre
þat euir he saw, sene he wes syr*e*. —
And of þis tyrand sais þe buk:
With goldine nett*is* he fesche tuk, f. 17
And of þe syngyne als cuth he mar
þane all þe mestralis at þ*at* ty*me* war;
And he as wyff wald wedit be
Wmquhill to ma*ne*, and quhyll walde he
Tak hym a ma*ne* in sted of wyff.
Of þis tyrand sic wes þe lyff.
And ȝet ama*n*g ill dedis ma
His awne brethir he gert sla,
Als he slew Petir and Paule,
Till eke þe tynsale of his sawle,
And (did) fell vthir*e* Ill dedis ſer,
þat war lange to rekine her.
þe men*e* of Rowme ful noyt wes
Of his foly and his wodnes,
And thowcht to thole hy*me* no mar*e*
Na till his fellony mar to spar*e*,
Bot erar thocht hy*me* to sla.
And he p*er*sawit it wes swa,
Fled allane owt of þe towne,
Willand in wastine vpe and done,
And fand a tre and it scharpit
With his techt, and syne on*e* It
Slewit hym-self ry*ch*t to þe hart
And offerit to þe fend þat mart.
Bot it is red in wthir place
þat, in a wod as he wa*n*drand was,
Wolfis hym rafe and drank þe blud,
þat to Ill ay tho*ch*t sa gud.
And þai of Rowme quhe*ne* þai hy*me* so*ch*t
In wild*ir*nes and fand no*ch*t,
Come agane, and þe padok fand
In a rownd tour still ȝelland,
And gert me*ne* haf it owt of towne
And bryne þar, as wes resone. —
þis wes Nero for his felony
Wele punyst, as (he) wes worthy,
þat mony thowsand gert sla
For Crist*is* sak in dowle and wa.
Bot for þe panys þai ca*ne* fele
God has þame rewardit wele
With hevi*n*lyk Joy and lestand bliß,
þat he has grathit for al his;
Quhare hele beis ay but seknes,
Ȝouthed but eld or wrechitnes,
Fulth but hu*n*g*ir* or wa*n*tinge
Of goddis fud, or hard ȝarni*n*ge,
Ay-lestand lykine w*ith* fredome
But seruitut or thrildome,
Blowmand bewte but wane or ſmyt
Of sawle and body to-gidd*ir* knyt,

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dies et noctes succendi fecit, quod ex altissima turri prospectans laetatusque flammae pulchritudine (turgido habitu Iliadem decantabat). 799) Ms. fellone? 803) Ms. And bad. 820) L. A. cantibus intendebat, ita ut omnes cytharistas et tragoedos superaret. 823) L. A. fügt hinzu ut ait Orosius. 824—830) Zusatz. 829) Ms. Ill vthir*e*. did fehlt. 831) L. A. Romani vero eius vesaniam ulterius non ferentes in eum impetum fecerunt et usque extra civitatem persecuti sunt. Qui videns quod evadere non posset, fustem dentium morsibus exacuit et se per medium palo transfixit et tali morte vitam finivit Alibi tamen legitur quod a lupis devoratus sit. 834) Ms. fellonly. 838) l. wastrine. 839) Ms. schafpit. 850) L. A. in testudine latitantem (B. las latrantem). Nach 852) fügt L. A. hier hinzu: vnde et pars illa civitatis, ut aliqui dicunt, ubi latuerat rana Lateranensis nomen accepit (vgl. V. 783—8). 853—886) Zusatz. 856) Ms. dowte oder dowle?

But ded ay-lestand lyf,
And habu*n*dance of pece but strif,
Sikirnes but dut or dred,
Full knawlage of alkind ded;
Er ma nocht her, na e se,
Na in hart co*m*prisit be
þe gret Joy þat god to med
Has granttit þa*me* þat will hy*me* dred.
þe quhilk Joy Petir and Paule
browkis now in body and sawle;
And Nero wa, þat ca*ne* no*ch*t blyne,
In hel tholis for his syne.
For-thi war gud to lef þe play,
To lestand payne þ*at* ledis ay;
And her*e* þis fleschely delyt
Mon*e* cesse, me*ne* wat no*ch*t how tyt;
For-þi quhen*e* þe play best is,
Best is to lefe þan I-wyse.

Of þis Nero quha wald for-þi
Behald þe dedis verraly,
þat luffit sa þis schort delyt
þat he mo*ne* euir dwel in syt
Als wele in body as in sawle,
And wald syne luk to Paule
þat co*n*uertit and lewit h*is* syne
And of Jh*es*u sic luf ca*ne* wyne
þat he is mad til ws merour*e*:
þa*n* na-ma*ne* suld for gret errour*e*
Fal in wanhope for to purches
Eft*ir* syne of god þe grace.
þe doctor Gregor sais þar-by
þat nothir ſtekis fra god*is* m*er*cy
Of þe fel syne þe qua*n*tite
Na ȝet þe gret ennormyte
Na ȝet þe latnese of þe howre,
Ellis þat till our saweour*e*
þe will of þe ma*ne* k(n)awy*ne* be.
As be sanct Paule we ma se,
þat ro*ch*t of na wardly thinge,
Ellis þat he my*ch*t C*ri*ste Inbringe. —
For-þi in his pystil, he wrat
To þame of Rome, sad þusgat:
þat he tholit trawal ful gret
And als bath gret hu*ngir* & het,
And þat he wes oft in presonē
For C*ri*st*is* sak, but resonē;
And of þe Jowis he ca*ne* tak
Gret dispyt for his mast*er* sak:
Wondis fyfe-tymis fourti ane lese
And strakis one his nakit flesche f. 18
With a swerd, fel and Ill,
Mad for sic cause of litill skil;
And with wandis dongyne sar*e*,
For þat he prechit C*ri*st*is* lare,
And anis als stanit wes he,
And thriis ſchipe-brokine i*n* þe se,
And all þe ny*ch*t hale and þe day
At sey-grownd, he sad, he lay,
And ofte-ty*me* tholit he gret wath
In gatt*is* and in wattir bath,
And a-mañg thefis and his ky*ne*
He wes of-tym parele In*e*,
And in cites and wild*ir*nes
In gret parele ful oft he wes,
And a-mañge þa*me* þ*at* war fals
He wes ofte in parele als,
And trawel *with* dule and wrak
He tholyt ofte for C*ri*st*is* sak,
And in a creile or þe wall
Of Damasse he wes latty*ne* fall, —
Owtwart (!) thing*is* neu*ir*-þe-les
Owtane: þat wes þe besynes
þat he had of all þe kirk,

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887 ff.) freie Zuthat des Dichters (die L. A. schliesst mit der Laudatio des Chrysostomus, aus der blos V. 1111—1125 genommen ist). 896) Ms. þat st. þan.

909—946) vgl. ad Corinth. II, 11, 23—33; 947—956 ib. 12, 2—10. 910) Ms. Rome st. Corinth. 911) vgl. Cor. l. c.: in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter; a Judaeis quinquies quadragenas una minus accepi, ter virgis caesus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui, in itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore et aerumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate; 939) praeter illa quae intrinsecus sunt, instantia mea quotidiana, solicitudo omnium Ecclesiarum. 943) Quis infirmatur, et ego non infirmor; quis scandalizatur, et ego non uror? 937—8) ib. V. 32—33. 939) Ms.

þat is, þat al me*ne* suld wel wirk.
For quha-sa had Infirmite,
þare-for wes Paule sek as he;
And quha for his gilt tholit blamê,
Paule for hyme brynt for schame.
(hier beginnt andere Hand.)
& tho*ch*t þat he was rewyst ewine,
As hyme-self sais, to þe thred hewyne
& syne in paradis, quhare he
Held, as he sais, p*ri*wete
As It afferyt no*ch*t to ma*ne*
To spek þat thing þat (he) herd þa*ne*;
Of þis yethe þa*ne* na Joy had he;
Bot ay of his infirmyte
He had gret Joy, for þa*ne*, he wist,
Cryst*is* vertu in hyme suld reste. —
& als, as sais a gret doctor,
Of alkyne folk sanct Paule had cur*e*
& he was wifcheall chosine, throw (!)
To ber*e* þe name of swet Jh*es*u,
& he to Jh*es*u C*ri*ste was ayre
Of wisdome in þe v*er*tu fare
& fillyt all þe warld wele ner*e*
W*ith* Crist*is* wangel þ*at* is clere,
& last Jugment, sall bryng
Ner*e*-hand allme*ne* befor þe kyng.
& for sic cause he t*ra*walyt mare
þane all þe postilis þ*at* eu*ir* ware,
For till ger*e* allme*ne* leif þare syne
& þare sawlis to god to wyne;
Laith of lyfing als taucht he
Till Ilke man in his degre,
To p*r*inc*is*, lordis, & pure me*ne*,
To thrillme*ne* & to wome*ne*,
& to ȝoung me*ne* als gef he lare,
& faddir*e* & modyr*e* þ*at* þai*me* bare,
To licheour*is* & to co*n*tinent —
Till all he prechit his entent,
&, schortly, he was hy*me*-allane
A co*m*mowne ma*ne* till eu*ir*ilkane.

And quhe*ne* þ*at* he bro*ch*t was to Rome
Befor Nero to thole doume,
All þat euir*e* war of Jowis lay
Come to sanct Paule & þ*is* ca*ne* say:
»Defend our*e* lacht, we p*ray* þe now,
Sene þu art borne ma*ne* of hebrew!
Cause of folk þu suld defend
& thol It cu*me* till spedfull end,
Syne c*ir*cu*m*cydit of þai*me* is nane
& c*ir*cu*m*cisione þu has tane —
& þow, as ws thi*n*k, vald p*ut* do*ne*
þe lacht of c*ir*cu*m*cisione?
þar-for, quhe*ne* (þu) seis Petir*e* ma,
Sustene o*ur* lacht aga*ne* hy*me* ay!
For he fayndis bat*h* lat & ar*e*
For to distroy q*uyt*ly o*ur* lare:
For bath o*ur* sabbot & fest-day
He forcis for to put away.«
þane said Paule: »quhe*ne* I Pet*ir* se,
Ȝe sall apertly p*re*we be me
þat I ame v*er*ray Jow, quhe*ne* I
þe c*ir*cu*m*cisione suthly
& þe sabbott*is* tall ap*ro*we ay,
For god hy*me* restit o*ne* þe VII day
& our elder*is* lacht ws leyrit. f. 19
Quhy suld þane Pet*ir* sa be steryt
þ*at* he ymang þe folk suld p*re*che
Or ony now law to þame teche?
þarfor lat hyme cu*me* now to me,
& yhe but Ire or wreth sall se
Hy*me* o*ur*cu*m*yne, suppos he ware
Fer*e* wisar*e* — bot gif his lar*e*
Throu witnes be app*ro*wit now
Of þe ald buk*is* of hebrew.

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outwart st. inwart. — Bei V. 946 tritt eine andere Hand ein, welche bis Ende des fol. 21, bis V. 85 in S. Andreas reicht; der urspr. Schreiber hatte hier eine Lücke gelassen, wohl weil seine Vorlage dieselbe Lücke bot; da der gelassene Raum aber für den Nachtrag nicht ausreichte, so hat der ergänzende Schreiber ein Blatt eingelegt und mit einem an der Innenseite umgelegten Streifen Papiers befestigt. Von derselben Hand ist auch die Lücke in S. Machor fol. 199—207 ergänzt und Catharina fol. 380—395 nachgetragen. — 949) Cor. 12, 4 raptus est in paradisum et audivit arcana verba quae non licet homini loqui. 950) Ms held st. herd? 953) yethe st. yhete. — 957—980) nicht in der L. A. 965) prechit fehlt? 981—1098) nicht in der L. A.; Barbour folgt hier einer andern Quelle. 988) Ms. tholit st. thol. 991) Ms. p^t = put, wie 1017 b^t = but. 995) Ms. ba^t = bath. 996) Ms. qy^{t}ly. 1003) Ms. tell oder tail? 1008) Ms. now st.

& gif It swa be, we mo*ne* all
Obey till his lar*e*, gret & small.«
Quhe*ne* þis was herd, b*ut* mar*e* we*nt* þai
Quhar Pet*ir* was, & ca*ne* hy*me* say:
»Paule appostill is cu*m*yne, loo,
We p*ray* þe þat þu cu*me* hyme to;
For he is bundine & but leife,
To cu*me* here he ma no*ch*t eschewe.«
Quhe*ne* Petir*e* þis herd, he was blyt*h*
& w*ith* þame went to Paule alswyt*h*.
& þai bath, fra þai sa*m*myn*e* met,
For pure pytte & Joy þai gret,
& Ilkane of þame tald till vthir*e*,
As bruthir*e* suld do to his bruthir*e*,
All hale þar*e* *tra*wale les & mar*e*
& þe gret dout þat þai in war*e*.
Syne one þe morne richt ayrly
To Paule come Pet*ir* full freyndly
& fand a multytud wele greit
Of Jowis sta*n*nand at his yhat,
& was þar a full gret st*ri*fe þar*e*
Betwe*ne* þe Jowis & folk þ*at* war*e*
Co*n*u*er*tyt to god throw his grace.
For þe Jowis in þat place
Sad: »we ar of ryall kyne,
Of goddis der*e* frendis chosine,
Ab*ra*ham, Ysaac & Jacob leile
& p*ro*phett*is*, q*u*ome-w*ith* god ca*ne* meille
& schaw to þame his p*ri*uete
& his ferlyis he leit þame se;
& yhe are cu*m*yne of folk but drede
þat god wro*ch*t nathink in þare sede,
Bot þai till wrechit ydolis ay
Has bene s*er*uandis — þ*is* is na nay.«
& þa*ne* þe folk þ*at* c*ri*stine ware
Mad to þe Jowis sic answere:
»Fra þat we herd þe suthfastnes,
We left our*e* errour mar*e* & les,
& ar set now in þe richt way
& suthfastnes sall folow ay.
Bot yhe, þat wat ȝo*ur* fadd*er*is lar*e*
& of p*ro*phett*is* þ*at* wysme*ne* ware;
þat dry-fut passit throu þe se
& saw ȝo*ur* fays drownyt be,
& till ȝou one þe day ca*ne* per*e*
Of full gret licht a gret piller*e*
& syne till ȝou apone þe ny*ch*t
It apperyt & gef ȝou licht;
For met of hewine gef ȝou ma*n*na
& stane gef yhou watt*ir* alswa:
Bot no*ch*t-*with*sta*n*nand syk gud dede
þat god wro*ch*t for ȝou in to nede,
Of þe gret gold þ*at* yhe þa*ne* had
Ane ydoll of a calf ȝe mad
& honou*r*(it) It, & had na tho*ch*t
Of þe gret gud, god for ȝou wro*ch*t.
Bot we þ*at* neu*ir* sic thing had sene,
In þat god trewis wele b*ut* wene
þat yhe haf left & trewis now
In error þ*at* ma no*ch*t helpe ȝow.«
& till þat þai war þ*is* st*ri*wand,
Pet*ir* and Paule war ȝarne p*re*chand
To þame þ*at* lang ty*me* st*ri*wine had,
& gud acord betwene þai*me* mad.
Of Pet*ir* syne throu þe preching
God schawyt þar a ferly thing:
þat of þe folk full mony war*e*
Co*n*uertyt throu þe postilis lar*e*.
& ymang wth*er*is treucht ca*ne* ta
þe wyf of Nero, Libia,
Na to Ag*ri*ppe, þe p*re*fet,
To be c*ri*stine vald no*ch*t lat,
þat had to name Agrippyna; f. 20
& vthir wome*ne* mony ma
þar husbandis left for heile of saule
& aneherdit to Pet*ir* & Paule;
& mony kny*ch*t*is* þar erroure,
þat war dere to þe emp*er*oure,
Left & þar knichthed alswa,
& C*ri*st*is* treucht ry*ch*t þar*e* ca*ne* ta,
Sa þ*at* þai wald fra þane na-was
Cume to þe king na his palas,
Bot trewit trewly to sanct Paule
& troucht hy*me* wa*ne* þe heile of saule.

DERe lord, q*uat* sall we say
Of awfull doume apo*ne* þe day,
Quhe*ne* þ*at* we sall gif ſtrat reknyn*e*

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new. 1023) Ms. bli^{t}. 1042) Ms. come st. quome. 1063) god fehlt? 1069) Ms. honou*r*. 1085) Ms. p*ro*phet st. prefet. 1088) Ms. wome*ne* oder weme*ne*? 1095) Ms. fra þame st. fra þane oder þine. 1098) Ms. treucht st. throu. 1099) Init. fehlt, l. Dere. Ms. q^{t} = quhat.

Befor þe auchtfull Jug & king
Of all þ*at* we haf sad or wro*ch*t
And als of our*e* maste p*ri*we tho*ch*t,
& wat þ*at* we na gud haf done?
For-þi full sar*e* vs bird to mone
To þ*is* Paule, gif we gud tent tak,
& gud ensampill ca*ne* ws mak
Hou we suld wirk, till we are here,
þ*at* we but dred my*ch*t þane apere.
Bot, allace, how worthy ar we
One þ*at* day to co*n*dampnyt be,
Quhe*ne* we, in þ*at* a ma*ne* se may
All gud but want, suthly to say,
We set neu*ir* our*e* cur*e* na hart
Of sic gud to gat ony part —
& yheit a flesclyk ma*ne* was he
& lyk till ws in sic degre,
And lyf & sawle lyk ws he had
& in þis warld duelli*n*g mad;
Ȝeit þane of thewis fare to se,
Co*n*dic*i*one and honeste,
þe v*er*tu of will þare-to mar*e*,
He tra*n*ſcend*i*t allme*ne* þ*at* þare
Or yheit þat befor hy*me* had bene,
As þai suld say þ*at* had hy*me* sene;
And all his dedis mar*e* & les
War witnes þ*at* þis suthfas(t) was.
For-þi till hyme in hewy*ne* is mad
Sic Reward as he s*er*uit had
Till he in þis erth duelland was,
In presone of euir*e*-brukill flesch.
þarfor I p*ra*y hyme þat I may
Of þis warld sa dep*ar*t ay-way
þ*at* (my) sawle ma fra þe body twyne
Bot schame or deit or dedly syne. —
Gregou*r* of Twryne alswa sais,
Of Justine yungre in þai dais:
þar was a ma*ne* dispar*i*t swa
þat he a ſtalowart gyrne ca*ne* ma
To hang hy*me*-self w*ith* be þe hals,
At þe tysing of þe feynd fals.
No*ch*t-þa*ne* he had in custu*me* ay
Deuotely to sanct Paule to pray,
& quhe*ne* þat he did ony thing,
He wald call Paule in helpyng.
& tyd hy*me* to do swa þare,
Quhe*ne* he (þe) rape mad alȝare,
Sayand: »sanct Paule, I p*ray* þe
þat þ^{u} wald cu*me* now & helpe me!«
þa*ne* come a schadow full hugly,
Blak & blay, & stud hyme by
& sad hyme: »ma*ne*, do furth þi dede!
Quhy houff*is* þ^{u}, quhy has þ^{u} dred?«
For-þi þe ma*ne* was grathand ay
þe girne & yhet þa*ne* ca*ne* he say
»Sanct Paule, helpe me now but bad!«
W*ith* þat þe gyrne wes redy mad.
þa*ne* a ſchaudow ry*ch*t ner*e*hand,
As of a ma*ne*, saw by hy*me* stand
& to þe first schadow ca*ne* say:
»þu wekit spryt, ga hyne þ^{i} way!
For Paule, þ*is* ma*n*is adwocat,
Is cu*m*ine till hy*me* now ſut-hat.«
W*ith* þ*at* þe foule schedow ca*ne* fle.
& þa*ne* þe ma*ne* tho*ch*t weile þ*at* he
Had mysdo*ne* in his entent;
For-þi he ca*ne* hy*me* sar*e* repent
& gretly lof god & Paule

1106) Ms. bred st. bird. 1108) & st. þat. 1111—1125) vgl. L. A. in der Laudatio des Chrysostomus (p. 390 Grässe): Quanto ergo nos condemnatione digni sumus, cum uno homine bona in se omnia congregante nec minimam quidem partem eorum studemus imitari. Non enim aliam est ille sortitus naturam nec dissimilem nactus animam nec alterum habitans mundum, sed in eadem terra eademque regione, sub iisdem etiam legibus nutritus et moribus cunctos, qui nunc homines sunt vel fuerunt, animi virtute transscendit. 1113) l. þat in a. 1133—6) gewöhnliche Schlussformel. 1135) Ms. þat sawle þat. — 1137—72) Dieses Mirac. folgt in der L. A. auf die Inventio capitis (Gr. p. 385 ff.): Refert Gregorius Turonensis, qui tempore Justini junioris claruit, quod quidam desperans laqueum sibi parabat, nomen tamen Pauli invocans semper dicebat Adjuva me s. Paule. Tunc adfuit quaedam umbra squalida hortans eum ac dicens: eya bone vir, age quod agis, moram ne feceris. At ille semper parans laqueum dicebat: beatissime Paule, adjuva me. Expedito jam laqueo adfuit umbra alia tamquam hominis, dicens illi qui hominem hortabatur: Fuge miserrime, quia Paulus advocatus advenit. Tunc squalida umbra evanuit et homo ad se rediens et laqueum projiciens poenitentiam condignam accepit. 1138) Ms. þat st. of. 1151) hugly = ugly. 1155) Ms. gruchand st. graithand. 1172) Ms. p'pos.

þat wald no*ch*t thole hy*me* ty*ne* h*is* saule
Na of þe feynd *con*fund*i*t be,
As þa*ne* to p*ur*pos tane had he.
For-þi to god be hono*u*r ay,
As we alſinful acht to say,
& helpyne to all warldly me*ne*
In hewyry tyme! say we amen.

III. De sancto Andrea.

Off sanct Andre*w* now folouys next, f.21
þ*at* bar þe mekest hart in breste,
In word, in tho*ch*t, or yhet in dede,
Of ony ma*ne* þ*at* we of Rede,
& to Pet*ir* full brothir*e* was,
As be kynd of ma*n*is flesche,
& in passione ewine fere:
For one þe cors bath ded þai wer*e*. —
Eftir*e* *Cr*ist*is* assencione
& þe postulis disp*er*sione
Sanct Andre*w* his way ca*ne* tay
Towart þe towne of Niſchia.
In more Jynd Mathew p*re*chit
& *Cr*ist*is* lar*e* þe pupill techyt.
Bot þai refusit his p*re*ching
& hy*me* in presone fast ca*ne* thring
& bath his eyne felyly put out,
Thinkand to slay hyme sy*ne* al-owt.
þane come till Andre*w* ane angell
One *Cr*ist*is* halff & ca*ne* hyme tell
þat he suld pas to M*ur*gu*n*dy.
& Andre*w* sad till hyme in hy
þ*at* he knew no*ch*t hyd*ir* þe way.
& þane þe angel ca*ne* hy*me* say
þat he to þe sey-syd suld far*e*
& he suld sowne a schype fynd þar*e*,
Quhar-in he saile suld one þe se.
& his bydding fulfillyt he.
& he ryw*i*t richt happely
þat þe cite of M*ur*gu*n*dy,
& to þe p*re*ſſone in a rese
*W*ent quhar þ*at* Matho p*re*chand was,
& fand hyme festnyt ry*ch*t fast þar*e*,
& for his diſeſſe gret ful sar*e*.
þane C*r*ist, for till co*n*furd þai*me* bath,
Cler*e* sicht to Mathow gef ful rath.
& fra þat his sicht was hyme lent,
Till Antioch ry*ch*t sowne he went.
& Andre*w* þar a quhile duelt still,
*Cr*ist*is* teching p*re*chand þame till.
& þai war wrath, for Mathow
Eschap*i*t was, sone tuk Andre*w*
& band hyme Rath bath fut & hand
& bitt*ir*ly with schurg*is* dange,
Till his blud out in foysione rane.
Bot he for þame yhet p*ra*yt þane,
Sa increly, þat in þat place
Halely þe folk co*n*uertyt was.
And he in Antioche alsone
Passit richtrath, fra þ*is* was done.
  Quhar a gentill ȝong ma*ne* but bad
Come & *with* hyme duelling mad,
A-gane þe will of all his kyne;
And þai þa*ne* in dispyt of hyme

Vgl. L. A. Cap. 2. L. A. schickt eine etymolog. Einleitung voran und spricht dann von der dreimaligen Berufung des Andreas. V. 1—8 eigene Einleitung des Dichters. V. 1, 16, 15 u. ö. Ms. Andrē. 9) L. A. Post ascensionem domini divisis apostolis Andreas apud Scythiam, Mathaeus vero apud Murgundiam praedicavit. 12) Ms. nischia st. Scythia. 13) more Iynd st. Murgundy. 15) Ms. For st. bot. 16—17) L. A. ei oculos eruerunt et vinctum incarceraverunt. 21) L. A. Murgundiam ad s. Matthaeum ire praecepit. 26) L. A. et ad primam navem quam inveniret intraret. 29) L. A. angelo duce et prospero vento flante. 30) þat = at. 31) L. A. et invento aperto carcere s. Mathaei eoque viso flevit plurimum et oravit. 32) Ms. llent? 40) Zus. 43) L. A. et per plateas ligatis manibus pertrahunt. 44) Zusatz. Nach 50) fügt L. A. eine Kritik dieser Geschichte bei,

55 In fyr*e* þe house ſet, q*uar* þai twa
þare lugyne in þe towne ca*ne* ma.
Quhe*ne* þe fyr*e* was all one hy*ch*t,
W*ith*ine & out was bry*n*nand bry*ch*t,
þe young ma*ne* hynt deliu*er*ly
60 A watt*ir*-crowat, stud hyme by,
& kist wpwart agane þe bles:
& swyt*h* þe gret fyr*e* ca*ne* he mes.
þane þ*at* ȝong ma*n*is kyne in hy
Sad he was wechyt, sekyrly!
65 & ledder*is* dressit apone hicht,
To get in; bot þai tynt þe sy*ch*t
& my*ch*t nomar*e* do, as for þane.
For-þi of his kyne sad a ma*ne*:
»We do foly þat wirk*is* þus,
70 For god w*ith* þame is, aga*n*is ws.
þarfor sefſs all, for dout þat he
Co*n*fundis (vs) for o*ur* cruelte!«
& fele of þame þ*at* þis has sene
Become c*ri*stine throu baptysing.
75 Bot all þe kyne of þis ȝong ma*ne*,
Fra fyfty dais war ga*ne* fra þa*ne*,
Deide & in a grawe war dy*ch*t,
For þar*e* trespas, throu goddis my*ch*t.

Ane woma*ne* was þ*at* tyme ner*e*-by
80 þat wedyt was wilfully
W*ith* ane m*ur*thir*e*, & was w*ith* barne
W*ith* hyme, þ*at* t*ur*ment h*ir* ȝarne;
& god hire send gret seknes ek,
(Sequitur effectus e. c.)
To punyce and till mak hir mek. f. 22
85 þan send schow eftyr hyr systir*e*
And tawld how it stud w*ith* hyr*e*,
And*e* bad þat scho suld oñe-one
Requir*e* þar goddis, dame Dyone,
Till helpe hyr þane but abad.
Dyane answer to hyr mad: 90
»Quhy prais þ^u me, þ*at* na thing may
Helpe þi sister? bot ga þi way
Till Andro, C*ri*st*is* appostill,
And byd (hym) ga þi sister till!
For he ma helpe hyr, sekirly, 95
Throw vertu of his god in*e* hy.«
þane sant*e* Andro sone scho schocht
And till hyr cister sone hy*me* bro*ch*t,
þat in poynte wes periste to be.
And in þat voice till hyr sad he: 100
»Wikit wome*ne*, þ^u tholis þus Ill
For þu arte maryt a-gane skill
And has co*n*sawit giltfully
And co*n*falice þe fend wikitfully.
Ȝet þane for-think þi ſene & trow 105
In þe lar of Criste Jh*es*u,
And þat ded thing þat is in þe
þu sall caste owt and wariſte be.«
And sone, as he ca*ne* tell hyr till,
Full suthfastly till hyr befell. 110

Thane com*e* a ma*ne* to hy*me* of case,
þat to name had Nicholase,
And sad hym: »lord, now haf I
Of my*ne* elde ȝeris fowrty,
In þe quhilk*is* I serwit ay 115
To lichory bath ny*ch*t and day.
Bot to resiste þe fendis will,
I bar one me þe ewa*n*gele,
Prayand god of his pytte

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die Barbour auslässt. 55) Ms. q^r = quhar. 56) lugyne lodging. 60) Wattir-crowat ampulla. 63—4) L. A. illis dicentibus: filius noster magus est effectus. wechyt = witched. 67) L. A. ut ipsas scalas penitus non viderent. 74) L. A. domino crediderunt. 75) kyne parentes. 78) Zusatz. 74) Ms. y of. 74) Ms. baptysing st. bapteme? 79) L. A. Quaedam mulier cuidam homicidae conjuncta cum parere non posset, sorori suae dixit. Mit V. 84 beginnt die frühere Hand wieder; unten auf fol. 21 b stehen die Worte Sequitur effectus; am Rande des fol. 22 ist ein schott, Vaterunser längshin quer vorgeschrieben. 86 ff.) L. A. Vade et pro me Dyanam dominam nostram invoca. 90) L. A. Cui invocanti ait dyabolus. 94 u. 96) Zusatz. 97) Ms. schocht st. socht. 100) Ms. boice oder voice? 101) L. A. recte hoc pateris, quia male duxisti, male concepisti et daemones consuluisti; sed tamen poenitere et in Christum crede et puerum projice. Qua credente abortivum protulit et dolor cessavit. 108) Ms. þe st. be. 111 ff.) L. A. Senex quidam nomine Nicolaus adiit apostolum dicens: domine, ecce septuaginta anni vitae meae sunt in quibus semper luxuriae deservivi. Accepi autem aliquando evangelium orans Deum ut mihi amodo continentiam largiretur. Sed in ipso peccato inveteratus et a mala concupiscentia illectus statim ad

To gyf me grace chaste ma*ne* to be;
Bot I am richt no*ch*t ʒet þane,
I þat sy*n*nyt as wekit ma*ne*,
And þo*ch*t I lefit for a quhyle,
I turne agane to þ*at* sone wyle.
Syne hapy*n*nyt a ty*me* þat I,
Enfla*m*myt throw full lichory,
For þe ewa*n*gele þat I bar*e*
One me, forowtine ony mar*e*
To þe bordale I wente in*e* hy,
To fulfill my*ne* lichory.
And*e* þar a womane ca*ne* me say:
»þu wrechit aldma*ne*, ga þi way!
For þi-selfe goddis angel Is,
And to cu*me* her þu doys myse;
þar(for) fand no*ch*t to nyicht me,
For farly thinge I se on*e* þe.««
þane of hyr word haffand f*er*ly,
I wmbethocht me in*e* till hy
þat I þe ewa*n*gil on*e* me had;
For-þi I fled a-way but bad.
And sene þat þ^{u} haly ma*ne* is,
Pray þi god to forgyff me þis!«
And quhe*ne* Andro herd hyme (sa) say,
He (cane) gret and but delay
Prait for hym*e*, fra morne til nowne;
And quhen*e* þat he had sa done,
Sad met no drink he na*ne* wald
Till he wyste þat till þat ald
God had remittit his syne quytly.
þe thred day efter þat in*e* hy
Throw ane angel wes hy*me* tald
þat god forgevine had þat ald
At his prayer his gret trespas;
Bot, as he in penance wes,
Sa suld þat ald his penance mak
In prayer, alm*us* and in walk.
þane he sex owk*is* but wer*e*
Fastit in bred and watt*ir* clere;
And ful of gud wark ʒald þe gaste.
þane till Androw sad god in haste
þat Nicholas he gert hym*e* wyne,
þat suld hafe bene tynt for h*is* syne.

Ane vthir ʒou*n*ge ma*ne* wes by,
þat til Andro sad prewely:
»My mod*ir*, þat oft beheld me,
Had sic delyte in my*ne* bewte
þat scho me fandyt besily
To syne with hyr in lichory;
And for I wald no*ch*t do hyr e*n*tent,
Scho dressit me al for to schent.
For quhen*e* woma*ne* wald do sic myſe
W*ith* ma*ne* and refusit Is,
þar is no ber so fell no thra
Quhen*e* hyr quhelpis ar ta*ne* h*ir* fra.
Richt sa thocht scho to ger me de
V*ith* hyr felo*n*ny and falsed fle
And wirk me in hyr wekit will;
þar-for scho ʒed þe Juge till,
To plenʒe þat I sic vikitnes
wald w*ith* hyr do and foulnes.
þarfor to god for me þu pray,
þat I eschape w*ith* þe lyf away
Quhen*e* þat I sall accusit be f. 23
Falsly for sic Iniquite;

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opus solitum revertebar. 124) Ms. sone st. sine. 125) L. A. Quadam igitur vice concupiscentia inflammatus oblitus evangelium quod super me posueram, ad lupanar ivi statimque meretrix dixit mihi: Egredere, senex, egredere, quia angelus Dei es, tu ne me contingas neque huc accedere praesumas, video enim super te mirabilia. 126) Ms. full st. ful (foul). 127) for trotz, oder l. forʒetand? 135) Ms. þar st. þarfor. nijcht = nigh. 137) L. A. Stupefactus ad verba meretricis recolui quod mecum evangelium detulissem. Nunc igitur, Sancte Dei, pro salute mea tua pia oratio intercedat. 143) L. A. Audiens hoc. b. A. flere coepit et a tertia usque ad nonam oravit et surgens noluit comedere sed ait: non comedam, donec sciam si dominus miserebitur huius senis. 147) Ms. And sad. 150) L. A. Cumque diebus quinque jejunasset, venit vox ad A. dicens: obtines Andrea pro sene; sed, sicut per jejunium macerasti te, sic se et ipse affligat jejuniis, ut salvetur. 157) Sicque fecit et in sex mensibus in pane et aqua jejunavit et postmodum plenus bonis operibus in pace requievit. 160) L. A. Venit igitur vox ad A. dicens: per orationem tuam Nicolaum quem perdideram, acquisivi. 156) walk = wak. 157) owkis = weeks. 163) L. A. Quidam juvenis Christianus secretius s. A. dixit: mater mea videns me pulcrum de opere me illicito tentat. 171—4) Zusatz des Dichters. L. A. Cui dum nullatenus assentirem, judicem adiit, volens in me crimen tantae nequitiae retorquere. 177) l. in me. 181 ff.) Sed ora pro me ne moriar tam injuste, nam et accusatus penitus reticebo malens vitam perdere quam matrem meam

For þe day I sall apper*e*
þe Jugis sentence for til her*e*,
I sall for errour hald me stil,
I dar nocht answer ocht þ*ar*-till;
For þe self ded sal mar lik me
þan my*ne* mod*ir* defamyt be.«
þan hapnyt eft*ir* þat:
To do law þe Juge set
And gert *þe* ȝonge ma*ne* son*e* apper*e*,
Quhat his mod*ir* wald say, to her*e*;
Sanct Andro went w*ith* hy*me* als
To þat felone plant and fals.
And quhat-euir scho sad hy*me* till,
He answerit no*ch*t, bot held hy*me* still.
Sant*e* Andro þa*ne*, þ*at* wist hir will,
Befor þe Juge sad hyr till:
»þu cruel and wekit wyff
þat lyk is þe na*ne* in lyff,
Wald þu for þi lechory
Ger þi son*e* de her*e* foulely?«
þane sad scho to þe Juge son*e*:
»My*ne* barne, þat þis has me don*e*,
To þis aldma*ne* enerthand is
To foster hym in to sic myse.«
þe Juge, þat þan wes wrath,
Gert bynd þe ȝou*n*ge ma*ne* rath
And put hym in a sek to mer*e*,
þat was enoy*n*t w*ith* pik and ter,
And kest hym*e* fer in þe flud;
Syne tuk Andro, quhar*e* he stud,
And dange hy*me* in a do*n*geone depe,
þat he na ſchapit, bad to kepe,
Till he hym tho*ch*t be avysment
How he *moch*t hy*me* maste turment.
As Andro on*e* þis preson*e* lay,
To god of hewine can he pray:
And thonner*e* (flaw done) in*e* þat sichtwar
þat strak till ȝerd all þ*at* war þar,
And fyr-ſchacht ca*ne* þ*at* samy*ne* wyf brine,
þe pupile seand, for*e* hyr syne.
To sant*e* Andro þai mad requeste,
þe puple, for þat tempaste:
And it wes ceſſit þ*at* his p*ra*yer sone.
And þe Juge þan but hone
Trewit in C*ri*ste and howy*ne* was,
And al his menȝe mar and les.

Eftir þis sanct Andre*w* ca*ne* ga
To þe cite of Nicea.
And þa of þat cite ca*ne* hy*me* say
þat ner*e* set by in þe way
Sewine fendis fers and fell,
And al þat passit-by ca*ne* quell.
þar he to god for þa*me* ca*ne* pray:
And*e* þai fendis but delay
In forem of hundis ca*ne* apere
Mekly befor all þat þar wer*e*.
And he bad þame opynly
þat þai suld hald þ*ar* way i*n* hy
To sic place þat neuir mar*e*
þai grewit me*ne*, lat no are.
þar þai wanyste awai sone.
And al þe folk, quhen*e* þ*at* wes don*e*,
Becom*e* c*ri*stine and baptiſin*e* tuk
Thru sanct*e* Androw, as sais þe buk.

Syne eft*ir* hapnyt of case,
As sant*e* Andro wau*er*and was,
He co*me* til a-nothir citte.

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tam turpiter infamare. 194—5) sind im Ms. nach 186 versetzt; ein vorgesetztes Kreuz vor diesen Versen und vor 190 weist sie nach V. 190, doch sind sie offenbar nach 193 zu setzen. Vgl. L. A.: Juvenis igitur ad judicium vocatur et illuc eum Andreas prosequitur. 193) Ms. ȝe st. þe. 204) L. A. unicum filium. 206—8) L. A. domine, huic homini filius meus adhaesit, postquam hoc agere voluit sed nequivit. 209 ff.) L. A. Iratus itaque judex jussit puerum in saccum linitum pice et bitumine mitti et in flumine projici, Andream vero in carcere reservari donec excogitaret supplicium quo periret. 218) Ms. thocht st. mocht. 219) presone a. R. v. a. H. 219 ff.) L. A. Sed, orante Andrea, tonitruum horribile omnes terruit et terrae motus ingens cunctos prostravit et mulier a fulmine percussa et arefacta corruit. 221) flaw done fehlt im Ms. 223) l. slacht? 227) wes ist zu tilgen. L. A. omnia cessaverunt. þat = at. 231) L. A. Cum autem esset ap. in civitate Nicaea. 234) Ms. set uas, uas überschr. v. a. H.; l. was st. set? 237) L. A. Quibus ad jussum apostoli ante populum in specie canum venientibus praecepit e. c. 243) þat st. þar. 250) l. wan*er*and? 249 ff.) L. A. Et cum venisset ad portam alterius civitatis, ecce quidam juvenis mortuus ferebatur. Quaerente apostolo quid ei accidisset, dictum est ei quod septem canes venerunt et eum in cubiculo necaverunt.

And as he gat þar entre,
He met me*ne* bringand of þe sted
A ȝonge ma*ne* þat wes ded.
þan sperit he þe cause quhy
þe ma*ne* deit þat þar ca*ne* ly.
þai answert and ca*ne* say
þat sewine hu*n*dis co*me* quhar*e* he lay
And berrit hy*me* sodanly.
þane grete sant*e* Andre*w* Increly
And sad, þai hu*n*dis war þai
þat he chasit fra Nicea.
þane ca*ne* he till his fad*ir* say:
»Quhat sal I haf, gywe but delay
þi sone liffand I gyf to þe?«
þane gretand mekly sad he:
»þar-for as for my*ne* d*er*rest thinge
I sal (hyme) gyf ȝow but gruchinge.«
þane sanct*e* Andre*w* his p*ra*yer mad
And raysit hym but mar abad.
And he, þat wes raisit sa,
With sanct*e* Andre*w* his dwelli*n*g ca*ne* ma,
And al his sy*n*nis þar forsuk
And of sanct*e* Andre*w* baptisme tuk.

þE renowne þan my*ch*t no*ch*t be hyd
Of ferlis þat sanct*e* Andre*w* did;
For-þi be land and sey me*ne* sowcht
Hym*e* for ferlys þat he wroucht.
And ama*n*ge oþ*ir* fowrty war
þat come be se, to her*e* his lar*e*.
þat to þe fend displeisit swa
þat he a tempeste son*e* cane may,
Sa þat þe sey wox sa woud f. 24
þat þai war drownyt in þe flud
And castine thru þe stormis to land
Quhar*e* þat Andre*w* wes dwelland.
And me*ne* for pitte all þa*me* brocht
Til Andre*w*, þat sa for þame wro*ch*t:
þame resuſcit he þa*ne* belyf
Thru his prayer to þe lyfe. —

Fra thyne he went to Achia,
Goddis word þar to say:
Sa al þe folk nerhand war*e*
Conu*er*tit on*e*-to C*r*ist*is* lar*e*,
And swith mad kirkis mony ane
Fra þat þai had baptisme tane.
Als þe wyf of Egeas
Be hym to god co*n*uertit was.
þane Egeas, þat wes fell,
Quhen*e* he of sic co*n*uersione h*er*d tell,
To þe citte of Patras
He went and all, þat þar-in wes
Dwelland*e*, he distrenȝit þare
With twrme*n*t, þat wes fell and sar*e*,
Goddis lar to forsak
And sac*ri*fice to ydolis mak.
And as he wrocht sic tyra*n*ny,
Sanct*e* Andre*w* com*e* till hym*e* in*e* hy
And sad: »gaynand thinge war to þe,
þat Juge of me*ne* fitt*is* to be,
To honowr and knaw þi Juge ay
þat is in hewine, and do away
Fals goddis of thi thocht,
þat ar of me*n*is handis wro*ch*t«
Egeas can*e* till hym*e* say:
»Art þu Andre*w*, þat prechis ay
þat wikit, fals and felone lar*e*
þat þe p*ri*nce of Romê ay-quhar*e*
Has co*m*mand to distroy away?«
þane can*e* sanct*e* Andre*w* till hy*me* say:
»Of Rowme þe p*ri*nce knew no*ch*t ȝete

Et lacrimans ap. ait: scio domine, quod fuerunt daemones quos a Nicaea urbe repuli. Dixitque patri: quid dabis mihi si suscitavero filium tuum? Cui ille: nil carius ego possidebam, ipsum ergo tibi dabo. Et facta oratione surrexit et apostolo adhaesit. 267) for ist zu tilgen. 275—8) Zusatz. 279 ff.) Cum quidam viri numero 40 ad apostolum navigio venirent, ut ab eo fidei doctrinam reciperent, ecce a dyabolo mare concitatur et omnes pariter submerguntur. Cum autem eorum corpora ad litus delata fuissent, ante apostolum deportantur et ab eo continuo suscitantur. (Qui omnia quae sibi acciderunt narraverunt. L. A. fügt noch hinzu: Unde in quodam hymno ipsius legitur: Quaterdenos juvenes submersos maris fluctibus vitae reddidit usibus). 291 ff.) Im Folg. ist die L. A. kürzer und nicht die Quelle. 291) L. A. Beatus igitur A. in Achaya consistens totam cum ecclesiis implevit et plurimos ad fidem Christi convertit. 297) L. A. Aegeae proconsulis. 299—396) L. A. Audito hoc Aegeas Patras ingreditur compellens Christianos ad sacrificia ydolorum. 303) Ms. distroit st. distrenȝit. 314) Zusatz. 318) l. princis; L. A. Romani principes nuper. 321) L. A. Romani principes nondum cognoverunt quomodo filius Dei veniens docuerit ydola esse daemonia. quae hoc docent

How Cr*is*te, goddis son*e* swete,
Come in þis warld and ewine
Prechit bot a god of hewine
325 And taucht men*e* þat al ydol*is* ar*e*
Bot fendis, and w*ith* þa*me* to be war*e*,
For fendis techinge wes and Is
To greve god and do eu*ir* myse.«
Egeas sad: »to sic fals thinge
330 Ȝur god taucht in*e* his p*re*chinge:
Apone a gebat he wes done.«
And Andre*w* sad till hy*me* alsone:
»þat gebat wes þe haly tre,
þat now þe haly cors call we;
335 Quhar-of þe preuete I will,
And þu wil her me, tel þe till,
And hou resonab*i*le cause amowit
þat makar of ma*ne*, þ*at* luffit
Vs sa: for our restoringe
340 He tholit þar-one for to hynge,
Vnastrenȝet, bot of fre will.
And lo, þe cause I tell þe till, —
For I wes with hy*me* þe self our*e*
þat hym betresit þe tratour*e*:
345 And befor þat till ws sad he
þat he suld sone betrasit be
And crucifite for heile of ma*ne*,
And one þe thrid day ryse eft*ir* þa*ne*
Fra dede agane, I ȝow dewice.
350 þan sad Petir one þis vyse:
»»Lord, of þi-self haf reucht and spar*e*
þat þu sic panys tak neu*ir* mar*e*!««
W*ith* dedigne he ca*ne* ansuer ma
And sad: »»ga agane, Sathana!
355 For þu misk*en*nis and sawer*is* no*ch*t
þe thinge he god will haf i*n* tho*ch*t.««
And als, to tech vs þat he
Wald thole sic ded of wil fre,
(He) sad till vs opynly:
»»To gyf my*ne* sawle pouste haf I 360
And tak it agane to me.««
At his laste sup*er* sine sad he,
Quhen*e* we w*ith* hy*me* war*e* sittand all:
»»Ane of ȝ^{u} betrese me sall.««
þane war we sorowfull ilkane, 365
Bot he, to co*n*fort vs one-ane;
Sad: »»to quha*me* I gyf now
þe morcel of bred of ȝow,
Trewis wele þat at is he
þat þis ny*ch*t sall betrese me.«« 370
Ȝet þane he wald no*ch*t set sic bla*me*
Till hy*me* be his p*ro*pir name
Na put hy*me* fra his burd, tho*ch*t þare
To sit he vnworthy war*e*.
þane gaf he ilkane a sope 375
W*ith* his hand of his awne cope,
And althinge syne all and su*me*
He tald vs clerly þat war to cu*me*,
Richt as It done befor had bene.
þar(for) wat I wel bwt wene: 380
He tholit of his awnê vill
Al þe payne wes done hy*me* till,
Sene he no*ch*t þe traitour fled
Na drew hym*e* no*ch*t of þat sted
Quhar þat he wiste þe trator*e* wald f. 25 385
Cum to, þat Judas hym sald.«
  Egeas sad: »It ferlis me
þat sa wise a ma*ne*, as þ^{u} suld be,
Suld folow hy*me* throu ony skill

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unde offendatur Deus, (ut offensus ab iis avertatur et aversus non exaudiat et non exaudiendo ipsi a dyabolo captiventur et captivitati tamdiu deludantur, donec nudi de corpore exeant, nihil secum praeter peccata portantes). 322) Ms. Cristis st. Criste. 329) Cui Aegeas: Ista vana Jesus vester praedicans crucis patibulo est affixus. 333—9) Nicht in L. A.; L. A. Cui Andreas: Pro restauratione nostra non pro culpa sua crucis patibulum sponte suscepit. 339) Ms. restauringe? 342—5) Anders L. A.: Ad quem Aegeas dixit: Cum a suo discipulo fuerit traditus et a Judaeis tentus et a militibus crucifixus, quomodo tu dicis eum sponte crucis subiisse supplicium? Tunc Andreas quinque rationibus coepit ostendere Christum voluntarie passum fuisse. 341) l. vn*con*strenȝet. 345 ff.) L. A. Scilicet ex eo quod passionem suam praevidit et discipulis futuram praedixit, (ecce, inquiens, ascendimus Hierosolyma e. c.). 350—361) Et ex eo quod Petro eum ab hoc avertere cupienti dure indignatus fuit dicens Vade post me Satana e. c., et ex eo quod utriusque, scil. patiendi et resurgendi, se potestatem habere manifestavit dicens: Potestatem habeo ponendi animam meam et iterum sumendi eam. 362—85) Et ex eo quod proditorem praecognovit cum panem intinctum ei dedit, nec tamen vitavit (Barbour führt aus). Et ex eo quod locum in quo proditorem venturum sciebat elegit (vgl. V. 383—6) et his omnibus se interfuisse asseruit (vgl. V. 343). 374) Ms. sic. 386) l. Judas þat. 387—440) Barbour weicht hier vom Text der L. A. ab. Diese liest nur:

þat, othir of thret or gud will,
Tholit hy*me* in þe croice be done.«
þan Andre*w* answerte hy*me* alsone:
»þat is, for þu has hard me
Spek of þe croice þe preuete;
þe quhilk, p*er*auentu*r* giff will þu,
I sall vndo þe richt sone now.«
Egeas sad þan: »lat me se
How turme*n*t suld be preuete.«
Androw sad: »sic turme*n*t was
þe preuete mar*e* and lese
Of ma*n*is restauracione,
As I sal prew þe be resone,
Gyf þu wil her me tholmodly.«
Egeas sad: »and ȝet wil I
With paciens a quhil her*e* þe.
And bot þu sene trew me,
þe prewete þu sal resawe
Of þat croice as þu ca*ne* crafe.«
Androw (sad): »gyf þat I dred
þe croice quhar*e*-in C*r*iste wes spred,
þe Joy of It I na prechit ȝow.«
Egeas sad: »I se well now
þat full of wodnes is þi woce,
Prechand þe turme*n*t of þe corse,
And for þi hardynes na panê
Dredis.« þan Androw sad agane:
»For hardines is no*ch*t þat I,
Bot of sad thocht an*er*ly,
þat I dred no*ch*t of ded þe payne;
For ded of richtwyse þ*at* ar slane
Is preciowse to god of hewine,
And contrar of sy*n*full ewine.
And þar-for is þat I ȝarne þe
Of corse to her*e* þe p*ri*wete,
Sa þat þu knaw it wel and trew
And trowand þat þu ma cu*me* now
Of þi sawle to þe restorynge.«
þan sad Egeas: »to þat thinge?
þat thinge restoryt is but wene
þat vt*re*ly periste has bene.
Quhethir my*ne* sawle perist be,
þat to restoringe behuffis me
þar-of cu*me* throw þe treucht, þ*at* þu,
þo*ch*t I na It knaw, wald ger me trew?«
þane Androw sad: »þat is þe thinge,
þat þu wald her*e* I haf ȝarni*n*ge,
With paynis quhill I þe kene
How þe tynt sawlis of almen*e*
War brocht to þe restorynge
Of þe croice throw þe p*re*we thi*n*ge.
þat was: for*e* firste ma*ne*, þ*at* wes mad
Of vnwe*m*myt erd, brocht in had
Fel ded throu þe tre of trespase
In þis ȝerd, nedfull thinge wes
þat one vnwe*m*myt vergyne
Ane vthir*e* suld be borne syne
þat suld be werray god and ma*ne*
In a p*er*sone, to restor*e* þane
þe liff þat me*ne* had ty*n*t, & he
Throw þe croice of þe blissit tre
Suld exclud*e* of misȝarni*n*ge
þe tre; þa*ne*, þat he syne suld hynge
Apone þe croice *with* ha*n*d*is* stracht,
For Adame vnclene ha*n*d*is* racht
To þat tre, þe froit to get
And ete of þat forbodine met;
And þar-for suld þis lat*ir* mane,
For þe froyt wes etyne þ*ar* þane,
þe self bitt*ir*nes taste of gall,

Addit Andreas quod mysterium crucis magnum esset. Cui Aegeas: Mysterium dici non potest, sed supplicium (397—8); verumtamen, ubi mihi non obtemperaveris, ipsum mysterium te faciam experiri (406—8). Cui Andreas: Si crucis patibulum expavescerem, crucis gloriam non praedicarem (409—11). Audire a te volo mysterium crucis, si forte credas ipsum agnitum colas ut salveris (423—7). Tunc coepit ei mysterium redemtionis pandere et, quam congruum et necessarium fuerit, quinque rationibus persuadere (Barbour benutzt offenbar eine andere Quelle). 400) Ms. and and. 422) Ms. crontrar. 441—462) Vgl. L. A.: Prima ratio est quod, quia primus homo per lignum mortem suscitavit, congruum fuit ut secundus eam per lignum pelleret patiendo. Secunda, quod, quia de immaculata terra factus fuerat praevaricator, congruum fuit ut de immaculata nasceretur virgine reconciliator. Tertia, quod, quia Adam ad cibum vetitum incontinenter manus extenderat, congruum fuit ut secundus Adam in cruce immaculatas manus extenderet. Quarta, quod, quia Adam cibum suavem vetitum gustaverat, congruum fuit ad hoc, quod contrarium pelleretur contrario, ut Christus esca fellea cibaretur. Quinta, quia ad

And In hym tak our ded *with*-all,
þat he *h*is inmortalite
Micht gyf till ws of h*is* wil fre.«
Egeas sad: »tel þis þu may
To þa*me* þat will gyff to þe fay!
No*ch*t-þane, bot þu co*n*sent to me
And sac*ri*fye, þat I ma se,
To goddis þat ar almy*ch*tty,
I sall ger me*ne* þe crucify
One þe croice, þu lofis sa.«
þane Andre*w* sic answer ca*ne* ma:
»Till a god suthfast ay
I sac*ri*fy euir-ilka day,
þe flesche of quho*me* þe folk treufull
Has etyne and of þe flesche is full;
þe lame þat sa sac*ri*fit is
Remanys quhyk and hale I-wis.«
Egeas sad: »how ma þis be?«
Q*uod* Androw: »þu tak to þe
þe forme of prentt*is*, gyf þat þu
Wil knaw it þ*at* þ^{u} speris now!«
Egeas sad: »þu sal me tell
Thru tvrment, þ*at* is hard and fell,
þe knawlage of It þat I sper*e*.«
þane sad Andre*w* *with* sobyr cher*e*:
»Me ferlis þat sa wise a ma*ne* as þu
In sic foly suld fall now
þat þu wenys to ger me schaw f. 26
My*ne* goddis sac*ri*fice for*e* aw.
Bot sene þu has þe preuete
Herd of þe corse, now her*e* þ^{u} me
Of sac*ri*fice tel to þe now
þe p*ri*uete, gyf þu wil tru
In C*ri*ste, þe sone of god, þ*at* was
Crucifit in ma*n*is flesche
Throw Jowis, suthfaste god to be;
Throu quhat ord*ir*, I sal tel þe,
Quhow þat lame, quhe*ne* he is slane
And*e* sac*ri*fit, luffis agane
And ettyne dwellis ay elyke
Vnwe*m*myt in*e* his lestand ryk.«
Egeas sad: »to me þu tell
How þat lame, þat slane is, *dw*ell
Quyk in his ryk, as þu sais now!«
þane sad Andro: »gyf þu wil trew
With hale hart in god, þu may
Knaw þis thinge þat I þe say;
And bot gyf þu will h*er*tly trow,
þu vittis no*ch*t þu speris now.«
Egeas wrath wes þane and sone
Bad in presone he suld be done,
Till he had soucht in his entent
How he mycht hy*me* best tvrment.
To þe presone, quhar*e* he was, þa*ne*
Of þe land gadd*er*it mony mane,
þat Andro wald haf losit fane
And for his sak Egeas slane.
Bot he þame prayt to be stil,
And*e* sic wordis sad þa*me* till:
»þe quyet of our lord Jh*esu*
Luk in vnreste ȝe turne no*ch*t now!
For my*ne* lord Jh*es*u al paciens
Schewit and mad na-kyne defens
Quhen*e* he betresit was of will;
He flat no sad myß ony ma*ne* till.
þar-for cylens and reste haf ȝe,
His discipulis gyf ȝe be!
For quhen*e* C*ri*ste betresit wes,
He schew alkyne tholmodnes.
þar-for haf ȝe paciens,
Na makis for me na defens,
Bot erar*e* ordanis ȝ^{u}, þat ȝe
To C*ri*ste ca*m*pionis ma be,
þat ȝe ſtutly ma our-cum

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hoc quod Christus nobis suam immortalitatem conferret, congruum fuit ut nostram sibi mortalitatem assumeret; (nisi eum Deus factus fuisset mortalis, homo non fieret immortalis). 463—484) Vgl. L. A.: Tunc Aegeas dixit: haec vana tuis narra et mihi obtempera diisque omnipotentibus sacrifica. Cui A.: omnipotenti Deo agnum immaculatum quotidie offero, qui, postquam a toto populo comestus fuerit, vivus et integer perseverat. Aegea, quomodo hoc fieret, requirente, dixit A.: ut formam discipuli assumeret. Cui Aegeas: ego cum tormentis a te exigam rei notitiam. 481 ff.) Im folgenden weicht Barbour ganz von dem weit kürzerem Texte der L. A. ab, so fehlt 484—509, das Begebniss im Kerker (513—550); die zweite Unterredung mit Aegeas (555—610, 617—642) beschränkt sich in der L. A. auf wenige Worte; Barbour benutzt hier also eine andere Quelle; die Anrede an das Kreuȝ (662—682) findet sich jedoch in der L. A. 493) In ist zu tilgen? 502) Ms. tell st. dwell. 518) Ms. word is. 529—30 sind wol zu tilgen.

Warldly anoys al and su*me*!
For, gyf þat terrour dred suld be,
þe terrour is to dred p*ar*-de
þat ay sal lest and euir ek;
Bot warld(l)y t*er*rour to þe rek
May be lyk, at growis sone
And sone may als away be done:
For warldis wa oþ*ir* is licht
And may be tholit *with* hart wycht,
Or ellis ar*e* þai sa hard and sar*e*
þat þai þe body fla but mar*e*.
Bot to þe firste dole Egeas
Pressis hym ful fast to paß;
Bot mak ʒ^{u} redy þat ʒe ma
Cu*me* to þe Joy þat lest*is* ay,
Haffand na dowt of payne for-þi
þat ma fla bot þe body!«
And (as) Andro mad þis prechinge,
Egeas gert me*ne* furth hy*me* bringe,
And, sitand in*e* to Jugment,
In þis wyis sad hy*me* h*is* entent:
»Andre*w*, haf I no*ch*t geffyne þe
þe space of a ny*ch*t, to avice þe,
þat þu my*ch*t draw þat h*er*t away
Fra þis lord, þu prechis ay,
And of þi C*r*istis lawis blyne,
þat þu my*ch*t our*e* frendschepe vyne?
For felly thinge is and but reson*e*,
Of wil to tholl þe passione
Of croice, of fyr or of sword.«
Andro answert to þat word:
»P*ar*fyt Joy I ma haf *with* þe,
Say þat þu will trew to me
And trew in C*r*iste and i*n* h*is* lar*e*
And lef þir ydolis, þ*at* no*ch*t ar*e*
Bot fendis þat dissavis þe.
And in þis cu*n*tre god send me,
Quhar*e* of his lar*e* sa haf I wro*ch*t
þat I fele folk to hym*e* has bro*ch*t.«
Egeas sad: »for þat wil I
Distrenʒe þe for to sacrify,
þat þai þat þu dissawit has
Our goddis reſave to þar grace,
Renu*n*ciand to þat vanite
þat þai haf trewit in*e* thru þe,
Till goddis sac*ri*fice offerand*e*.
For is na citte in þis land
Quhar*e*-in*e* templis of goddis ar*e*
Vndistroyt now thru þi lar*e*.
þar*e*-for is nedful þat thru þe
Our*e* goddis now enpleysit be
þat þu aganis þe mad wrath,
And þat our frendschep þu ma wath (!)
Wyne, or ellis for þe wrething
Of our goddis thole torme*n*tinge
And one þat gebat syne but hown*e*,
þat þu sa luffis, suthly be done.« f. 27
Thane Andro sad: »now her þ^{u} me,
Sone of ded and Iniquite,
And lynt to bet þe fyr of hell,
Quhar*e* þu in lestand payne sal dwel;
Her me, þat is full sekir now
Apostil of my*ne* lorde Jh*es*u,
þat suthly *with* þe to þis our*e*
Of trucht has tretit þe cenſour*e*,
þat þu my*ch*t wit quhat reson*e* wes
And als, to defend suthfastnes
And ydolis clerly to forsak
And til a god of hewyne þe tak.
Bot, for*e* þu dwellis in wikitnes
And wenis nocht-þe-les
þat I suld dowt þi manance ocht,
Na, bot quhat þu has in*e* thocht
Of grewouse payne to torme*n*t me,
Do fourth! I sal þe mar*e* be
Acceptab*i*le to my kinge Jh*es*u,
þat I thole for*e* sic paynis now.«
Egeas co*m*mawndyt þat he
þar in a frame suld sted be
And with scharpe schurg*is* beſte ry*ch*t sar*e*,
Till ane and twenty *mycht* nomar*e*.

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557) þat st. þi. 561) l. fell. Ms. recione? 566) say = sa. 586) wath st. rath? 595) Ms. honour*e*, mit durchstrichenem hon. 605) manance = menace; diese Form wird durch den Reim bestätigt. 606–610) Dieser Satz findet sich in der L. A.: Cumque ei multa supplicia minaretur, respondit: Quidquid tibi videtur in suppliciis majus excogita; tanto enim regi meo ero acceptior, quanto fuero pro nomine ejus in tormentis constantior. 612) Ms. þat st. þar. 614) Ms. nycht st. mycht.

And quhe*ne* his fel biddi*n*ge wes done,
A-gane gert bringe (hyme) till hy*me* sone
And sad: »Andro, I co*n*sall þe
þat of þi-self þu haff pitte,
And behald how sched is þi blud,
And lefe self-wil for co*n*sale gud!
For, gyf þat þu sa dur wil be
þat þu wil no*ch*t co*n*sent to me,
A-pone þat gebat þu sall hinge
Quhar*e*-in*e* þu has sa gret lykine.«
þan sad Andro till hy*me* in hy:
»Of Cristis croice s*er*uand am I,
And of þe croice þe ourcu*m*yne
I no dred, bot ȝarnis or*e* althinge;
Bot lestand auchit (!) be to þe,
þat þu ma wit quhe*ne* þu seis me
In hard torme*n*t p*er*sewer*e*,
Lowand my*ne* god w*ith* gladsu*me* cher*e*,
And þat þe last in C*r*iste trew.
For I am mar discesit now
Of þi lestand dampnacione
þane of my*ne* awne schort passione;
For my passione wil endit be
In a day, twa or thre,
Bot þi torment*is* sall leste, no wer Is,
Mar þane a thousand of ȝeris
And ȝet þane but end euirmar*e*,
Deand*e* but drede in lestand car*e*.«
Egeas gret dediy*n*ge had
And bad his tormentor*is* but bad
þane one þe croice þai suld hy*me* ſtracht
And bynd faste w*ith* all þar mawcht
W*ith* cordis, bath fut and hand,
And syne ger þe croice ewy*ne* vpstand;
Na he wald no*ch*t þane he suld *b*e
Festynyt w*ith* nalis to þat tre,
For dowt þat he suld de or sone.
þe tormentour*is* þa*ne* but howne
Tuk and led hym to þe croice.
þane all þe pupile w*ith* hey voice
Andro mad þame mo*n*icione
þat þai suld no*ch*t his passionē
Let, and Joyand held his way,
Goddis lar*e* to þame prechand ay.
And quhen*e* to þe place ner*e* co*me* he
Quhar*e* he my*ch*t þe croice se,
He c*r*iyt to It with hey voice
And sad: »alhale, þu blessit croice,
þat is hallowit welfully
Of Jh*es*u Cryste in þe body
And en*n*owrnyt as of ȝ*em*mys
In gret bewte of his ly*m*mys.
Be-for þat god one þe had clu*mm*y*ne*,
Ȝerdly dowt þane had þu no*mm*y*ne*;
Bot (h)ewynly luf hafand in*e* þe
W*ith* ȝarnynge now þu sall tañe be —
For leile folk wat quhat gyft*is* þu
And Joy in*e* þe has grathit now.
Joyand þar*e*-for I cu*me* to þe,
Sa þat blithly þu resawe me,
His lele discipil, þat cane hange
One þe; for I haf ȝarnyt lange
For till embrace þe, for þat I
Has luffit þe lange enkrely.
For*e*-þi resawe me now fra men*e*
And to my*ne* master me be-kene,
þat thru þe he resawe me heyr*e*
þat thru þe wes my*ne* ra*n*sonere*e*!«
And quhen*e* he had þis wiis sad,
His clathis all fra hy*me* he lad,
And to þe tormentor*is* of will
He gafe þame, þat suld do hym ill. f. 28
þane one þe croice but howne
þai strekyt and band hym*e* sone
W*ith* cordis, as þai had byddynge.
þane þe pupile þ*at* saw þ*at* thynge,
þat war*e* wele nyñe thowsand men*e*,
Trowit in C*r*iste and cane hy*me* kene

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615) Ms. feil? 620) Ms. lefe oder lose? 628) ore = oure, over. 629) Ms. auchit (= aw it?) oder anchit? 640) of a. R. v. a. H. 649) Ms. de st. be. 653) Ms. hym þane to. 662—682) Vgl. L. A.: Salve crux, quae in corpore Christi dedicata es et ex membris ejus tanquam margaritis ornata. Antequam in te adscenderet dominus, timorem terrenum habuisti: modo vero amorem coelestem obtinens pro voto susciperis (671—2 fehlt in L. A.). Securus igitur et gaudens venio ad te, ut tu exsultans suscipias me discipulum ejus qui pependit in te: quia amator tuus semper fui et desideravi amplecti te. (Die folg. 2 Sätze der L. A. fehlen in Barb.) Accipe me ab hominibus et redde me magistro meo, ut per te me accipiat qui per te me redemit. 667) Ms. he st. þe. 683—89) Vgl. L. A. 686) Ms. till st. ill. 690—4) Anders L. A.: In qua (cruce) biduo vivens viginti millia

And tuk baptisme thru þe prechi*n*ge
þat he mad þame of hewynlyk thinge.
And amañge oþir ane wes þar
þat throw hym*e* tr(o)wit godd*is* lar,
þàt till Egeas bruthir wes
And had to name Stratocles,
þat our*e* all oþ*ir* menyt þane
þe gret payne of þat ry*ch*twis ma*ne*.
Bot Andro, þat þar hangyt, ay
For þai lele me*ne* god can*e* pray
And mad þa*me* exortacione
To tholl bath pyne and passione;
He sad thame þat na thinge her*e* wes
þat my*ch*t be tholyt in to flesche,
þat ewynly reco*m*pensacion*e*
My*ch*t mak to þe ret*ri*bucione
Of þe Joy and gret delyte.
þane all þe pupile passit tyt
W*ith* gret noys till Egeas In,
Sayand one hicht þai suld it bryne
Bot he Andro fra þe tre
Lousit and mad fre:
For sik techer*e* as he wes þane,
And sa racionab*i*le a mane
Suld no*ch*t thole sic payne, bot er he
Fra þat croyce suld lousit be;
»For þis is þe toþ*ir* day
þat hangand he has prechit ay
þe ry*ch*t treucht and wil no*ch*t ceſs.«
Egeas þane, þat dowtand was
þe puple wald his hows bryne
For þat cause and distroy hyme,
Hecht to þame þane and he
Suld loyse Andro and mak hy*me* fre;
And þar-w*ith* come towart þe place
Quhar*e* þe apostill hangand was.
And quhe*ne* Androw saw hym*e* ner*e*,
He sad to hym*e*: »quhat dois þu her*e*?
Will þu trew ȝet, *þ*och*t* it be late,
Of hewine þu sal fynd opyne ȝete;
And gyf in*e* Cryste þu will nocht trew,
In wane þu cu*m*ys to me now;
For*e* with lyff I sall nocht be
Of þis croice lousyt fra þe tre.
For*e* now I se my*ne* kinge of my*ch*t —
Her*e* I sted ame in his sycht.
Bot of þe sorow I haff (&) wa,
To hard lestand pane þat hast*is* sa;
þar-for sped þe, gyff þu may,
Trew lele treucht, put sic pay*ne* away,
For*e* dred: quhen*e* þu wald, þ^{u} ma no*ch*t
To state of grace þane be brocht.«
þe tormentour*is* pressit þane
Til haf lousit þe haly man*e*.
Bot for*e* ony thinge þai my*ch*t do,
þai cuth no*ch*t attenȝe hym*e* to.
þane com*e* vthir*e* syndry ma
þat pressit þame hy*me* don*e* to ta;
Bot þai my*ch*t no*ch*t tweche hy*me* a laste,
Bot tynte þar*e* trawel in to waste.
þane cryit Andro w*ith* hey stewy*ne*:
»I pray þe, der*e* god of hewyne,
þat of þis croyce thu tholit no*ch*t me
With lyff done tane to be,
þat hangyt her has dais twa.
Now, Jh*es*u Cryste, her*e* I þe pray
To þi blyse þu wald tak me,
And thole me no*ch*t ourcu*m*yne be
Of wardly Juge, þat of self-wil
þus trett*is* me forowt skill!
For*e*, C*ri*ste, þu art my*ne* mast*er* dere,
þat I luf maste but ony wer*e*;
And þat I ȝarne our*e* althinge:
To be and dwel in þi lovyñge.
For in þe and thru þe ame I
It at I ame, gud god, for*e*-thy
Resawe me, and tholl me nocht
With þe lyf of þis croice be bro*ch*t!«

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hominum adstantium praedicavit. 695—709) nicht in der L. A. 707) þat st. bot? 710—727) L. A. kürzer: Tunc minitante turba Aegeae mortem et dicente virum sanctum mansuetum et pium non debere ita pati, venit ut ipsum deponeret. 725) and st. þat. 729—744) L. A. blos: Quem videns A. dixit: Quid tu ad nos venisti, Aegea? si pro poenitentia, ipsam consequeris, si autem ut me deponas, scias quod ego vivus de cruce non descendam. Jam enim video regem meum, qui me exspectat. 731) ȝocht st. þocht. 745—752) Aehnlich L. A., doch nicht gleichlautend. 748) L. A. fügt als Grund an: quia statim eorum brachia stupida reddebantur. 754—770) Das Gebet der L. A. (aus Augustin in libro de poenitentia) hat einen abweichenden Text. 755) tholit st. thole. 759—60) Im Ms. umgestellt. 767) Vgl. 1 Cor. 15, 10. 771—782) wie L. A.

A*s* he þis sad *with* cler*e* stewyne,
þar come a licht fra þe hewyne,
As it a fyr*e*-ſlacht had beñe,
And vmlapyt hym*e* sa clene
þat nane my*ch*t for*e* þat gret ly*ch*t
W*ith* ewene behald hy*me* of þe sy*ch*t.
And quhen*e* þe licht had bene þar*e*
þe space of half ane hour*e* and mar*e*,
It disparit; and syne in haste
þe apostil ȝald þe gaste
To god, þat is in*e* trynyte:
To quham*e* ay Joy and honor*e* be.

A-mange vthir of þe towne f. 29
In þat place stud a matronê,
þat welfully quhile maryt wes
W*ith* a senatour of þe place;
þat Maximilla had to name
And wes richt of nobil fame.
And quhen*e* scho saw þe haly ma*ne*
One þat mak de, schow com*e* þane
With hyr me*ne* in gret qua*n*tite
And lousit hym*e* don*e* of þe tre,
And w*ith* all reue*re*nce and honor*e*
Lad hy*me* in þe sa*m*myn*e* sepultur*e*
þat schow for*e* hyr-self had mad,
And it enba*w*myt but a-bad
W*ith* aloe, myr*e* and cense
And bawme of rettinge and defens.
þan was Egeas wond*ir* wa,
þat saw hym*e*-self co*n*fundit sa,
And tho*ch*t þarfor*e* he wald send*e*
To þe Cesar*e*, it til amend*e*,
A playnt, as for*e* co*m*mowne p*ro*fyt,
To wre leile me*ne* þ*at* had no wyt,
And namely agane þat matronê,
To put hyr to confusione,
And al þai þat vele wylly was
To þe apostil mar*e* and les;
In hope þat Cesar*e* suld sowne
Ger we*n*geance for*e* þis be done.
Bot her*e*-one as he musand wes
And towarte h*is* Innys ca*ne* paß,
Ry*ch*t in þe myddis of þe strete
þe fend, his mast*er*, can*e* he met:
And ent*er*it in hy*me* ry*ch*t þar*e*,
And he þe gast ȝald but mar*e*
In hoppyne sy*ch*t. and quhe*ne* þ*at* wes
Tald his bruthyr*e* Stratocles,
He send his men*e* and bad þat þai
Of his bruthir*e* þe cors suld lay
Ymange þai me*ne* war ded twyse,
For*e* he be-cause of cowatice
Preſſumyt sik a ma*ne* to sla
For*e* to wyne gud — and we call þai
Twyse ded þat fra þis flesche
Dep*ar*tis and syne neuir-þe-les
To þat drery ded ar send
þat is ay now and neu*ir* has end —
þar-for, he sad, no*ch*t wald he
Haf of his bruthyr*e* faculte,
For dowt þat hym*e* suld smyt þe gilt
Of hym, þat sa gud a mãne had spilt. —
In Achaia þis done wes
In þe citte of Patrase,
Quhar*e* god wirkis for*e* hy*me* but wer*e*
Mony ferlis one man*er*is sere.
And no*ch*t þar*e*-In anerly,
Bot our*e* al þe ward, sekirly.
Quhen*e* ony ma*ne* is in*e* to dred
Or*e* ȝet of hele or*e* help*e* has ned,
And wil one sanct*e* Androw cal
In clene lyf, he helpis all;
And quha-sa in deuocione
Has hym*e* or in affeccione,
He wil helpe þa*me*, quhe*ne* þai haf ned.
And als in haly wryt I red
þat of his grawe eft*ir* lange
þat he wes ded, swet ma*n*na sprang*e*
And oyle þar*e*-w*ith*, as it war mele,

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771) Ms. and st. as. 776) Ms. *with* e wene . . . of þe sycht st. of ewene . . . with . . 777) Ms. he st. þe. 783—817) L. A. l. blos: Maximilla vero uxor Aegeae tulit corpus apostoli et honorifice sepelivit. Aegeas vero antequam domum suam rediisset, arreptus a daemone in via coram omnibus expiravit. 790) mak manner. 796) Ms. enbãmyt. 817—832) fehlt in L. A. 823) Ms. preſſonyt st. presumyt. 828) Ms. now st. new. 833—845) Zusatz. 846 ff.) Vergl. L. A.: Aiunt quoque de sepulchro sancto Andreae mannam in modum farinae et oleum cum odore emanare, a quo, quae sit anni futuri fertilitas, incolis regionis ostenditur: nam, si exiguum profluit, exiguum terra exhibet fructum, si copiose, copiosum. Hoc forte antiquitus verum

W*ith* swet saweour*e*, þat p*ar*fite hele
Gaf till al þai þat come þar*e*
With mony seknes or*e* w*ith* sar*e*.
And quhen*e* it sprange habu*n*da*n*ly,
Men*e* held it as for*e* p*ro*phecy
þat þe ȝer*e* eft*ir* suld be
In þat land of froyt plente.
Bot sic sprīngyne cesis now,
For*e* syne of men*e*, as I trow;
Ane oþ*ir* cause ma be: for*e*-quhy
þat translate is his body
Till Co*n*stantynople: quhar*e* he
Sal rest, to day of dome sal be.

Ane bischope vmquhile, I h*er*d say,
Religeouse lyf liffand ay,
Sanct*e* Andre*w* in*e* affeccione
Had ay and in deuocione
Our*e* all hawlouys þ*at* eu*ir* war*e*,
Outane goddis mod*ir* der*e*;
And als in custu*me* he had ay:
Quhen*e* he suld oythir do or say
Or spedful or helplyk thinge,
Ay to say in*e* þe begy*nn*inge:
»In worschipe of god almy*ch*tty
And of sanct*e* Andro þus do I.«
þe fals fend þane, our felone fay,
Had invy he liffit sa
Thankfully to god and mane;
For*e*-þi e*n*forcit he hy*me* þane
For to dissawe hy*me* fellou*n*(l)y
And ger hym*e* fal in*e* lich*er*y.
And þat he my*ch*t sa þat ma*ne* wyne
And for to ger hy*me* fal in syne,
He transformyt hym*e* in*e* hy
In forme of a far*e* lady,
And come to þe bischope In*e*,
Sayand: schou wald schryf h*ir* of syne
And to sik ma*ne* schryfyne be
þat till assolȝe hyr had pouste:
þat my*ch*t na-ma*ne*, hyr thocht,
Sa wel do as he mowcht.
þane answert he and sad: »p*ar*de,
I haf minister*is* vnd*ir* me
To quha*me* I haff gewine power*e*
Al schrift*is* halely till her*e*;
þar*e*-for tak þe ane of þa
And til hym*e* þi schrift þu ma!«
þane sad schow: »p*ar*de,
To na-ma*ne* will I schriffyne be
Bot an*er*ly to ȝow — or*e* nocht
Schaw þat I haff in*e* thocht.«
þe bischope þa*ne*, as Innocent,
þat misknew al hyr entent,
Sat done þar and mad hy*me* chifte
In gud*e* laser*e* to her*e* hyr schrift.
þar*e* ſcho on*e* kneys dewotly
Sat done and sad mekly:
»For goddis sak I pray þe
þat þu wil haf m*er*cy of me!
For*e* I ſtabelaste in ȝouthed,
As ȝe ma se, and ȝe tak hed,
And fost*er*it is delecatly,
Of kingis kyne ȝet am I,
þo*ch*t I þis symple wed has tane,
And cu*m*yne hidd*ir* *am*e allanê.
For*e* my fadd*ir* of mekil mycht
Wald me haf marryit w*ith* a kny*ch*t,
Bot I wald no*ch*t *con*sent þar*e*-to,
For*e* na thynge he my*ch*t euir*e* do,
»»For*e* ma*n*is falowschipe haf I

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fuit. sed modo ejus corpus apud Constantinopolitanos translatum esse perhibetur. 861) Ms. Constantymople. 863—1134) Vgl. L. A. 864) L. A. religiosam habens vitam. 868) Zusatz. 870—1) L. A. in cunctis suis operibus. 873—4) L. A. ad honorem Dei et beati Andreae. 877) thankfully agreeably. 879) Ms. And forto. fellony̆. 883) L. A. se transformavit. 886—890) L. A. blos: asserens se velle confiteri eidem. 890—904) L. A.: Mandat episcopus ut suo poenitentiali confiteatur, cui plenitudinem tradiderat potestatis. Renuntiat illa quod nulli hominum nisi sibi secreta suae conscientiae revelet, sicque convictus episcopus eam ad se venire praecepit. 903) Ms. thifte? 905) Cui illa: Obsecro domine miserere mei, ego vero in annis puellaribus, ut cernitis, constituta et a pueritia delicate nutrita, nec non et regia stirpe progenita huc in peregrino habitu sola veni. Nam pater meus rex, itaque valde potens, cuidam magno principi me volebat in conjugium sociare, cui respondi: omnem torum abominor maritalem, quia virginitatem Christo in perpetuum dedicavi (et ideo nunquam possem in carnalem copulam consertire). Denique sic

920 Refoysit euir-mar*e* halely
And to þe kynge of hewyne ta*ne* me,
To lyf ay in*e* virginite.«
Bot he sa hale set his entent
To weddinge to ger me co*n*sent,
925 þat oþ*ir* worthit me do is will
& halely my purpos spill,
Or thole torme*n*t gret and fell.
For*e*-(þi) I thowcht I wald no*ch*t dwell,
Bot stal away þis preuely —
930 For*e* me war*e* lewar*e* wtrely
Be banyste far*e* owt of my*ne* land
þane for*e* to brak to C*ri*ste þe band
þat I hafe mad and paid ay
Of my lif to þe last day.
935 And for*e* ȝour word is spred wid
Of halynes one ilke syd,
I chesit ȝ^{u} to cu*me* till,
Off*er*and in ȝour*e* gentill will,
þat ȝ^{e} in ȝour*e* gret pitte
940 In sik distrese wald rew oñe me;
For I can*e* fynd place na-quhar*e*
þat to me sa gaynand war*e*,
As vnd*ir* ȝour p*ro*teccione
To luf in*e* co*n*templacione
945 And warldly thing*is* to refuse
And hewinly thing sine to wse.«
  And quhe*ne* þe bischope þ*us* tale
To þe hend had hard hale,
He beheld hyr Increly
950 And wes forferlyt grettu*m*ly
þat in hyr*e* suld assemblit be
Sic nobillay, ȝouthed and bewte,
And þat scho suld ȝet neu*ir*-þe-lese
W*ith* castite restrenȝe hyr flesche,
And our*e* all hyr*e* wyß spekyne. 955
þane mad he hyr answeringe:
»Be sikyr, douchtyr, and dred no*ch*t!
For h*e* in quha*me* þu set þi tho*ch*t
Sall þi helpe and p*ro*tector*e* be,
Sene þu til hy*me* has gewine þe 960
And for*e* þis Joy falȝeand þu
Ay-lestand Joy has chosine nov.
And I, þo*ch*t I symple be,
Goddis ser*v*and, hecht*is* þe
þat þu sal hafe þi vphaldi*ng* 965
W*ith* honeste in*e* al thinge
In my*ne* dioce(se), quhar*e* þu
Will chese dwelli*ng* to mak nov.
Bot þis day with me þu sall ete
Eftyr trawel and*e* þe hete.« 970
þane sad scho: »lord, lat be!
Of sic thinge requer*e* no*ch*t me!
þat my*ch*t be hendri*ng*e to my*ne* fame
And lattinge als to ȝor*e* gud name — f. 31
For men*e* will lichtly spek þe Ill, 975
þo*ch*t þai haf litill cause þar*e*-till.«
þane sad þe bischope til hyr sone:
»Of sic thinge (d)ar þe no*ch*t ſchone,
For we sal no*ch*t be ws ane twa
*Co*nuerse for-owtine witti*ng* ma; 980
þat sal al Il presu*m*pcione
Exclud and all suspicione.«
Quhen*e* þis wes sad and mes done,
Samy*ne* þai ȝed to met sone,
And þe lord gert hyr be set 985
Ewene befor*e* hy*me* at þe mete;
Syne þe lawe in*e* þar degre

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artata quod oportebat me aut ejus voluntati obedire aut terrae diversa subire supplicia, latenter fugam inii, magis eligens exulare quam sponso meo fidem infringere. 911) is überschr. 914) Ms. one st. ame. 926) Ms. er (or?) st. &. 928) Ms. for st. for þi. 935) L. A. Audiens vero vestrae sanctitatis praeconium sub alas vestrae protectionis confugi, sperans me apud vos locum reperire quietis, ubi possim contemplationis carpere secreta silentia praesentisque vitae vitare naufragia et perturbationem mundi fugere perstrepentis. 938) l. opand? 947—56 = L. A. 947) Ms. þ*us* st. þ*is*. 957 ff.) L. A.: Esto secura, filia, ne formides, quia ille ob cuius amorem te et tuos et tua tam viriliter contemsisti, tibi ob hoc et in praesenti cumulum gratiae et in futuro plenitudinem gloriae largietur. Sed et ego, servus ejus, me et mea tibi offero, eligasque tibi, ubi placuerit, mansionem; volo autem hodie mecum prandere debeas. 958) Ms. hym st. he. 964) v in servand übersch. v. a. H. 967) Ms. dioce, 968) Ms. will cese chese. 971) L. A.: Cui illa: noli, inquit, pater, noli de hac re me rogare, ne forte ex hoc aliqua mali suspicio perveniat et nitor famae vestrae denigrationem aliquam patiatur. 977) Ad quam episcopus dixit: plures erimus et non soli; et ideo nullum mali suspicionis scrupulum in aliquo poterit generari. 978) Ms. ar st. dar. 983—92) Venientes itaque ad mensam episcopus et illa ex opposito consederunt, ceteris residentibus hinc et inde. Intendit in eam crebro epis-

War to met set, as þai suld be.
Bot ay þe bischope in a ranê
Beheld hyr bewte, and no*ch*t fane,
Quhen*e* his harte wes het within*e*
Of fleschly luste *with* hyr to syne.
And as þe fend had p*er*sawynge
þat þe bischope sic lykyne
Had in hyr farhed, þa*ne* gerte he
In hyr apper*e* þe mar*e* bewte,
Till þat þe bischope had gret will
His fellone lust to fulfill,
Wittand bot laſar*e* quhen*e* he
Mycht purcheß oportunite.
Thane com*e* a pylg*ri*me soda*n*ly
To þe ʒet and fast ca*ne* cry,
For goddis sak entre askand;
And for*e* he sped no*ch*t, *with* his hand
He knokit faste apon*e* þe ʒet,
Sayand: fayne he wald haf met
Befor*e* þe bischope, or*e* ellis no*ch*t,
For*e* þar-for had he þidd*ir* socht.
þane come þe portar*e* in*e* but hone
And to þe bischope sad ry*ch*t sone
þat. quhen*e* þe bischope herd þat he
Askit met in*e* sic degre,
He askit þe lady quhat hyr tho*ch*t,
Gyf he suld haf entre or no*ch*t.
Scho sad: »scher*e*, me think resone
þat ʒe ask hy*me* su*me* harde questione,
þe quhilk gyf he ca*ne* no*ch*t vndo,
þat þe entre be warnyt hy*me* to;
For gyf hym*e* want*is* sic prudence,
He suld no*ch*t cu*me* in ʒour presence.«
þe bischope thocht and all þe lafe
þe sentence ganand þat scho gafe.
þane speryt þai vpe and donê
Quha suld mak þis questione;
Bot þar wald noma*ne* vnd*ir*tak
Sa sle a question*e* for to mak.
þe bischope sad: »lady, sene ʒe
Of sle spekine has sutelte,
With wisdome þar*e*-to, at ʒor*e* wil
Sendis þe questione hym*e* til!«
þane sad scho: »ſ*ir*, askis hy*me* in*e* hy
Of þis warld þe maste ferly
þat god in lytil space has wro*ch*t.«
And to þat ma*ne* quhe*ne* þ*i*s wes bro*ch*t,
He mad answer*e* but abad:
þat þe maste m*er*wale þ*at* god mad
»Is in*e* þe visage of þe mane,
þat all ar*e* lyk, and ʒet no*ch*t-þa*ne*
In Ilke face I*n* sum degre
Men*e* fyndis diuersyte
Of almen*e* þat eu*ir* has bene,
Send þe warld was, forout wene.
And in þe face þe witt*is* all
Of þe cors ar*e* ſtedyt, gret & smal.«
And quhen*e* þis ansuer*e* wes mad
Till al þat in þe hall abade,
Cuth na-ma*ne* fynd till amend*e*
þe answer þat wes to þa*me* send*e*.
Ʒet sad þe lady: »bot I wyll
Ane vthyr*e* questionê send hy*me* till
Quhar*e*-In we ma assay h*is* wit;

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copus ejusque faciem non desinit intueri et pulcritudinem admirari. Sicque, dum oculus figitur, animus sauciatur, et dum ejus faciem non desinit intueri, antiquus hostis cor ejus gravi jaculo vulneravit. Nach 990 fehlt ein Verspaar? 993) Perpendit hoc ipse dyabolus et pulcritudinem suam coepit magis ac magis augere; jamque episcopus proximus erat consensui, ut eam de illicito opere attentaret, quando possibilitas se offerret: tunc subito quidam peregrinus venit ad ostium crebris ictibus pulsans et magnis clamoribus postulans sibi aperiri, cumque aperire nollent et ille magnis clamoribus et ictibus nimis iis fieret importunus, interrogat episcopus mulierem si ingressum illius peregrini hominis acceptaret. (Barbour weicht in einzelnen Punkten ab.) 999) l. waitand. 1015) Cui illa dixit: proponatur sibi aliqua quaestio gravis, quam si enodare sciverit, admittatur, si autem nescierit, tamquam inscius et indignus ab episcopi praesentia repellatur. 1021—30 = L. A. 1031) L. A. Interrogetur quod est majus mirabile quod Deus unquam in parva re fecerit. 1034 ff.) Interrogatus de hoc peregrinus per nuntium dixit: diversitas et excellentia facierum: inter tot enim homines, qui fuerunt ab initio mundi et usque in finem futuri sunt, duo reperiri non possent quorum facies per omnia similes sint vel essent, et in ipsa quoque tam minima facie omnes sensus corporis Deus collocavit. 1039) Ms. Is sum st. in sum. 1042) send = sene. 1050) L. A. proponatur sibi secunda quaestio gravior.

And gyf he will a*ns*wer*e* It,
He is worthy till haf entre.
þar*e*-for*e* sperys þat hy*me*, gyf he
Can*e* say: quhar*e* þe erd heyest Is.«
And quhe*ne* þe pilgra*me* had herd þis,
He sad: »þe corse of der*e* Jh*es*u
In*e* hewyne empyr*e* is heiest nov,
þat sa*m*myne is bath god and ma*ne*
In*e* a p*er*sone; sa mone we þane
Trew þat þe erde in*e* his p*er*sone
Is in*e* þe hyeste regione.«
þane he þat mediatour*e* had bene
And hard þis a*ns*wer*e* all-bedene,
Recordyt it to þe bischope all
As he harde, bath gret & smal.
þane all þat in*e* þe hall wer*e*
llowit þe pilgrame answer*e*
And sad, worthy war*e* þat he f. 32
To þe hall suld welcu*me* be.
Bot þe lady ȝet sad: »nay,
Anis ȝet we wil assay,
And þe thred tyme al-þir*e* beste,
And wit, gyf he doucht to be geste;
For*e* p*ro*ponyt till hym sal be
A thinge of gret diffyculte
And myrke and hard for*e* to say,
Gyf his wit gud be, til assay;
And gywe he cane vndo þ*at* worde,
He may wele syt þat ȝour*e* awne burde.
þar*e*-for*e* sper*e* at hy*me*: quhat space is ewyne
Fra þe ȝerde vpe to þe hewyne?«
þe portar*e* þane þis demand mad
To þe pilgrame, and but abade
Sad to hyme agane: »þu ga
Til hyr*e* þat cañe þis demand ma,
And sper*e* at hyr*e* grathly;
For schow wat It bettyr þane I:
For*e* schow met It, quhe*ne* scho fell
Of þe hey hevine done to hell;
And for*e* þat I in hell neuir wes,
I cane no*ch*t grathly tel þe space.
And say þis bischope als þat schow
þat sic demand has mad me to,
Is þe fende in wema*n*is schape,
Hyme w*ith* fandinge til vmlape.«
þe portar*e*, þat hard hy*me* sa say,
Come till þe hall but delay,
Haffand wond*ir* w*ith* rednes,
(&) tald þis til all þat þar*e* wes:
Quhar*e*-of þai had gret ferly.
Bot þe fend wes a-way in*e* hy,
Sonar*e* na ony ma*ne* cuth thynke,
And lewit þe place full of stinke.
þe bischope þane hym*e*-self blamyt,
þat wes in*e* poynte to hawe be*ne* schamyt
Quhene he co*n*sentit for*e* to syne
And for*e* þat cause þe fend socht hym*e*;
þane he repentyt hym*e* in hy
Of his trespace and his foly
And gret with his ewyne ry*ch*t sar*e*.
And bad þe portar*e* pase but mar*e*
To bringe þe pilgra*me*. bot he þane
A-way wes went fra sicht of mane.
þe bischope gert þe puple call
And word be wourd sad to þa*me* all
How þat þe fend come till h*is* In*e*
In*e* wema*n*is schape, to ger hy*me* syne,
And co*m*mawndit þar*e*-for*e* to pray
For*e* hyme, als walk and fast þe day,
Til god of his debonar*e* will
One su*me* maner*e* wald schau þa*me* til
Quha euire wes þe pylgra*me* þ*at* sa
Saffyt hy*me* fra his felone fa.

1052—3) Zusatz. 1055) L. A. ubi terra sit altior omni coelo. 1056 ff.) L. A. Percunctatus de hoc peregrinus respondit: in coelo empyreo, ubi residet corpus Christi. Corpus enim Christi, quod est altius omni coelo, est de nostra carne formatum: porro caro nostra quaedam terrea substantia est; cum ergo corpus Christi super omnes coelos sit et de nostra carne originem duxerit, caro autem nostra de terra sit condita, constat, quod, ubi corpus Christi residet, ibi terra altior coelo manet. 1069—70) Zusatz. 1071 ff.) L. A. Tunc illa iterum dixit: fiet ei tertia quaestio gravissima et occulta et ad solvendum difficilis et obscura, ut sic ejus sapientia tertio comprobetur et dignus sit ut ad mensam episcopi admittatur. 1081—2) L. A. Quaeratur ab eo quanti spatii sit a terra usque in coelum. 1086) til hyre L. A. ad eum qui, 1088 u. 89) scho L. A. ipse. 1091—2) L. A. ego autem de coelo nunquam cecidi et illud spatium nunquam mesuravi. 1096) Ms. vnlape. 1097 ff. = L. A. 1103) na = than nach Comparativ. 1104) Zusatz. 1120) walk = wak. 1121) til, L. A. si forte.

þane til hym-self þ*at* ny*ch*t but bad
In visione wes warni*n*g mad
þat sanct*e* Andro, to god ry*ch*t der*e*,
»As a pylgrame apperyt her*e*,
To kepe þe fra þe fend, þ*at*, na he,
Had wikitly co*n*fundyt þe.«
And þe bischope fra þat ty*me* ay
To sanct*e* Andre*w* ny*ch*t and day
Wes mar*e* dewote in*e* althinge,
Of sanct*e* Androw in þe lowynge —
To quha*me* wyrschipe and honour be
Of alkyne me*ne* in al degre!
Ȝet me*ne* mycht say mekile thinge
Of sancte Andre*w* in lowinge;
Bot, for*e* I am alde and swer*e*,
I will say nomar*e* of hym*e* her*e*.
Bot lowis hy*me* gretly, for he wes
Our al þe lave of maste meknes
And wes þe fyrste ma*ne* of þa*me* al
þat we appostil now ca*ne* call,
þat chosyne war*e* *with* C*ri*ste to be,
All his derreste and mast p*ri*we;
And syne sanct Pet*ir*, his awn*e* bro*þir*,
He broucht to C*ri*ste befor*e* al vthyr*e*,
And syne deit apone þe tre,
As In It deit his mast*er* fre.
þar-for he suld haf honowri*n*ge,
þat sa thankful til hevy*n*is kinge
Was fyrste and laste, and t*ra*ſte is now
To bruk þat blyse w*ith* der*e* Jh*es*u
þat ay sal leste but ony end:
To þe quhilk blyſe he vs al send!

IV. Jacobus.

Of þe appostil syne sanct Jame
I wil tell, þat had thry*n*fald na*me*:
And þe fyrste name þat he
Hade, is þe sone of Ȝebedee,
Syne to þat we(s) þe todyre
At he wes callit Joñis bruthyr*e*,
And þe thryd þat he bar*e* f. 33
Wes callyt quhyll James þe mare.
þe James, sone of Ȝebedee,
Of quham her*e* spek wil we,
Eftir C*ri*stis ascencione
Passit prechand fra tovne to towne
Thru Samary and Judea,
And eftyr þat þe wa can*e* ta
To Spanȝe, of goddis der*e* biddinge,
þat puple to c*ri*styne treucht to brynge.
And quhen*e* þat he wes cu*m*yne þar*e*
And prechit had fulȝarne wid-quhar*e*,
þai war sa ſchard and in*e* hart sa thra
þat ner*e* he wane na*ne* of þa,
Ovtane þat v*ith* gret pyne
He purchasit discipulis nyne.
Of quhilk*is* leffit he þar twa,
Co*n*queste of sawlis for*e* to ma,
And sewine of þa*me* he w*ith* hy*me* tuk
And went agane, sa sais þe buk,
In*e* Juda, and prechit þare
To þa*me* vntrowand C*ri*st*is* lar*e*.
And in þat land a ma*ne* þar wes,
þat to name had Hermogines,

1135—1156) Schluss des Dichters. In der L. A. folgt noch ein weiteres Miraculum, welches B. auslässt. 1153) Ms. *triste*?

Vgl. L. A. Cap. 99; Barbour theilt nur die Legende mit, lässt aber die Miracula (11 in der L. A.) aus, cf. v. 382 ff., 391 ff. Von der Einleitung der L. A., welche die Namen des Heiligen erklärt, hat B. nur den ersten Satz: Jacobus iste apostolus dictus est Jacobus Zebedaei, Jacobus frater Johannis, (Boanerges, id est filius tonitrui), et Jacobus major. 5) Ms. we st. wes. — V. 9 ff. vgl. L. A. 1: Jacobus ap. filius Zebedaei post adscensionem domini dum per Judaeam et Samariam praedicaret, in Hispaniam tandem ivit ut ibi verbum Dei seminaret. 9) þe st. þis. 12) Ms. passand st. passit. 22) L. A. fügt hinzu dass er nach Johannes Beleth gar nur einen bekehrte. 29—46) L. A. magus quidam nomine Hermogenes cum pharisaeis

þat had delyt in*e* devilry
And delte þar *with* so(r)cery
And be sic craft full oft h*is* will
þe fals fend he gert fulfyl.
And he *with* hym*e* had a p*r*inteſe,
þat in þat craft wes wel wyß,
And had Phylet to his name.
Bot quhen*e* he hard þat sanct*e* Jame
Prechit and callit wes wyß,
He send til hym*e* his prentyß,
With ſarices, þat þai her*e* my*ch*t
How his prentice of his slicht
Suld sone our*e*-com*e* sanct*e* James þa*ne*
In þe presence of mony mane
And ger þame trew þat h*is* p*re*chinge
Wes bot falset and fenȝet thinge.
þat Phylet *with* his co*m*pany
Went to James in*e* gret hy
And fandyt thru sle argume*n*t
For*e* till eschow of his entent.
Bot þane befor*e* alme*ne* þa*r* war*e*
þe appostil mad hy*me* sik answer*e*,
þat he had nocht to say hym*e* till
Bot as ourcu*m*yne held hym*e* still.
And for to co*n*fereme and strinth h*is* lar*e*,
Myraculis gret he wro*ch*t þ*at* war*e*,
In sicht of hym*e* and mony ma.
And he agane but mar*e* cane ga
Til his master & mad lowinge
Of sanct*e* James and his p*re*chinge,
And at hym-self had ſene hy*me* do
Myraculis far*e*, he tald hym to,
And sad to hym þar*e*-for þat he
To sanct*e* Jame discipil wald be,
And til (his) mayster co*n*sale gaf
To do sa and hym*e*-self sawe.
þane wes Hermogines ry*ch*t angry
And wrocht sa thru sorcery
þat stil be-for*e* hy*me* stud Philet
And my*ch*t ster nod*ir* hand na fete,
And sad: »p*er*fay, now sal we se
Gyf þat þi James louſis þe!«
Thane Phylet send a ma*ne* sone
And tald þe appostil q*uat* is done
And quhow his mast*er* be h*is* ſlicht
Had r*e*wit hy*me* ſteringe & mycht.
And he agane *with* þat ma*ne* send*e*,
Phylet to co*n*fort and to mend*e*,
His ſudar*e*, and bad tak It
And say sic wordis of þe wryt:
»God rafe þame þat strekine ar
Done to þe ȝerd, curand þa*me* er,
And þame þat ar in*e* fet*er*is stad
He lousis oft and mak*is* glad.«
And quhe*ne* þe sudar wes lad
One Phylet, þat sic word*is* sad,
He wes lousit bath fut and hand
All quyt of þe fend*is* band;
And at his master hethinge mad
And went to James but abad.
Hermogynes þa*ne* wes wrath
And callit fendis til hy*me* ful rath
And co*m*mavndit þa*me* but delay
Till sanct*e* James til hald þe way
And brynge hy*me* to hy*me* *with* Philet,
Bu*n*dyne bath hand and fet,
þat he of þa*me* my*ch*t tak ve*n*geance,
þat his diſciple be sic chance
Suld no*ch*t preſwme to scorne (hyme) mar*e*.
With þat þe fendis furth ca*ne* far*e*
A-beowe quhar*e* James ca*ne* repar*e*,
Ȝouland and cryand in*e* þe ayr*e*: f. 34
»James, goddis apostole dere,
Haf reucht of ws þ*at* panys her*e*
Bynd ws, in hell be-for*e* þa*t* we (!)
In sik paynis war wont to be!«

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discipulum suum nomine Philetum ad Jacobum misit, ut ipsum Philetus coram Judaeis convinceret quod sua praedicatio falsa esset. 41) Ms. farnes st. farises. 47 ff.) L. A. Sed cum apostolus coram omnibus rationabiliter eum convinceret et multa coram eo miracula fecisset, rediit Philetus ad Hermogenem doctrinam Jacobi approbans et miracula recitans ac ejus discipulum se velle fieri contestans et, ut ipse similiter efficeretur discipulus, persuadens. 51) Ms. þat st. þar. 60) Ms. prichinge. 77 ff.) misit ad eum sudarium suum, dicens: accipiat sudarium et dicat: dominus erigit elisos, ipse solvit compeditos. 81) l. rasis. V. 105 ist verderbt; l. in panys brynis st. panys bynd ws. L. A. Venientes autem daemones ad Jacobum in aere ululare coeperunt dicentes: Jacobe apostole, miserere nobis, quia, antequam tempus nostrum

And he þat þa*me* sad in hy:
»Quhy come ȝe þis one me to cry?«
Sad þai: »Hermagines þus,
To brynge þe hyme and Philet, send vs;
And as we for þat cause co*me* her*e*,
Of god þe angel bry*ch*t and cler*e*
Band vs *with* chenȝeis fel & far,
And þus gert ws ȝele and rare.«
þane James to þe fendis sad:
»þe angel, þat þai bandis lad
One ȝow, he louse ȝou! & but mar*e*
Til hym þat send ȝow, sone ȝe far*e*
And bundy*ne* faste to me hy*me* bringe —
Bot hurt hym no*ch*t be ony thynge!«
þane went þai till Hermogines
And tuk hym*e*, þ*at* þa*ne* bu*n*dy*ne* was,
His handis bu*n*dyne sekyrly
Behynd his bak; and sa in hy
To þe appostil þai brocht hy*me*,
Vnhurt oþir in lith ore lyme,
Plenȝeand ful faste o*ne* hy*me* þ*at* he
Befor*e* þar tyme gert þa*me* brint be.
For-þi to James cane þai pray
þat he wald thole þa*me* but delay
þat þai my*ch*t ve*n*geance o*ne* hy*me* tak,
Bath for*e* his and for*e* þar*e* sak.
þane sad James: »quhe*ne* wil ȝe now
Tak Phylet and reweng ȝow?«
þai sad: »na my*ch*t haff we
To grewe þe thing at twechis þe,
Na nocht a nemot, quhar*e* þat þu
Restis þi corse, þu sall trew.«
þane sad þe appostil to Fylet:
»þat þu kene clergy, I will ȝete,
þat C*ri*ste our*e* master*e* ca*ne* vs kene
Gud for*e* ewil to ȝald almene;
þar-for hym*e* þat band þe sa
þu louſe, and lat hy*me* frely ga!«
And quhene Hermogines wes fre,
To ga quhar*e*-euir hy*me* lest to be,
He wes all eschemet þane.
Bot þis-gat sad þe haly mane:
»Quhar*e*-euir þu wil, frely þu far*e*!
For it is nocht my*ne* maister lar*e*
þat ony mane co*n*uertit be
Distrenȝeit, bot of his wil fre.«
þane sad Hermogines in*e* hy:
»Of fendis I kene þe fello*n*ny,
þat, or I hame cum, sal ſla me,
Bot I helpyt be throw þe.«
Sancte James þane gaf hy*me* þe wand
þ*at* he wes wonte ber*e* i*n* h*is* hand,
And þar-with held furth h*is* gate
Till his house. and þa*ne* ful hate
Of his fals crafte þe buk*is* all
He brocht sanct*e* James, gret & smal,
And prayt hym*e* to bryne þa*me* sone.
»Na, sad he, for þat I ſchone
þe rek of þame suld noyus be.
þar-for þu caste þa*me* in*e* þe se!«
And, as he bad hym*e*, he has don*e*;
And co*me* agane to James sone
And in his handis hynt his fete,
Sayand to hym*e* þis, & ca*ne* gret:
»Safar*e* of sawlis, ta me sone
For-thinkand þ*at* I haf mysdone,
Aganys þe hafand invy
Or ȝet bakbytyne fellonly!«
Til hym*e* þan sanct*e* James p*re*chit
And Crys*tis* law sa sadly techit
And sa pa*r*fyte mad hy*me* one-ane,
þat he wroucht v*er*tuiß mony ane.
And fra þe Jowis sa had sene

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adveniat, jam ardemus. 107) þat þē st. to þa*me*? 108) L. A. ad quid venistis ad me? 113) L. A. catenis igneis. 114) Ms. ȝele oder ȝole? 122) l. fundyne? 127—8) L. A. dicentes: misisti nos ubi incensi sumus et graviter cruciati. 129—32) L. A. direct. 133—5) L. A.: ecce Philetus ante vos est, cur eum non tenetis? 133) quhe*ne* st. quhy ne. 135) L. A. Cui illi: Nos non possumus nec formicam quae in cubiculo tuo est, manu contingere. 140) Ut bona pro malis, secundum quod Christus nos docuit, reddamus, Hermogenes te ligavit, tu eum solve. 150) L. A. non enim disciplinae nostrae est, ut invitus aliquis convertatur. 154—6) L. A. ego novi iras daemonum; nisi mihi aliquid dederis quod mecum habeam, occident me. 155) Ms. I our st. or I. 157—8) L. A. Cui J. baculum suum dedit. 160) l. fut hate. 164—6) L. A.: J. autem, ne forte odor incendii vexaret incautos, eos in mare projici jussit. 169) L. A. et plantas ejus tenens dixit. 171) L. A.: Animarum liberator, accipe poenitentem, quem invidentem et tibi detrahentem hactenus sustinuisti. 175—8) L. A.: Coepit

Hermogines co*n*uertit clene,
þai war enfla*mm*yt all of fyre
And till hym*e* sad in gret Ire:
»Il mane, for schame þe byrd wel sone
To preche hym*e* þat one croice wes done!«
þane p*ro*wit he þame be gud resone
þat spedful wes sic passione
As C*ri*ste one croice to be done, & It
Ay p*ro*wyt be haly wryte.
þar-for, þat ȝer þat *Ab*iathar
Wes byschope, þat of þis wes war
And had dred þat þe folk suld be
Co*n*uertit al þar-for: and he
þe folk thru Ire steryt sa,
þat þai a rud rape thru Ire ca*ne* ta f. 35
And band a-bowte sanct*e* James alse
In þar fellon*n*y, þat wes fals,
And to Herrod, þar kynge, drew hy*me* —
þat wes worthine þe devilis lyme:
For he gaf sentence sone þat he
For his gylt suld hedyt be.
þane þai drew hy*me* to þe stad
Quhar*e* þai suld hy*me* vnhed.
A mane þat had þe pa*r*lesy
In þe hey-gat lay þame by,
C*ri*yand one sanct*e* James w*ith* he stewy*ne*
þat for*e* þe luf of god of hewy*ne*
Of his seknes he wald hy*me* heile.
And James þan ca*ne* til hy*me* mele:
»In*e* to þe name of C*ri*ste Jh*esu*,
For*e* quhais cause I am led now
But cause til vnhedyt be,
In*e* till his name I co*m*mawnd þe
þat hale and fer in*e* to þis our*e*
þou ryse, and blyse þi creatour*e*!«
þane he rase hale and fer ry*ch*t þar*e*
And ȝald lowinge to god but mar*e*.
And, with þe rape he þat led
Goddis appostil to þe stad,
þat had to name Josyas,
And he had sene þ*at* in*e* þat place,
He fel done to sanct*e* James fet
And askit pa*r*done w*ith* word*is* swet
And þat he c*ri*stine my*ch*t be mad.
Abiathar þane but abad
Gert hym*e* be tane and sad: »bot þu
Wary þe name of C*ri*ste Jh*esu*,
With his appostil þu sal be
Vnheidyt in dispyt of þe.«
þane sad Josyas till hym*e*: »þu
Be varyt and þi goddis now,
And C*rist*is name blissit be
Thru all þe warld i*n* al degre!«
Abyathar þane for hethynge
With stanys gert me*ne* his mouth dinge.
Wrat til Herrod and leve had
To stryk his neke in*e* twa but bad.
And quhen sanct*e* James and he
Suld to-gyddyr vnhedyt be,
Fra þe bafer sanct*e* James gat
A pot with vatt*ir*, and w*ith* þat
He baptisit Josyas sowne.
And þane, eftyr þis wes done,
þai wer vnhedit but abad
And to god sa m*ar*ter*is* made. —

(Translatio.)

His p*ri*ntes co*me* syne in hy
Be ny*ch*t and stal a-way þe body,
For dowte of Jowis, and fut-hat

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igitur in Dei timore praefectus esse, adeo ut virtutes plurimae per eum fierent. 182—4) L. A. Jacobum adierunt et cur Jesum crucifixum praedicaret, increpaverunt. 183) sone st. shone? 185 ff.) L. A.: Ille vero, cum iis per scripturas adventum Christi et passionem evidenter probasset, plurimi crediderunt. 189) Abiathar vero, pontifex illius anni, seditionem in populo excitavit et misso fune in collo apostoli ipsum ad Herodem Agrippam adduci fecit, cumque jussu ejus ad decollandum duceretur, quidam paralyticus in via jacens ad eum clamavit ut sibi sanitatem conferret e. c. 189) Ms. diathar. 195) alse = halse. 217) L. A. Scriba autem qui funem in collo suo miserat et trahebat, nomine Josias e. c. 220) and st. as. L. A. hoc videns. 223) Ms. he þat st. þat he. 229—30) L. A. Maledictus tu et maledicti omnes dies (Barbour las Dei) tui. 233 ff.) L. A.: Tunc A. os ejus pugnis caedi jussit et missa de eo legatione ad Herodem impetravit ut cum Jacobo decollaretur. Nach 244 fügt L. A. den Tag seiner Enthauptung (8 Cal. April) und seiner Translatio (8 Cal. Aug.) und seiner Begrabung (3 Cal. Januar.) hinzu und sagt dass die Kirche die Feier seines Festes am 25. Juli verfügt habe, in tempore scilicet magis congruo. Für die folg. Translatio führt L. A.

In sey þai lad it in a bate
And wyne þar-In v*ith* it but wer*e*
For-owt maste, ayre or ster*e*.
Co*mm*e*n*dand þa*me* to goddis will
To quhat land he wald send þa*me* till,
þat þai my*ch*t mak his sepultor*e*
Eftyr þar powar w*ith* honour*e*.
And þai aryvyt w*ith* þat relik
Of Spanȝe in*e* to þe kynrik,
Quhar*e* of þat land þe quen*e* ca*ne* ma
dwellinge, callit to na*me* Lupa —
þat is als mykil for*e* to say
As a wolfe, þat is felone ay —
And þat name gaynyt hyr til:
For scho wes schrewis felon*e* & Il.
þe corse of þe bat þai haf tane
And lad it done one a stane:
And þe stane, quhen*e* he lad wes þ*ar*,
Wex nesch as he wax war,
And gaf sic sted to þat body
As It a grave had bene, in*e* hy.
For þat, al þat cu*m*ys þar
Ma se his faſone les & mar.
þane his sad discipul*is* passit one
To þe quene and sad hyr sone:
»Lo, Jh*es*u Cr*is*te of his fre will
His disciple has send ȝov till;
And (for), til he quek was, þ^{u} wald no*ch*t
Beleve — sa hard wes þi thocht,
þar-for god send hym to þe ded,
þat þu ma ȝete þi myß remed«
And tald hyr alse, of godd*is* wil
How he but helpe wes bro*ch*t h*ir* till;
þar-for þai askyt hyr a sted,
To grawe hy*me* þat þai bro*ch*t sa dede.
And quhen*e* scho sa hard þ*is* thinge, f. 36
Scho bad þame gange & sek þe kinge
And of þar lykine get his will
And þa*n* agane co*me* sone h*ir* till —
Bot þis scho sad in*e* þe entent
þat þai suld have bene quyt ſchent:
For þat he lange wes ay fell
To Cryst*is* folk, and ry*ch*t cruel.
For he gert tak þame al þa*ne* sone
And gert in presone þa*me* be done.
Bot fra þat he to met wes gane,
Ane angel com*e*, þ*at* clerly schane,
And þe p*r*eſſone opnyt in*e* hy
And let þame pas away frely.
Bot quhen þe kinge h*er*d þ*at* thinge,
He gert fele k*n*ycht*is* i*n* a lynge
pryk efter þame in al þar mayne,
To brynge hym*e* þame tyt agane.
And on*e* a bryge as þai ca*ne* ryd
Our a wattyr depe and wyd,
þe bryge brak, and þar dronyt all
þat mad þe chas, gret & smal.
And quhen*e* þat to þe kyng wes tald:
þo*ch*t he was bath fel and bawld,
Ȝet hym*e* for*e*-thocht his mysdede.
And for þai lele me*ne* send gud-sped
And prayt þa*me* to cu*me* hym*e* till
And he suld grant þa*me* all þar wil.
þane þai agane co*me* to þe kinge,
And till hym*e* mad sik sermonynge,
Quhar*e*-thru co*n*uertit son wes he,
And al þe folk of þat cunttre.

Qwen*e* quene Lupa h*er*d þ*is* tale,
In hart scho had sa mekil bale
þat to þai discipulis þe kynge
Had granttit sa sone þar askine.

Joh. Beleth als Quelle an. 249—254) L. A. et sepulturam divinae prudentiae committentes navim sine regimine conscenderunt. 249) Ms. wyne st. wane. 250) ayre = ore, oar. 255—62) L. A. et angelo domini duce in Galiciam in regno Lupae applicuerunt. Erat enim in Hispania regina quaedam sic dicta a nomine et merito vitae. 265—8) L. A. qui lapis mox ut cera corpori haesit et in sarcophagum corpori se mirabiliter coaptavit. 269—70) Zusatz. 273—8) L. A. Dominus J. Ch. mittit ad te corpus discipuli sui, ut, quem noluisti suscipere vivum, suscipias defunctum. 280) but helpe sine regimine. 284—92) L. A. eos in dolo ad quendam virum crudelissimum vel, secundum alios, ad regem Hispaniae destinavit, ut ejus super hoc consensum haberent; qui eos cepit et in carcerem reclusit. 286) Ms. þai st. þan. 293) L. A. Cum autem ille discumberet e. c. 315—327) L. A. Quod Lupa audiens vehementer doluit et redeuntibus ad se discipulis et assensum regis aperientibus illa respondit: accipite boves quos habeo in tali loco vel monte, et plaustrum jungite ac corpus domini vestri deferte et locum, sicut volueritis, aedificate. 316) sa ist zu tilgen.

No*ch*t-þane scho callyt þa*me* hyr till
And bad þame gange to syk a hill
And tak twa of hyr oxyne þare
And ȝoke þa*me* in a wane but mar*e*
And lay þar mast*er* cors þar-In*e*,
»And folow þai beſe, till þai blyne
Of þar awne wil : & þar ma ȝe
Mak hy*me* a place for euir to be« —
Bot þat scho sad in to diſſate,
For scho had bulis wilde and tate,
þat scho no*ch*t trewit my*ch*t ȝokkit be
In carte na wane be ony degre,
And, gyf It hapnyt þat þai
Var ȝokit, suld ryne away
And brak þe wane in*e* pec*is* smale
And (cast) þe corse to ȝerde w*ith*-all
And sla þame þat ȝede þar by —
Scho wes sa ful of fello*n*ny.
Bot aganis god is wisdu*me* na*ne*.
For-þi þe lele me*ne*, or*e* þa fane,
Thinkand na ewil vent to þe hill.
Quhar*e* a fel dragon*e* co*me* þa*me* till,
Blawand fel fyr*e* one þa*me* in*e* hy,
And ruschit one þame fellou*n*ly.
Bot þai þe croice be-for*e* þa*me* set:
And he briſtit but langar lat.
And als to þa fel bugilis eke
þai schawit þe corse: & þai vorth mek;
And þai discipulis but afray
Bro*ch*t to þe cors, quhar*e* at It lay,
þe oxine to þe wane mekly,
As þai had bene wel-dantyt ky,
And with þe stane, ry*ch*t as It lay,
In þe wane lad (it) but effray.
And þe bulis, or þa fane,
Drew þe sa*m*my*ne* cors & stane
In*e* to þe myddis þe p(a)lace
Quhar*e* quene Lupe dwelland ves.
At fra þis merwale ſene had,
Scho was abaysit, and but abad
Scho gafe it lowi*n*ge & baptisy*ne* tuk þar*e*.
And hyr palace, hecht & ſquar*e*,
To sanct*e* James but abad
Scho gaf and It a kirk mad,
And dowit It w*ith* renttis far*e*. —
Quhar*e* mony now mak*is* repar*e*:
For lele me*ne* of al kirſine led
Sekis þat cors, as we red,
For heile of body and of sawle,
Ry*ch*t as þai do Petir and Paule.
For*e* Rome and Galise, as I trew,
Ar neste J*erusal*em*e* now
Plac*is* of maste deuocione
And of sy*n*nis remissione.
þat god vs grant of h*is* gret grace, f. 37
And of repentance til haf space,
Out of þis warld þat we ma twene
But schame, det or dedly syne. —
Of ferlis ser*e*, þat god has wro*ch*t
And ȝet for to do cesis nocht
For þis appostil, her*e* or alquhar*e*,
For to record su*me* resone war*e*;
And I to tel þame al am ſwer,
þar-for I spek (nocht) of þa*me* her.
Bot þai þat has hym*e* so*ch*t, sal tell
Of syndry m*er*waal*is* þ*at* to þa*me* fell
And þat þai haf fer*e* (mene) hard say
Quhat þa*me* be-tyd has in h*is* way.
For, gyf me*ne* wald record al þai,
A mekil buk suld þai þa*ne* may;
And sik gret thing*is* for to wryt,
Eld latt*is* me to haf delyt.
For-þi of þis wark end I mak
þat I haf done for*e* James sak,
And prays hy*me* p*ar*cheryte
þat he wald my*ne* pro*t*ector be,
Sa þat I be no*ch*t refusyt
Quhen*e* I sal be for ſyne accusyt;
Bot helpe, þat I ma haf þa*ne*
P*ar*t in hewyne w*ith* rychtysme*ne*,
þat we al to god sic ma be
þat we ma part haf of þat gle.

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328) L. A. sciebat enim boves tauros esse indomitos et silvestres. tate tait gay. 332) ryne away, L. A. huc illucque discurrerent. 337) L. A. Sed non est sapientia contra Deum. 347 ff.) L. A. et eos jungentes corpus s. Jacobi cum lapide, super quem positum fuerat, in curru posuerunt. Boves autem sine alicuius regimine corpus in medium palatium Lupae detulerunt. 349) vor to fehlt ȝokkit? 355) Ms. place. 360) Ms. qsquare. 363) dowit dotavit. 364—400) Schluss des Dichters, in L. A. folgen noch 12 Miracula. 365) kirsine christened. 381) and st. bot. 382) nocht fehlt im Ms.

V. Johannes.

To spek of þe thred nov me laſte,
þat Is of John*e* þe ewa*n*geliste.
For Johnē vndone is godd*is* grace,
For four*e* prewilege hy*me* gewy*ne* wes:
Ane, for*e* god luffyt hy*me* mar*e*
þane al þe lafe þ*at* *with* hy*me* war*e*,
And scheu hym*e* mar ha*m*lynes;
And þe todyr p*re*wilege wes
þat C*ri*ste hym*e* chesit for*e* to be
But ſmyt of flesche in chastite;
þat thryd, þat god gaf hy*me* wittinge
At-our*e* athir*e* of prewe thinge;
And þe ferd prewilege my*ch*t be
þat, quhe*ne* C*ri*ste hangit one þe tre,
His modyr þat he luffit maste
Betaucht hy*me*, ar he ȝald þe gaste.

Thys Johne, þ*at* had þe happy name,
Wes ful brothir to mar*e* sanct*e* Jame;
þar*e* faddir hecht Ȝebedee,
And þar modyr, wedit he,
Mary, C*ri*stis au*n*t, les no mar*e*,
And þe ȝu*n*gaste þat An*n*a bar*e*. —
And þis Johne, þat I spak of fyrste,
þat appostil wes & ewa*n*geliste,
Quhen*e* al þe appostulys scalit var*e*
In syndry landis wyd-quhar*e*
Eftir þe feste of vitsonday,
In Asya Johne held his way
And prechit faste þar, or he fane,
And fowndyt kirkis mony ane.
For-þi Domiciane (þe) fell
Empriour*e*, quhen*e* he hard tel
How sanct*e* John*e* þar p*re*chit þane
And mony to C*ri*st*is* lar*e* wane,
He gert bringe hy*me* til hy*me* sone
And in*e* a mekile towne be done
Ful of brynand olȝe. but he
Come of It hale but hurt, al fre
In till althinge, ry*ch*t as he wes
Forowt ony hurt of flesche;
And prechit furth ay godd*is* word,
þat he had plentuisly in*e* hurd.
And quhene þis fel Domiciane
Saw to preche he na fane,
He banyste hy*me* of þe land*e*
In*e* till ane Ile, wes ner*e*-hand,
Quhar*e* he þe Ypocolipß mad,
And þat Ile Patmos to na*me* had.
Bot Domiciane fel and fer*e*
For his fellon*ny* wes slane þ*at* ȝer*e*;
And þe senatur*is* agane ca*ne* call
þe sentence þ*at* he gefine had all.
þa*ne* agane wes sanct*e* John*e* b*ro*cht i*n* honor*e*,
Quhen*e* ded wes þe emp*ri*our*e*,
To þe citte of Effesy:
Quhar*e* all þe puple in to hy
Sad he wes ry*ch*t welcu*me* hame
þat þar of god co*me* in þe name.

Ande as he entrit in*e* þe towne,
He saw a cors to ber*e* mad bone,
þat ser me*ne* in gret effer*e* f. 38

Vgl. L. A. Cap. 9. V. 1—16 abgekürzt aus der Einleitung der L. A. V. 1: Joh. interpretatur Dei gratia, (vel: in quo est gratia, vel: cui donatum est, vel: cui donatio a Deo facta est). Per hoc intelliguntur IV privilegia, quae fuerunt in s. J. Primum est praecipua Christi dilectio: Christus enim prae ceteris apostolis eum dilexit et majora dilectionis et familiaritatis signa ostendit (et inde dicitur Dei gratia, quia domino gratiosus e. c.). 8) Secundum est carnis incorruptio, quia virgo a domino est electus (et inde dicitur: in quo est gratia e. c.). 11) Tertium est secretorum revelatio (et inde dicitur: cui donatum est e. c.). 13) Quartum est matris recommendatio (et inde dictum est: cui donatio facta est: maxima enim donatio a domino tunc eidem facta est) quando mater Dei in ejus custodia donata est. 1) Ms. laste st. liste. 3) For ist zu tilgen. 5) Ms. and st. ane. 17—22) nicht in L. A. 23 ff.) vgl. L. A. 31) L. A. Domitianus igitur imperator ejus intelligens famam, accersitum eum in dolium ferventis olei (ante portam latinam) mitti jussit, ille autem inde exiit illaesus, sicut a corruptione carnis exstiterat alienus. 51—2) L. A. et a senatu quidquid fecerat revocatur. 56—7) L. A. occurrente ei universa turba et dicente Benedictus qui venit in nomine domini. 59—66) L. A. Cum autem ingrederetur

War bownand furth It to enter*e*:
þe quhilk, till sco wes lifand*e*,
Ȝarnyt his ha*me*-co*me* in þe land*e*, —
þat hatine wes deme Drusiane,
þat lufit hy*me* wel. and mony ane
Of hir kine, wiffis and barnys,
Folowit hyr, makand harmys,
And sad : »John*e*, lo her*e* Drusiane
þat ded has of þis lyſ tane,
þat quhylu*m* gretly luffit þe,
V*ith* beyre nov to enterrit be,
And to þi biddinge ay wes bowne
And fed vs al in to þis tovne
And ȝarnyt ay þi hame-cu*m*yne
Gretly a-beouſe althinge,
Sayand ay : »»sal I hym se?««
And, þu nov cu*m*yne, ma no*ch*t se þe!«
þane bad he set done in*e* hy
þe ber*e* and louſe þe body,
Sayand: »my*ne* lord Jh*e*su C*r*iste rase þe!
And gange hame sone & grath to me
þe fud, as þu wes wont to do!«
þane at his biddinge swyt*h* rase scho
And did syne as þe appostil bad,
Wittand na wa, bot as scho had
Vaknyt of slepe quhar*e* scho lay. —
  þane apone þe tod*ir* day
A phylosypher*e* of gret renowne,
þat Cratone hecht, gert al be bon*e*,
To schau þa*me* in quhat-kine wyse
þir*e* warldis guddis ar to dyspice
And þat na-ma*ne* suld haf likyne
To haf riches or ony thinge.
For-þi twa breþ*ir*, þ*at* ȝu*n*ge ware,
þare heritage sald ry*ch*t þare
And w*ith* þe p*r*ice bo*ch*t costly stanis,
And ry*ch*t þare brak þa*me* al atanis,
As Cratone þa*ne* þe sermo*ne* mad.
And sanct*e* John*e*, þ*at* þa*ne* erand had
Ner-by and her(d) quhat wes done,
Cratone he callit for-þi sone
And scheu hy*me* be skillis thre
þat his lar*e* suld co*n*dampnyt be:
þane firste : thocht ma*ne* sic lar vald luf,
Ȝet god of hewine sic lar*e* vald rep*r*o*f*;
þe tod*ir*: for sic lewynge
Of vice is no*ch*t clengit þe thinge —
þar*e*-for vane thinge Is It, I-wis,
As þe medicine þat takine Is,
Quhare-thru þe seknes na remed*e*
Ma haf, bot hast*is* to þe dede;
þe thryd, for nedful dispysi*n*ge
Is quhen*e* ma*ne* his p*r*o*p*re thynge
For goddis sak gyff*is* powre me*ne*:
As he to (þe) ȝu*n*ge ma*ne* cane kene
In*e* þe ewangel, sayand þat he,
Ȝarnyt p*ar*fyt ma*ne* for*e* to be,
þat he suld sell (al) þ*at* he had
And gyf It pouer*e* me*ne* but abad. —
No*ch*t-þane of riches þe haffynge
Is no*ch*t Ill, bot þe Ill spendinge. —
þan Cratone sad : »gyf þi god be
Suthfaste mayster, as þ^{u} sais me,
þat wald þat me*ne* mad sic vari*n*ge
As for alm*us* to sel þare thinge :
Ger þu ȝone gold and stanis be
Refourmyt in*e* þar firste degre,
In lovinge of þi goddis name,
þat I of me*ne* did ſor þe fame!«
Sanct*e* Johne þa*ne* but ony mare

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urbem, Drusiana ejus dilectrix, quae suum plurimum desiderabat adventum, mortua efferebatur. 64) Ms. hane st. hame. 66) L. A. Parentes igitur ejus viduae et orphani dixerunt ei: Sancte Johannes, ecce Drusianam efferimus quae tuis semper monitis obsecundans nos omnes alebat tuumque plurimum desiderabat adventum dicens O si videam apostolum Dei antequam moriar! Ecce tu venisti et te videre non potuit. 71 u. 2 umzusetzen. 71) Ms. he st. þe. 81—2) L. A. et vade in domum tuam et para mihi refectionem. 85) Ms. son*e* syne. 88 ff.) L. A. Altera autem die Craton philosophus in foro populum convocavit, ut ostenderet quomodo hic mundus contemnendus esset. Duos enim ditissimos juvenes fratres pretiosissimas gemmas, distracto toto patrimonio, emere fecerat et eas in conspectu omnium confringi jusserat. 95) l. had sald? 101) Ms. her*e* st. herd. 104) his lare, L. A. hujusmodi mundi contemptum. 105) L. A. Primo quia ore hominum laudatur, sed divino judicio condemnatur; 107) secundo quia ex tali contemtu vitium non curatur et ideo vanus est, sicut medicina vana dicitur ex qua morbus nequaquam curatur; 113) tertio quia contemtus meritorius est qui sua pauperibus elargitur e. c. 117) l. gyf st. þat. 121—2) *Zusatz.* 123 ff.) L. A. Cui Craton dixit: Si vere Deus magister tuus est et vult ut harum gemmarum pretium pauperibus erogetur, fac ut reintegrentur, ut ad ejus facias gloriam quod ego ad hominum feci famam. 131) Tunc b. J.

Of gold and stanis þ*at* lay þare
Tuk vpe þe pecis small
And gerte sovnd (!) to-gydd*ir* all
Be his prayere þar fut-hate
Reformyt þa*me* to þe fyrste state.
þane Cratone & þe ȝou*n*ge me*ne* twa
þat gold and stanis vpe ca*ne* ta
And sald, to gyfe to powr*e* me*ne*,
And Cr*is*te and his law ca*ne* kene.

Thane twa ȝou*n*ge me*ne* in þ*at* place
Stud and saw how þis don*e* was,
Sald al þe thinge þat þai had
And gafe þe p*ri*ce but ony bad
To pur*e* me*ne*, & mad þare dwelli*n*ge
W*ith* sanct*e* Johne, to her*e* his p*re*chi*n*ge.
It hapnyt syne þir ȝu*n*ge me*ne* twa
V*ith* Johne, þar*e* mast*er*, for to ga:
And saw quhyle me*ne* þat had bene f. 39
þare serand*is*, cled in clathis schene, —
And skantly had Ilkane of þa
A singill clath, for-owtine ma.
þane begouth þai soroful to be.
And fra sanct*e* Johne þat can*e* se,
Small stanis of þe sand*e*
He gadd*er*it vpe in to his hand*e*
And turnyt þa*me* in ge*m*mys schene
And in gold fyne and clene;
And bad þai twa me*ne* to hy*me* bri*n*ge
Sle me*ne* of crafte, þat knew þ*at* thy*n*ge.
And sa but mar*e* on*e* went þai twa
Sik men*e* sekand to and fra
Sewine dais, but fuiornynge,
And crafty me*ne* þa*ne* ca*ne* þai brynge.
þat, quhen*e* þai had þe ge*m*mys sene
And þe gold þat ves fyne and clene,
Sad, þ*at* nane of þame befor*e*
Had sene sa preciuse tresor*e*
Of fyne gold & of stanis der*e*.
þane sad he to þat twa: »cu*m* her*e*
And w*ith* þis gud by agañe all
þat er*e* ȝe sald, bath gret & small, —
For*e* hewy*n*ly reward tynt haf ȝe.
Bot florysand a quhile ȝe be,
þat ȝe ma eft*ir*wart falow;
And in riches habund ȝe now,
þat ȝe but end begg*er*is be!«
þane agayne riches arguit he
And sex cause schavit quhy
þat þai me*ne* war þa*ne* vnhappy
þat sa set þar appetyte
In*e* Riches to hafe delyte.
And þe fyrste skil, to p*re*ve It,
He tuk vt of haly vryte:
Of þat velfull gret gluttone
þat varldis velth had in*e* fusione,
And of Laȝar*e* þ*at* met grawe
Of his medynge, bot na*ne* hy*me* gafe.
þe tod*ir* is, þat all þat war*e*
Or in þis varld þat cu*m*ys, bar*e*
And but riches passis away,
Quhen*e* ded of þame wil ma h*is* pray.

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gemmarum fragmenta in manum suam recolligens oravit et factae sunt integrae sicut prius e. c. 141) L. A. Duo insuper juvenes honorati horum exemplo venditis omnibus et pauperibus erogatis apostolum sunt secuti e. c. 149) l. me*ne* quhyle. 155) L. A. virgas et lapides a littore maris deferri fecit. 159) Qui jussu apostoli universos aurifices et gemmarios per septem dies quaerentes reversi sunt dicentes quod illi nunquam tam purum aurum et tam pretiosas gemmas se vidisse testati sunt e. c. 174) L. A. estote floridi ut marcescatis. 179—220) Tunc apostolus contra divitias diutius coepit disputare, ostendens quod VI sunt quae debent nos ab immoderato divitiarum appetitu retrahere. Primum est scriptum unde recitavit hystoriam de divite epulone quem Deus reprobavit, et de Lazaro paupere quem Deus elegit. Secundum est natura, quia homo sine divitiis nascitur et nudus et sine divitiis moritur. Tertium est creatura, quia sol, luna, sydera, pluvia, aer omnibus sunt communia et communiter sua beneficia largiuntur: sic et inter homines omnia communia esse deberent. Quartum est fortuna; dixit enim quod servus efficitur nummi et diaboli: nummi, quia non possidet divitias, sed ipse a divitiis possidetur, diaboli, quia juxta evangelium amator pecuniae servus est Mammonae. Quintum est cura, quia habent curam et sollicitudinem diurnam et nocturnam in acquirendo, iu custodiendo timorem. Sextum est jactura, et ostendit quod divitiae sunt causa jacturae, quae est in acquisitione duplicis mali, scil. mali in praesenti: quod est elatio, et mali in futuro: quod est aeterna damnatio, et alterius quod est in perditione aeterna, sc. duplicis boni, in praesenti: quod est gratia, et boni in futuro: quod est aeterna gloria. 187) grawe st. crawe. 188) medynge dung-hill. 202) Ms. thril mit a über i. Nach 202 ist V. 192

þe thryd is, þat al creatur*e*
To be co*m*mone ſett*is* þar*e* cur*e*,
As sone, mone, ſt*er*nis al smal
Presit þa*me* to serwe til all,
And rane als and þe self ayr cler*e*;
Sa suld men*e* do, til þai ar her*e*:
Al þat þai haf, mak co*m*mone thinge,
Of myſt*er*ful in*e* till helpynge.
þe ferd is fortone, þat wil say
þat riche ma*ne* is thril alway
To twa: þe tane is riches
þat he gadd*er*is v*ith* gredines
And servis It, bot It no*ch*t sa hy*me*;
And sa is he fendis lyme;
For he þat mony heppis ay,
Is seruand þar-to ny*ch*t and day.
þe fyfte is, sa gret besynes
He has for to get riches,
And besy tho*ch*t of þe kepynge
And gret dut of þe tynynge.
þe sexit ſcath is, for riches ay
Ar cause of tynsale ny*ch*t & day:
For*e* riches prowd and fell,
þai rek*is* no*ch*t of þe saule hele,
Na ȝet þe self fend dred*is* he no*ch*t
þat one riches sett*is* his tho*ch*t,
Na dutt*is* no*ch*t þar-thru to tyne
þe Joy þat ma neu*ir* haf fyne.
þus (as) sanct*e* Johnê disputand wes
One þis maner agane riches,
Men*e* bro*ch*t þe corse of a ȝou*n*ge ma*ne*
To be grawine, þat befor*e* þane
Thretty dais had veddit bene;
For*e*-quhy þat vedo ca*ne* hy*me* men*e*,
And his mod*ir* and frendis ser*e*
For hym*e* gret and mad Il cher*e*.
And in*e* entent þar*e* bale to bete.
þai fel dewot to sanct*e* Jonis fet
And prayt hy*me*: ry*ch*t as he
Gert Drusiane reſuſcit be,
Raise þat lay one þat beyre
þat he wald one þe sa*m*myn*e* maner*e*
In name of god. & þare-w*ith* he f. 40
Gret Increly for*e* pure pitte
And say to god prayt for þ*at* ma*ne*,
þat he fra ded to lyfe hy*me* wa*ne*.
And co*m*mawndit (hyme), quhe*ne* þis wes done,
To þa twa ȝonge me*ne* to tel sone
þat for-tho*ch*t be-cause þat þai
Had sald þar*e* gud sa clene a-way. —
þo*ch*t þai It þane recou*er*it had:
Quhat payne in*e* hel þa*me* abad
And quhatk(i)ne Joy þat þai had tynte.
And he tald þane, or eu*ir* he stynte,
Of p*ar*adyse þe Joy p*ar*ſyt
And þe gret blyß and þe delyt,
And of paynis hard and fell
He tald þa*me* þat he ſchaw i*n* hell,
And (sad): »wrechis, mend ȝow ȝeit!
For ȝour*e* gud angel I saw gret
And þe feynd*is* ry*ch*t bly*th* & glad,
For ȝe twa vnhappy tynte had
Far palac*is* þ*at* sal leste euir-mar*e*,
Schenand w*ith* ge*m*mys our*e*-al-quhar*e*
And full of Joy and of delyte.«
And syne aucht paynis tald he tyte
þa*t* grathit ar in hell for*e* men*e*
þat in þis lyf wil no*ch*t god kene:
Fellone wormys þ*at* is to say,
And thike myrknes lestand ay,
And ſcurg*is* scharpe, & cald to-gydd*ir*
þat makis wrechis ful chel to didd*ir*,
And broland fyre, quhar*e* þai sal dwel,
And sy*ch*t of fendis fers and fell,
And schame of sy*n*nis þat ma no*ch*t
Ame*n*dit be, and dole of tho*ch*t.
þane he, þat wes reſuſcit sa,
And þe tod*ir* discipulis twa
To Johñ*is* fet fel don*e* in hy,
Prayand þ*at* þai my*ch*t wy*ne* me*r*cy.
þa*ne* þe appostil sad þame to:
»Thretty dais ȝe penance do,
Prayand god, our*e* helpe þ*at* is,
þat þis gold and þis p*re*ciuse stanis
To þar*e* firste mat*er* ma be bro*ch*t!«

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wiederholt. 196) l. presis. 217) Ms. rex oder rek*is*? 221 ff. = L. A. as fehlt im Ms. 233—4) umzusetzen. 209) sa st. þat? 239 ff.) L. A. praecepitque ei ut illis duobus discipulis enarraret quantam incurrissent poenam et quantam gloriam perdidissent. 250) schaw = saw. 259) Ms. þai st. þat. 261—8) L. A.: Vermes et tenebrae, flagellum, frigus et ignis, Daemonis aspectus, scelerum confusio, luctus.

And, as he bad, quhe*ne* þai had wroc*h*t,
He sad: »tak þir & *with* þame ga
To þe place ȝe bro*ch*t þa*me* fra!«
And þai went furth i*n* ful gud vyl
And al his bydynge ca*ne* fulfill:
And gold and stanis in*e* þ*at* hour*e*
Var t*ur*nyt in þare a(w)ne natur*e*;
And þai twa vane agañe but bad
Al þe vertu þat þai fyrst had.

Qwene Johne had p*re*chit to & fra
In*e* to þe land of Asya,
Al þa þat mad sac*ri*fice
Til mawment*is*, as folk vnwyse,
In*e* þe pup*i*le (raisit) seduccione
A-gane sanct*e* Johnê, but resone,
(&) to þe tempil of Dyane
Drew hym*e* rudly, or*e* þai fane,
For to strenȝe hy*me* to sac*ri*fy.
Bot he ameſit þa*me* in*e* hy,
P*ro*ponand þa*me* þat diſtinctiue —
To lat þame *with* hy*me* for to stryfe:
þat oþir*e* þai to dame Dyane
Prayand suld C*ri*st*is* kirk o*ne*ane
Ger don*e* thru hyr caſſine be,
And (he) but mar*e* of his wil fre
Til ydolis suld sac*ri*fy;
Or he þe tempil suld in hy
Of dame Diane ger*e* Ryve done
Of C*ri*ste thru Invocacione,
þa*ne* þai in*e* C*ri*ste trew*i*t & his lare.
þar-to þe maste p*ar*t þ*at* wes þare
*Con*sentit, and gert remow all
Ovt of þe tempil, gret & smal.
þane sanct*e* Johnê mad h*is* vrisone
To god in gud deuocione:
And sodanly to erd can*e* fall
þe tempil, & þe Idolis all
And of deme Dyane þe fygur*e*
War*e* brokine smal, but recower*e*.

Of þar ydolis þe bischope,
Aristodem*us*, þ*at* wes ȝape,
Raisit a gret sedicione
In*e* þe puple of þat towne:
Sa þat þai drew to p*ar*tyse þar*e*,
Ilkane vthir til fla al ȝare. f. 41
þa*ne* sad Johne til Aristodeme:
»Sa þu wil þis folk mak quem*e*,
Sa me quhat þᵘ wil I do
And I sal sone *con*sent þar-to.«
He sad: »gyf þᵘ wil I trew
In*e* þi god, I wil þat þu
Drinke þe venome, I sal þe gyfe;
And *gyf* þar-eftir (þu) ma lyf
But hourte or schath in*e* þe,
I sal treu þi god suthfaste be.«
Sad sanct*e* Johne: »þ*at* do wil I.«
Aristodem*us* þan in*e* hy
Sad: »I wil þu se twa
Ded of þe venome þu sal ta,
þat þu þe mar*e* abasit be,
þat þai de þat þᵘ ma se.«
Aristodem*us* went v*ith* þat
To þe p*ro*consul, quhar*e* at he sat,
And twa, þat suld hedit be
For*e* þar trespace, bo*ch*t he,
And befor*e* al þa*m*e of þe towne
He gert þame drynke dedly poysone:
And þai sone but ony mare
Fel dede done in*e* þat place þare.
Sanct*e* Johnê ȝet but abaysitnes
þe samyne drink tuk neu*ir*-þe-les
And croysit It, & drank al oute
But rednes v*ith* blith wlte.
þane al þe folk þ*at* saw þ*at* syc*h*t

289ff.) cultores ydolorum seditionem in populo concitantes e.c. 296ff.) L. A. Quibus J. hanc disjunctionem proposuit ut aut ipsi ad invocationem Dyanae ecclesiam Christi everterent et ipse ydolis sacrificaret, aut ipse ad invocationem Christi templum Dianae everteret et ipsi in Christum crederent. 301) Ms. ger noc*h*t done, nocht ist zu tilgen. 306) Ms. C*r*ist*is*. 307) Ms. trew*i*t st. suld trew. 309) Ms. renow. L. A. exeuntibus cunctis de templo. 317) L. A. pontifex ydolorum. 321—2) L. A. ita ut una pars contra aliam ad praelium pararetur. 324—6) L. A. Quod tibi vis, faciam ut placeris. 330) Ms. þat st. gyf. L. A. et si nullam in te laesionem videro, verus Deus dominus tuus apparebit. 334-8) L. A. Et ille: Volo ut ante alios morientes videas, ut sic amplius pertimescas. 342) bocht, L. A. petiit. 347 ff.) L. A. Tunc ap. calicem accipiens et signo crucis se muniens, totum

Begud to lofe god of my*ch*t.
Bot Aristodeme sad in*e* hy:
»In su*me* parte ȝet dout haf I;
Bot gyf þu ma in*e* to þis sted
Rayse þir twa me*ne* fra ded,
For*e*-owte dowt þa*ne* sal I trew
In*e* þat god, þ^{u} prechis now.«
Sanct*e* Johnê tuk of þa*ne* h*is* kirtill
And to þe vntreufull gawe it till.
Sad he: »quhat amowis þe
þe kyrtil for*e* to gyf to me?«
Q*uod* he: »to þat entent, þat þu
Of þi mystreucht haf ſcha*me* now.«
þan Aristodemus cane say:
»Quhat, venis þu þi kirtil ma
Ger me of fors in þi goddis trev?«
þane sad sanctte John*e*: »ga furth nov
And vith my*ne* kirtil but delay
Hele ȝone ded ma*ne*, & þus say:
C*ri*stis appostil send me now
In*e* his name to reſuſcit ȝou.«
And quhe*ne* Aristodeme had done,
þai rudly sone did Jonys biddi*n*ge:
Rase. and þe p*ro*consul, þat wes ȝape,
And of þar*e* lawis þe bischope
Trowit in C*ri*ste, & al þ*ar* kyne,
Thru baptisme forsuk þar syne,
And In*e* worschipe of sanct*e* John*e* mad
A fare kirke but abad.
For he co*n*uertyt had nerhand
Al hale þe puple of þ*at* land.
þan mad *h*e byschoppis ay-quhar*e*,
To strinth and vpehald godd*is* lar*e*,
And mi*nis*tr*is* of syndry state,
Till enforme þe puple how-gate
þai suld varldly kepe þa*me* fra sy*ne*
And thru gud ded syne hewy*ne* wyne.

A-Mange al vthir of þat land
A far*e* ȝou*n*ge ma*ne* sanct*e* John*e* fand,
þe quhilk, þo*ch*t he wes fellone,
He wane to god thru h*is* s*er*mone;
And to a bischope hy*me* betaucht,
To trete hy*me* wele for*e* all h*is* maucht:
For*e* of depose in to þe name
He lefit hy*me* w*ith* hym, to fle blame.
þe bischope tretyt hy*me* for*e*-þi
As he his sone var, tend*ir*ly.
Bot fra he to rype elde wane,
He lefit þe bischope & vent þa*ne*
To ſterk theſis, & but abad
þar*e* master*e*-ma*ne* þa*ne* son hy*me* mad.
Syne eftir, quhar þe bischope wes,
Hapnyt sanct*e* Johnê to cu*me* o*ne* case,
And ba*d* hy*me* þe depose furth bry*n*g
þat he lefit in*e* his kepynge.
þe (bischope) wes abaysit þane,
As veinand þat þe haly man*e*
Had askit hy*me* su*me* money,
As In depose þat w*ith* hy*me* lay. f. 42
Bot sanct*e* Johnê, þ*at* k(n)ew h*is* tho*ch*t,
Sad: »sik depose ask I þe no*ch*t,
Bot þe ȝou*n*ge ma*ne* I ask þe
þat as depose þ^{u} tuk fra me.«
þe bischope sad: »fadd*ir* dere,
As In sawle he is de*d* but wer*e*
And w*ith* theſſis in sik a hyll
As p*ri*nce is dwelland, to do Ill.«
And quhen*e* þe appostil herd hy*me* say
þat *þ*e ȝonge ma*ne* wes sa away,

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venenum bibit et nullam laesionem incurrit. 359) Tunc ap. ei tunicam suam tribuit. 363) L. A. Cui ap.: Ut sic confusus a tua infidelitate discedas. 368) L. A. Vade et mitte eam super corpora defunctorum dicens: apostolus Christi me misit ad vos ut in Christi nomine exsurgatis. 370) l. mene. 374) L. A. illico surrexerunt. 381—8) Zusatz. 383) Ms. þe st. he. 386) Ms. mīstr*is*. 387) varldly st. warily. 389 ff.) L. A. Refert b. Clemens, sicut in IV libro ecclesiasticae hystoriae invenitur, quod quodam tempore ap. quendam juvenem pulcrum et fortem convertit et eum cuidam episcopo sub depositi nomine commendavit. 397—8) Zusatz. 399 ff.) L. A. Post aliquod autem tempus juvenis dereliquit episcopum et factus est princeps latronum. 403 ff.) L. A. Apostolus itaque ad episcopum venit et suum depositum requisivit. Cumque ille de pecunia intelligeret et ex hoc vehementer stuperet, dixit ei ap.: Juvenem illum a te repeto quem tibi tam studiose recommendavi. 405) Ms. bath st. bad. 410) Ms. vemand. 411) Ms. kew. 415) Cui ille: pater sancte, in anima mortuus est et in tali monte cum latronibus degit, quorum ipse princeps est. 416) Ms. det. 420) Ms. ȝe st. þe.

He rase his clathis & beſte h*is* face,
And to þe bischope sad: »allace,
I wend til haf wel done þane
Quhen*e* I betaucht þe þat mane!«
A horse þa*ne* gat he til hy*me* ʒare,
And he lape one forowty*ne* mar*e*
And to þat hyll In*e* gret hy
Prekit, & onabasytly.
And quhe*ne* þ*at* ʒou*n*ge ma*ne* saw þat he
Come prekand in*e* sic degre,
He ves schamyt & ves ſchone,
And one his horse gat alsone
Andfled. bot sanct*e* John*e*, fo(r ʒetand elde,
Prekyt faste eftyr & hy*me* be-helde,
Cryand hey: »swet sone der*e*,
Fle no*ch*t, bot byd, þi fadd*ir* her*e*
And ald ma*ne*, vnermyt now,
þat mon*e* ʒeld resone, wele þ^{u} trew,
And (!) Cr*is*te for þi saule; & ʒet I,
To de for þe, is al redy,
As Cr*is*te did, al our*e* myse to mend.
For-þi turne þe, for*e* god me send
To wyne þe, þat þ^{u} be no*ch*t tynte!«
þane he, þat fled fyrste, ca*ne* ſtynt,
And þane sa for*e*-thocht his mysded
þat he gret sar*e* for his mysded,
And fel done to sanct*e* Johnȳs fete
And v*ith* his ter*is* ca*ne* þame vete,
And þa*me* and handis kyssit swa,
In*e* hope þat he suld p*ar*done ta.
Sanct*e* Johnê to h*is* reucht tent ca*ne* tak,
And for hy*me* bath can fast & wak
And prayt for hy*me*, til he wes
Restoryt wele to goddis grace.
As recordis Johne Cassiane,
A ʒou*n*ge ma*ne* quhile a fule had ta*ne*
Quhilk we ane p*ar*tryk cal,
And to sanct*e* Johnê co*me* þare-v*ith*-al
And gaf It, as in di*n*gnite.
And blithly it resawit he
And softly v*ith* his handis twa
It handlyt & þ(a)r-of (play) cane ma.
þe ʒu*n*ge ma*ne* saw þ*at* he plait
V*ith* þat foule, & til vthire sad:
»Be-hald ʒone ald & se how ʒarne
He plais v*ith* ʒone foule, as a barne!«
þat quhen*e* sanct*e* John*e* p*er*savit had
Thru spyryt þ*at* hy*me* þe ſchauy*ne* mad,
He þat ʒu*n*g ma*ne* askit but mar*e*
Quhat It ves in*e* hand he bar*e*.
»It is my*ne* bow, I tel ʒu to.«
Q*uod* he: »quhat sal þu v*ith* it do?«
»And þe foulis þare-v*ith* I fla
And lytil best*is* vthir ma.«
Sad sanct*e* John*e*: »þu lat me se
In*e* quhat man*er* þat suld be!«
þe ʒu*n*ge ma*ne* þa*ne* h*is* bov b*e*nt syne
And v*ith* h*is* hand þare-v*ith* ca*ne* lyne.
Sanct*e* John*e* þa*ne* a quhyle ves stil,
þane spake na-thinge þe ʒu*n*g ma*ne* til;
And þar-for he is bow vnbent.
þane sad sanct*e* John*e*: »tel þi ente*n*t,
Quhy þu vmbe*n*t þi bow sa sone!«
»Bot, q*uod* he, I sa ha*d* done,
It suld hafe bene son*e* out of pyth
To schot ony takil vith.«
þane sanct*e* John*e* ansuerit þ*ar*-til:
»Sa do I for þe sa*m*my*ne* skyll;

423—4) L. A. bonum te custodem fratris animae dereliqui! 431) L. A. prae nimio pudore statim equum ascendit et velocius aufugit. 433 ff.) Ap. autem aetatis oblitus urget calcaribus equum et post tergum clamitat fugientis: Ut quid fili dilectissime fugis patrem et inermem senem? Ne timeas fili, quia pro te Christo rationem reddam et certe pro te libenter moriar, sicut pro nobis Christus est mortuus. Revertere, fili, revertere, quia dominus me misit. 435) Ms. he ẏ. 437) And st. ane? 439) and st. anent oder to. 445) Ms. his his myded mit s über y. 447 ff.) L. A.: Apostolus autem ad pedes ejus procidit et manum tamquam per poenitentiam jam purgatam osculari coepit. 454) L. A. fügt hinzu: ipsumque postmodum in episcopum ordinavit. — Die folgende Geschichte der L. A. vom Häratiker Cerinthus lässt Barbour aus. — 455 ff.) Cum avis quaedam, quae perdix dicitur, ut ait Cassianus in libro collationum, viva b. Johanni a quodam oblata fuisset et ille eam quasi demulcendo tangeret et contrectaret, quidam adolescens hoc videns ad coaevos ridendo dixit: Videte quomodo ille senex cum avicula sicut puer ludit. 462) Ms. yr st. þar: play fehlt? 468) L. A. per spiritum recognoscens. 473) L. A. aves inde ac bestias sagittamus. 475) Ms. þut (yut?) st. þu. 477) Tunc juvenis coepit arcum tendere et tensum in manu tenere, sed cum nil ei ap. diceret, juvenis arcum distendit e. c.. 483) l. vnbent. 484) Et ille: quia. si diutius tensus teneretur, ad jacienda jacula infirmior redderetur. Ms. Bot he q*uod* I sa haf l done. 487 ff.) Et apostolus ad hoc: Sic et humana fragilitas

For ma*n*is brokilnes ma nocht
Of co*n*templacion*e* haf thocht
Bot su*me* disport Ithandly,
Na It suld be quhile wery,
As of þi bow þ^{u} sais me
Gyf þat It bent suld la*n*ge ty*me* be;
For, þo*ch*t þe eyrne fle heyeste
And þe sone seis clerlyaste,
Ȝet mo*ne* of fors he cu*me* done
To þe law ȝerd & þ*ar* suiorne:
Ry*ch*t sa ma*n*is deuocione
þat quhile fra co*n*te*m*placione
Is drawyne, sal þe scharpar be f. 43
And þe devotare quhe*ne* þat he
Eftsonis dreß hy*me* to pray —
For temp*or*ale thing lest*is* no*ch*t ay.«

þane quhe*ne* sanct*e* Joh*ne* ves of elde
þat he my*ch*t no*ch*t hy*me*-selvyne velde,
And duelland ves in*e* Effecy,
And for selfe eld ves sa wery
þat vnhes v*ith* þe helpe of twa
He my*ch*t quhyle to þe kirke ga,
Na he but pause my*ch*t nomar*e* say,
Bot þire twa wordis he sad ay:
»My sonis, I pray ȝ^{u} hartfully
þat ȝ^{e} luf ent*re*changeabily.«
And þis sa of-tyme he ca*ne* say
þat his discipul*is* one ane day
Prayt hym*e* to tel quhy
He sad þa vordis ythanly.
He answert: »for god sa tacht.
Kepe þa*me* þare-for*e* at al (ȝour) macht,
And It sall suffice wel ȝ^{u} to,
In*e* þis gyf ȝe his biddyn̄ge do.«
And, as tellis Elynandus
Of sanct*e* Joh̄n*e*is vark*is* sayand þus:
Quhen*e* he suld þe ewa*n*gel wryte
Quhar*e*-in*e* þat he had gret delyte,
As In*e* to custu*me* he had ay
To ger*e* þe puple faste pray
þat It suld t(h)ankful to god be
And helpe to saul*is* for*e* his pitte.
Als he prayt for*e* þat place
Quhar*e*-in*e* to wryt Is custu*me* ves:
þat, quhat ma*ne* þat sat in*e* It
To red or se þat haly wryte,
þat he suld thole þ*ar*-in*e* na pane
Of noyus vyndis na of rane —
And ȝete eliment*is* ay
þat custome kepis to þis day. —
And quhen*e* sanct*e* Joh*ne* had luffit her*e*
Fullely fourſcor*e* and sextene ȝere,
Quhe*ne* þat þe Traiane ves emp*er*oure,
Jh*es*u, goddis sone, his saweoure,
Til hym*e*, quhar*e* he ves, ca*ne* apper*e*
V*ith* his discipul*is*, þat fel vare,
And sad: »my*ne* dere, tym*e* is þat þu
Vith me and þi br(e)thir*e* et now
On̂e my*ne* bwrd vith hevine blyse.«
þane Joh*ne* beguth to ga v*ith* *ys*,
And god sad: »þ^{u} sal stil byd her*e*
Til sonday cu*me* þat is nov ner*e*!
þane þ*at* day sal þi terme be
To bruk my*ne* blis & dwel v*ith* me.«
þa*ne* eft*ir*, þe nexte sonday,
He gert þe folk cu*me* but delay
To þe kirk þ*at* þai had mad
In*e* his honor*e*, & þar (but) a-bad,
Fra þat þe cok had cravy*ne* thrise,

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ad contemplationem minus valida fieret, si semper in suo rigore persistens fragilitati suae interdum condescendere recusaret; nam et aquila cunctis avibus celsius volat et solem clarius conspicit et tamen naturae necessitate ad ima descendit: sic et humanus animus, cum se modicum a contemplatione retrahit, crebra innovatione ardentius ad coelestia tendit. 505) Init. fehlt, (s)yne in þane corr. — L. A. fügt hinzu: ut testatur Hieronymus. 512) L. A. ad quamlibet pausam hoc dicebat: filioli, diligite alterutrum. 523 ff.) Refert quoque Helinandus quod. cum J. evangelium scribere deberet, prius indixit jejunium, ut orarent se digna scripturum. 531 ff.) Fertur autem ipsum pro illo loco secretissimo, in quo divina scripturus secesserat, orasse, ut nullas huic insistens operi ventorum ibi aut imbrium injurias pateretur. Hancque eidem loco usque hodie reverentiam elementa servare dicuntur. 539 ff.) L. A. Cum igitur esset 98 annorum at a passione domini, secundum Ysidorum, anno 67, apparuit ei dominus e. c. 548) Ms. vs st. ys (= them?) oder þis? 549—52) Cui dominus: Dominica die ad me venies. 553 ff.) Veniente igitur dominica universus populus convenit in ecclesia, quae fuerat ipsius nomine fabricata. Qui a primo pullorum cantu praedicavit iisdem, hortans eos, ut in fide essent stabiles et in mandatis Dei ferventes

He taucht þa*ne* in syndry vyis
Goddis biddiñge to fulfil
And do ay gud and lewe þe Ill.
And he prechand þ*i*s, gert be mad
A pyte þ*at* wes bath depe & brad
Besyd þe alter, and but hone
þe erde gerte of þe kirk be don*e*;
& in þat pyte hy*me*-selfe lad ewyne,
Hevand his handis vpe to þe hevy*ne*,
Sayand: »my*ne* mayster, lord Jh*es*u,
A-behufe althinge I lowe þ^e now,
Of þi discipul*is* alþare laste
þat me þis callis to þi feste!
And lo, þar-for v*ith* Jo(i)ful will
I cu*me*. þare-for tak me þe til!«
And sayand þis v*ith* swet stevy*ne*,
þare come a lycht fra þe hewy*ne*
& schane oñe hy*me*, quhar*e* he ca*ne* ly,
Sa ferly brycht and sa clerly,
þ*at* þar ves na liffand ma*ne* þ*at* my*ch*t
Se hym for þat mekil lycht;
& þat licht wes dwelland þare
þe space of ane hour*e* & mar*e*.
And quhe*ne* þe licht vent avay,
A-vay he ves þat þar lay,
& no*ch*t bot ma*n*na sene ves þare —
þat spryng*is* ȝet, ry*ch*t as It vare
Smal ſand in grond of well —
As þai þat saw It, I h*er*d tel —
And spryug*is* ȝet & sal do ay
In mynd of hym*e* to þ^e last day.

Sanct Edmwnde, of Ingland kinge,
Lovit sanct*e* John*e* a-beouf althi*n*ge —
Outane our lord and our lady — f. 44
And in custu*me* had for-þi
þat, quha-se-euir*e* vald alm*us* craſe
For luſe of sanct*e* John*e*, suld haſe.
And sa be-tyd a day of case
þat þe kinge ves in solace,
And a pilg*ri*me to cu*me* by
þat askit hy*me* ry*cht* pituisly
Alm*us* for sanct*e* John*e* is sak;
And he had no*ch*t quhar*e*-of to tak
To mak asyth to þat beggar,
For cause þa*ne* na*ne* ves hy*me* ner*e*.
Bot of his fyng*ir* tuk a ringe,
Far and worth mekil thinge,
And to þe pilgra*me* gaf it rath
þat alm*us* for*e* sanct*e* John*e* ca*ne* craf.
And þe pilgra*me* held is va syt*h*,
þat semyt þar-for*e* to be blyt*h*.
In Ingland þat ty*me* ves a kny*ch*t,
In ded of armys þ*at* ves vycht
And had bene in landis syndry
For til haf loſe of chevaraly.
And tyd a tyme þar-for*e* at he
For sic cause passit þe gret se
In*e* to a cu*n*ctre far away.
As he rad a-pon*e* a day,
He met a pilg*ri*me in þe gat,
þat haluſte hy*me* & sad þ*us*-g*a*t:
»S*ir* kny*ch*t, sene þu is of Ingland,
þat Edmwnd kinge has nov i*n* hand,
I pray þe þat þu tak þis rynge
On*e* my behalfe & gyf þe king*e*,
& say hy*me*: »»quha*me*-to þat þu
Gafe it vmquhil, *þ*e gyff*is* it nov,
Ȝeldand þe thank of þi gud-vil,
þat no*ch*t ellis had to gyf hy*me* til
þane, for*e* þat þu ves þe-alane.«««
& he vith þat þe ringe has tane.
& quhen*e* he had his Jorne don*e*
And in*e* Ingland co*me* ha*me* sone,
He vent to vesy þe kinge
& tel hym*e* of his travalinge,
As is þe costome for*e* to do,
& sad to hym*e*: »my*ne* lord, lo,

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essent. 561) Post hoc foveam quadratam iuxta altare fecit fieri et terram extra ecclesiam jactari descendensque in foveam expansis ad Deum manibus dixit: Invitatus ad convivium tuum, domine Jesu Christe, ecce venio gratias agens quia dignatus es me ad tuas epulas invitare, sciens quod ex toto corde meo desideravi te. 569) l. alþire. 579—80) Zusatz. 582) Zusatz. 586) Zusatz. 590—1) Zusatz. 596) Zusatz. 602) L. A. absente camerario. 608) Ms. be ly blyt*h*. 609—55) Sed post plures dies quidam miles Angliae in transmarinis partibus constitutus ab eodem peregrino annulum regi referendum in haec verba recepit: Ille cui et pro cuius amore annulum hunc dedisti, tibi remandat. Unde liquido patuit quod b. J. eidem in forma apparuit peregrini. — Darauſ folgt in der L. A. noch ein kurzes Résumé der Wunder des Heiligen nach Isidorus. 612) l. chevalry. 617) l. haliste. 624) Ms. he st. þe. 650) Ms. lelpe.

þis ringe, þat (I) yu present now,
Me gafe a pilgra*me* to gyf ȝow,
þat I, quhar I ves traveland,
Mete v*ith* of case in*e* to fer*e* land,
& sad, fra ȝov þat It tuk he
As In*e* name of cheryte
One sik a day in*e* sik a place,
Quhar*e* þat nane by ȝov ves;
And bad I suld gyf it ȝov til
& thange ȝou of ȝor*e* gud-vyl.«
& quhe*ne* þe kinge had sene þ^{e} ry*n*ge,
He knev it, & be þe taknynge
P*er*savit vele, sanct*e* Johnê It ves
þat It had tane for*e* distraſe,
Aperand in to pylg*ri*me ved,
þis of his helpe hafand ned.
For*e*-þi þat kynge euir*e* fra þ*at* day
Ekit his devocione ay
To sanct*e* John*e* & for*e* h*is* sak
Gef alm*us* to þame vald It tak.
For*e*-þi, sanct*e* John*e*, þ*at* my*ch*tty Is
Vith god, þi cuſynge, kinge of blis,
Pray for vs þat ve hyne twyne
But det, schame or*e* dedly syne!

VI. Thomas.

Of sanct*e* Thomas spek vil we,
Next sanct*e* John*e* in his degre. —
Quhen*e* Thomas In Cesaria
Crist*is* treucht prechit to & fra,
Our*e* lord apperit til hy*me* þare
& til hym*e* sad: »I wil þu far*e*
Til Inde — & lefit for*e* na thinge! —
Quhar*e* Gu*n*doforu*s* Is þare kyñge,
þ*at* nov has send his p*ro*veste her*e*,
Abney, visly for*e* to sper*e*
A ma*ne* þ*at* sic·palace ca*ne* make;
þ*at* he in*e* grete thank vil take
And als reward hy*me* t(h)ankfully,
Gyfe he h*is* varke dois p*ar*fytly.
For-þi til hym*e* I wil send þe.«
Thomas sad: »lord, I pray þe
þat þu send me quhar*e*-eu*ir* þ^{u} will,
Ovtane þe felloun*e* Indis till.«
þane god agane ca*ne* til hy*me* say:
»To þa fel Yndis hald þi way!
For þi p*ro*tectour sal I be. f. 45
Quhen þu hale Ynd has to me
Conuertyt, þu sal in hy
Cum to me v*ith* þe victory.«
þane til our*e* lord Thomas ca*ne* say:
»þi vl̄l, lorde, be donê ay!
For*e* lo þi servand þat þi vill,
To pase quhar*e* þu vil send me til.«
þa*ne* þis Abney vent vpe & done
In to þe merkete of þe towne,
Our*e* lord in*e* to forme of mane
Hym met & hy*me* fraynit þane
Quhat he soucht. & (he) in*e* hy
Sad: »sik a ma*ne* of craft seke I
þ*at* thru gret crafte v*ith* costly thinge
Cuth mak a palace til our*e* kynge
As þe gretaste of Rome are mad.«
V*ith* þat our*e* lord but abad
Be-thacht hy*me* Thomas be þe hand*e*,
As þe maste crafty of þat land*e*
& þat beste cuth do sic thinge
Othir fore empr*i*oure or*e* kynge.

Vgl. L. A. Cap. 5. Die etymol. Einl. der L. A. fehlt. 3) L. A. Th. ap. cum esset apud Caesaream, apparuit ei dominus dicens: Rex Indiae Gundoferus misit praepositum Abbanem quaerere hominem architectoria arte eruditum. Veni igitur et mittam te ad eum. Cui Thomas: Domine, quo vis mitte me pater (l. praeter) ad Indos. Cui deus: Vade secure, quia ero custos tui. Cumque Indos converteris, ad me cum palma martirii venies. Cui Thomas: dominus meus es et ego servus tuus: fiat voluntas tua. 10) Ms. bisly, l. besily? 29) L. A. Cumque praepositus per forum ambularet, dixit ei dominus: quid comparare vis, juvenis? Cui ille: Dominus meus misit me, ut conducam servos in arte architectoria eruditos, ut romano opere sibi palatium construatur. Tunc dominus tradidit ei

þa*ne* vent þai to þe se but bad.
& þ*at* þare vil gud vend þai had,
& aryvyt at a citte
Quhar*e* þe kiñge of þat cunctre
Of nev his doucht*ir* vedit had,
& for*e* þat cause a gret feste mad,
& gerte mak gret m*o*niciōne
þat al þat euir*e* var*e* in þe tovne
Of al degre, maste and leste,
Suld but assonȝe cu*me* to þat feste,
&, as þai vald þe king*is* dedenȝe
Eschev, na-mañe suld fenȝe.
Thane hapnyte Thomas & Abnene
þare to cu*me* ama*n*ge þir mene.
& quhen*e* þai set var in þe hall,
A madyne co*me* ama*n*ge þa*me* all
Of hebrow borne In*e* to þe land,
Hafand a quyſchile in*e* to hand,
& of ilke ma*ne* but abade
Ane lowynge in*e* h*ir* myrth scho mad.
& quhen*e* schow co*me* to sanct*e* Thomas,
Amange al vthire þ*at* þare ves,
Scho had sone p*er*savinge þane
þat he of hebrow ves a mañe:
For nothir ete na driñge vald he,
Bot to þe hewyne had ay is he.
For-(þi) of hy*me* in to lowynge
Vith h*ir* fistule þa*ne* ca*ne* scho synge
Of his cu*n*tre in*e* to þe lede:
»þare is bot a god but drede
þat of Hebreis þe god is
& makar*e* of althinge I-wis.«
& quhe*ne* he hard hir say sa,
Ry*ch*t besily he ca*ne* hir*e* pray
In*e* þe sa*m*myne led for*e* til repete
þai sa*m*myne wordis, hy*me* to rehete.
A seruand of þe houß v*ith* þat
Be-held þe maner*e* how he sat
& mete & drink vald no*ch*t assay
Bot to þe hewine ves govand ay,
Gafe hy*me* a gret strak o*ne* þe ſchek.
& þe appostil, þ*at* wes meke,
Sad: »*ſir*, bettir is þat þu
For þis trespace be punyst nov,
þan þar-for*e* þu be punyste sar*e*
Quhar*e* p*ar*done sal be neu*ir* mar*e*.
þa*r*-for*e* ryſe of þ*is* place I ne vil,
Til a hund þat hand briñge me til
þ*at* nov has strekine me so sar*e*.«
V*ith* þat þat servand mad hy*me* ȝar*e*,
Agane þat etinge had þe kinge,
þe vel-vatt*ir* for to brynge.
& as he vent in to þe strete,
A fel hund sone ca*ne* hy*me* mete
And veryt hy*me* & drank h*is* blud;
And hu*n*d*is* ete hy*me* to þare fud.
& a blak hund þat ves ner*e*-hand
Quhen*e* þai hy*me* ȝet, gat h*is* Ri*ch*t hand
& in þe mydd*is* of þe hall
Gat It & lad befor*e* þame all.
& quhe*ne* þai had þat sicht sene,
þai war*e* abaisit albedene.
þe vordis þa*ne* of þe appostil
þis madyne tald þa*me* al till,
& hyr*e* fistule kiste sone away
& til his fet fel but delay.
þane al þat sat þar-in a-bout, f. 46
Of þis had bath ferly & dovt,

Thomam, asserens eum plurimum in tali arte peritum. 43 ff.) Navigantes autem ad quandam civitatem venerunt, in qua rex filiae suae nuptias celebrabat. Hoc cum praeconisari fecisset, ut omnes nuptiis interessent, alias regem offenderent, contigit illum Abbanem et apostolum introire. 49) Ms. manicio͞ne. 57 ff.) L. A. Puella autem Hebraeam fistulam in manu gerens unumquemque laude aliqua commendabat vidensque apostolum intellexit hunc esse Hebraeum, eo quod non manducaret sed oculos ad coelum fixos haberet. Cumque puella coram eo hebraice caneret dicens: Unus est deus Hebraeorum, qui creavit omnia et fundavit maria, apostolus ipsa haec eadem verba repetere satagebat e. c. 60) l. fistule. 72) Ms. it st. is. 84 ff.) Cui apostolus: Melius est ut in futuro indulgentia tibi tradatur et hic transitoria plaga reddatur: non hinc surgam donec manus, quae percussit, huc a canibus afferatur. 87) Ms. & st. þan. 89) Ms. þat for? 92—7) L. A. Hic igitur ad hauriendam aquam abiit et leo ipsum occidens sanguinem ejus bibit. 98—102) Lacerantibus autem canibus ejus corpus, unus niger canis manum ejus dextram in medium convivium apportavit, quo viso omnis turba obstupuit et puella ejus verba referens projecta fistula ad pedes apostoli se projecit. Die in der L. A. hier folgende lange Kritik dieser Geschichte nach Augustinus

P*er*savand þat sanct*e* Thomas
Ves a ma*ne* fulfillit of grace.
For-þi þe kinge prayt hy*me* þ*at* tyd
þ*at* bath þe brydgrome & þe bryd
He vald blyſe, or*e* he ȝed avay.
þa*ne* Thomas on*e* þis vijs ca*ne* say:
»Der Jh*esu*, þat of hewine is kynge,
Blyß v*ith* þi hand þis gaddynge
& (in) þar hart*is* þe ſed ſchaw
Of lestand (liſ), þat þai þe knaw
þe suthfaste god þ*at* lest*is* ay.«
V*ith* þat sanct*e* Thomas vent avay.
& in þe hand of þat ȝu*n*ge ma*ne*
A branche far*e* ves fu*n*dyne þa*ne*
Of a palme-tre, þat dat*is* bar*e*,
þe fayreste, ves eu*ir* sene þare.
& of þat far*e* froyte in þat tyd
Bath ete þe brydgrome & þe bryd,
& one slepe syne fel þai rath,
& a lyk dreme dremyt þai bath:
Thame tho*ch*t þe maste costly kynge
& maste far*e* our*e* al thinge,
Schrovd in gold & stanis ser*e*,
As thame tho*ch*t, to þa*me* suld apper*e*
& in armys ca*ne* braſe
þame bath in*e* to þat Ilke place
& sad: »my*ne* appostil ȝov
Blessit, sa þat ȝe ar now
P*ar*ſaner*is* of lestand lyſe,
Quhar*e* ȝe sal euir duel but ſtryſe.«
& quhen*e* þai vaknyt, þai ca*ne* tel
Athir*e* til vthir*e* as It befel
To þame þa*ne* in þar dremynge,
þat ves lyk in*e* alkine thinge.
& as þai þusgat carpand var*e*,
þe appostil to þa*me* co*me* þare,
þat euire had be godd*is* grace
þo*ch*t þe chavm*ir* wel closit vas,
& sad: »my*ne* lord to ȝ^{u} send me,
þo*ch*t þis place vell closit be,
þat my*ne* bl*is*si*n*ge ma on*e* ȝ^{u} reste.
þar-for sais to me now fyrste
Gyfe ȝe forout corrupcione
Of flesche kepit my*ne* benysone!
For chastite is souerane quene
Of al vertuise euir bedene,
& of euir lestand hele v*ith*-al;
& virginite ve ma cal
Cister til angelis, þat ay
Seruis to god ny*ch*t & day,
& of al gudis þe valdinge,
& of lust*is* al þe our-cu*m*yne,
& of treucht þe rewarde,
& puttinge of þe fend bakvart,
And sikirnes of þe Joy þat ay
Lest*is*. & til ȝou I say
þ*at* ruttinge co*me* of þe flesch lechery
þat oysit is al co*m*monly,
Of rottinge pollucione
Is gen*er*it, in our*e* flesche þ*ar* done,
& of pollucionê of flesche
Grovis, as ve vat, giltines,
& of giltines þe schame
Is generit & of It þe blame.«
& as þe apostil tald þis here,
Twa come & tald v*ith* clad chere:
»Ve ar angelis, ȝe sal vele treu,
Send fra god to kepe ȝ^{u} now,
þat sal, and ȝe þe bidd*in*g ȝeme
Of þe apostil wel & queme,
To god sal present al ȝour vil,
þat rychtwijs ȝarni*n*g suld of skil.«
þe apostil þa*ne* þame baptist þar*e*
& mad p*ar*fyt in C*rist*is lar*e*.
Eftir þat Pelagia —
þ*at* ves þe bryd — þe val can*e* ta
þat holouyt ves, & þe gold rynge,
& sone for hir far*e* prechinge

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lässt Barbour aus. 118—121) L. A. et in eorum mentibus semina semen vitae. 131 ff.) L. A. Videbatur etenim iis quod rex gemmatus eos amplecteretur et diceret: apostolus benedixit vos, ut aeternae vitae participes sitis. 135) Ms. armus. 139) p*ar*ſaner*is* frz. parsonnier. 149 ff.) L. A. Rex meus vobis modo apparuit et me clausis januis huc adduxit, ut super vos benedictione mea habeatis carnis integritatem, quae est omnium regina virtutum et fructus salutis perpetuae. Virginitas soror est angelorum, possessio omnium bonorum, victoria libidinum, fidei trophaeum, expugnatio daemonum, et aeternorum securitas gaudiorum. De libidine autem corruptio gignitur, de corruptione pollutio nascitur, de pollutione autem reatus oritur. de reatu confusio generatur. 176) Ms. clad st. glad. 182) Zusatz. 187) l. halouyt. 185) L. A. Post multum vero temporis sponsa nomine Pelagia sacro velamine consecrata martirium patitur

V*ith* stedfaste hart tholit dede.
& hyr spouse syne of þ*at* stede
Ves mad bischope, for*e* he ves vyse;
& til his name he hat D(e)neyse.

Thane ef*tir* þ*at* al þis ves done,
þe apostil & Abnes alsone
Of Inner*e* Inde co*me* to þe kynge:
þat blith ves grettu*m*ly of h*is* cu*m*ynge,
& na*me*ly for þat ma*n*is sak
þat suld þe palace to hy*me* mak.
þane led he Thomas but abad
Quhar*e* þat þe pal(a)ce suld be mad.
þat tuk a lange red in his hand, f. 47
As ma*ne* of craft þat vare cu*n*nand*e*,
þane þare-vith al þe palace ca*ne* merk,
Quhar*e* þ*at* þe kinge vald haf h*is* vark;
& þar a palace one sic vyijs
Sa craftly he cane dewyse,
þat þar ves nane sic in*e* to Rome
Be Jugme*n*t of ma*n*is dome.
þe kinge, þ*at* hard his dewice
& p*er*savit þat he ves vyise,
Sad: »richt wele It feris þe
S*er*uand to king*is* for*e* to be.
þar-for*e*, as þu dewisise now,
Mak furth my*ne* wark, & trevly trew
þat þi trawel sal be þe quet
Ful wele, fra þu haf endit It!«
þane gert þe kinge gyf hy*me* i*n* hy
Siluer*e* and gold plentuisly;
& a fer*e* cunctre passit to:
Quhar*e* he sa gretly had to do
þat twa ʒer*is* he dwelt þare.
& þe apostile in þat sychware
V*ith* þat tresour*e*, he had tane,
Pouer*e* me*ne* relewit mony ane;
& prechit sa faste þat he
Ner*e* at þe folk of þat cu*n*ctre
Had co*n*uertit & but abade
Gert kirk*is* fele & gret be mad*e*,
& of baptisme þe sac*ra*ment
Gert þa*me* tak in*e* gud entent;
Bischopis syne ordanyt he,
To serwe god in þare degre
In haly kirke, & clerk*is* bath,
þ*at* suld þe puple kepe fra wath
Of þe fals fend v*ith* þare p*re*chinge
& eke þe treucht v*ith* þar techinge.
& in sic oys quhe*ne* he had all
Spendit þe tresour*e* gret & smal,
þe kinge co*me* hame & ferly tho*ch*t
þat he fand no*ch*t his palace wro*ch*t,
& hard how þe apostil had done
V*ith* his tresour*e*. for-þi ry*ch*t sone
He gerte cal hy*me* & Abnen bath
& in fel presone put þame rath
& in þare bandis bu*n*dyne be,
Til he (had) thocht quhat-vyse he
Micht torment þa*me* maste fellou*n*(l)y.
þane rane hym*e* in*e* mynde in*e* hy
þat he vald firste quyke þa*me* fla
& bryne þame sene in doile & va.
& one þe thrid day quhe*ne* he
Had maste tho*ch*t of sic cruelte,
His brothire deit, þat hechte Gad;
For*e* quha*me* þe puple gret dule mad*e*,
& four*e* dais vith gret cur*e*
þai var*e* makand his sepulture.
Bot Gad þe ferde day rase fra ded*e*,
Befor*e* al þat vare in þat sted
& var ab(a)ysit gretu*m*ly
Quhe*ne* þai saw þat grete ferly.
No*ch*t-þane wele sone þai hy*me* clad
& to þe kynge, his bruthir*e*, hy*me* led.
To quhome sad he »bruthire« but hone,

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et sponsus nomine Dyonisius illi civitati in episcopum ordinatur. 193—236) L. A. kurz: Post haec autem ap. et Abbanes ad regem Indiae pervenerunt. Designato vero ab apostolo mirabili palatio et copioso thesauro accepto rex in aliam provinciam proficiscitur et apostolus universum thesaurum populo elargitur. Per totum autem biennium quo abfuit rex, ap. praedicationi institit et innumerabilem populum ad fidem convertit. 236—50) Rediens autem rex et quae Th. fecerat discens, ipsum cum Abbane in ima retrudit carceris, ut postmodo vivos excoriatos ultricibus daret flammis. 249) Ms. sla. 251—6) Interea Gad frater regis moritur et ei sepulcrum cum ambitione nimia praeparatur. 257—300) Quarta autem die quam mortuus fuerat, resurrexit et stupefactis omnibus cunctisque fugientibus dixit fratri suo: Hic homo, frater, quem excoriare et incendere disponebas, amicus Dei est et omnes angeli famulantur ei. Qui me in paradisum ducentes quoddam mihi

»I tel þe, þu has mysdoñe:
265 For*e* hyme þat þ^u think*is* to sla
Or do hym*e* bryne or*e* ony wa,
Is god*is* fre*n*d, to quha*me* ay
Angelis serwys ny*ch*t & day:
þat me in p*ar*adice has lede
270 & schawyt me þe welful stede
Quhar*e* he þe fare palace has mad,
As he befor*e* hycht had to þe glad.
Na is no*ch*t vnd*ir* þe ayre he
Palace tendparte so fare to se,
275 For*e* ma na gold be mar bry*ch*t
þane It is to se w*ith* sycht;
& set oure-all is þat vanis
W*ith* bry*ch*t & schenand p*re*ciuse stanys,
As sardiane, topias fyne, Jaspis,
280 Jape, c*ri*ssolit, & onix, fyne is,
Saphir of assay & berial clere,
& charbu*n*ckile of p*ri*ce ful der*e*,
& adama*n*t þat her of gene (!),
þat mekil helpis to þe ewine.
285 & que*ne* I faste musand ves
One þe beute of þat place,
þe angel sad to me, Thomas had*e*
To my*ne* bruthir þat palace mad*e*.
& (I) sad: »»ful fane wald I
290 þare-of be portare anerly!»«
& he sad me þane but abad*e*:
»»þi bruthyre has hy*me*-selwine mad f. 48
Vnworthi þare-in*e* for*e* to be;
Bot I to god prais fore the,
295 þat þu mycht ryse & luf v*ith* oþ(i)re,
Till þu had boucht It fra þi bruthire,
Gyfand hym*e* of þi gud fre
þe coste of It þat mad (h)as he,
þat he vend vele he had tynte
300 & þare-for*e* to sla me*ne* had mynte.«««
& quhen*e* he had sad þis resone,
He rane ry*ch*t rath to þe presone

Quhar*e* þe apostil bu*n*dy*ne* ves ſet;
& fel one kneis til his fet,
Askand p*ar*doñe pytuisly 305
Til his bruthire þ*at* wes gylty,
& lyſtly lousit sone þe band*e*
þ*at* Thomas had in*e* fwte & hand*e*,
& prait hy*me* þ*at* he vald take
A riche clethinge for his sake. 310
& sanct*e* Thomas til hy*me* ca*ne* say:
»Me þu kennis ȝet be na way:
þat þai þat ȝarnis for*e* to be
In hewyne & þare-In hafe pouste,
Ȝarnis til hafe na te*mpor*ale gud, 315
Ovtane anerly clath & fud.«

Thane, quhe*ne* sanct*e* Thomas of pres-
sone
Come, þe kinge ves redy-bowne
& faste co*me* ry*n*nand for to bete
His mysded, & fel dou*ne* til his fete 320
& askit mercy reufully.
þane Thomas sad til hy*me* in*e* hy:
»God has ful mekile doñe for ȝow,
þat let ȝou se his secret now.
For-(þi) in hyme now ȝe trew alway 325
& beis baptiste but delay,
Gyfe ȝe wil p*ar*cenar*is* be
Of his grete blys & lestand gle!«
þane Gad sad: »bruthire, I hafe sene
þe welfull palace far*e* & schene 330
þat Thomas mad, & lef gat I
Of god, It at þe to by.«
& Thomas sad: »in*e* till h*is* will
Is it to sell or till hald still.«
He sad: »þane It sall my*ne* be, 335
Syne I þe coste has mad, p*ar*de,
& of his awyne syne lat my*ne* bruthire
Ger*e* ȝou, Thomas, mak hy*me* ane vthire;
And gyfe he be no*ch*t pe*n*ny bowne,

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ostenderunt palatium ex auro et argento et lapidibus pretiosis mirabiliter fabricatum; et cum ejus pulcritudinem admirarer, dixerunt mihi: hoc est palatium quod Thomas fratri tuo exstruxerat; cumque dicerem: utinam janitor ejus essem, dixerunt mihi: frater tuus se illo fecit indignum; si vis in illo manere, rogabimus dominum, ut te suscitare dignetur, ut illud a fratre tuo possis emere, reddens ei pecuniam quam se existimat perdidisse. 265) hyme st. he. Ms. sla. 269) Ms. men*e* st. me. 274) Ms. þe st. se. 283) Ms. hev? 285) Ms. quēst st. quene. 295) Ms. oyre. 311 ff.) Cui ap.: Ignoras quod nihil carnale, nihil terrenum gestiunt qui cupiunt habere in coelestibus potestatem? 318) Ms. to þe. 329) L. A. Dixit ei frater regis: Vidi palatium quod fratri meo fecisti, et illud comparare merui. Cui ap.: Hoc in potestate fratris tui est. Cui rex: Illud erit meum. Apostolus fabricet tibi aliud; quod si forte nequiverit, mihi et tibi unum hoc commune erit. Respondit ap.: Innumerabilia

Lat it til vs bath be co*m*mowne.«
& sad þe apostil: »fele palace
Has bene & are in hewine alwais
Sene god fyrste had þ*i*s varld wro*ch*t;
þat w*ith* nane vthire thiñg ar bo*ch*t
Bot w*ith* þe p*r*ice of trewcht ry*ch*t-vijs
& almus-ded one syndry vyse.
& wardly riches be-fo*re* ʒow
Ma pase na-way (!), þ*at* wele ʒ^{e} trew!
For*e* he þat gyffis his alm*us* her*e*,
Quhen*e* to hald It he has power*e*,
Is lyk hym*e* þat in*e* m*er*knes gais
& a lanterne befor*e* hym*e* has;
& he þat liffand It deferris,
Is lyk a ma*ne* þat m*er*knes m*er*ryſe
& gerris þe lanterne borne be
Be-hynd hy*me*, þe gat to se.
þare-for It is thankful thinge
To gyfe al-mane of fre lykine,
Til men*e* liff*is* & has fre will
To gyfe or*e* to hald þame still.«

Of a monethe efter þe space
Quhen*e*, þat Is sad her*e*, downe vas,
þe apostil did forowte bad
A co*n*gregacione so*w*ne be mad
Of puyre & riche men*e* elyke
For þe maste parte of þe kinryke;
& al þat euir*e* war*e* sek & fayre
He gerte disseuire fra þa*me* þare,
& his prayere mad for*e* þame þa*ne*;
& al þe puple sad amen.
A fyr-ſchauchte of þe hewy*ne* rath
þa*ne* Thomas & þe puple bath
Cane stryk *to* ʒerd & gert ly þar*e*
A space of ane hour*e* & mare,
Sa þat all wend but ony dowt
þat þare þai suld be ded al-owte.
þa*ne* Thomas sad v*ith* cladsu*me* chere:
»Ryse vpe now, my*ne* brethir dere!
For god as fyrschacht nov co*me* here,
To make þire seke me*ne* hale & fere.«
þane al þe sek me*ne* þat, co*me* þare,
P*ar*fyt heyle gat in*e* þat sychar*e*,
& lowit god & sanct*e* Thomas
Of þat grete habu*n*dand grace.
þane sanct*e* Thomas vas ry*ch*t fovs
Till tel þe twelfe greis of vertuse. f. 49
þe firste of þame, to rekine now,
Is: in*e* god fermly til trew,
þe quhilk in substance bot ane Is
& thrinfald in*e* to p*er*sonis.
& by þ(r)e ensampile schawit he
Felably quhow ma þis be:
For in*e* til ma*ne* a visdome Is,
& of þat ane þare p*ro*cedis
Vnd*ir*standynge, memor*e*, & wite:
For wyt is þat ger*ris* þe fynd Ite
þat þu (nocht) lerit, & memore syne
Is, þat þu laris, þu no*ch*t tyne,
& vnd*ir*standynge is þe aucht
þat may be schawit or ell*is* tacht;
þe tothir ensampil tane ma be
Sufficiandly be þe wyne-tre:
Tre, & leffe, & froite w*ith*-all
Bot a wyne-tre we call;
þe threde: þ*at* in*e* þe hewid of man*e*,
Ar witt*is* four, quha rekine can*e*,

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palatia sunt in coelo ab initio saeculi praeparata, quae fidei pretio et eleemosinis electis comparantur. Divitiae autem vestrae ad illa vos antecedere possunt, sequi vero omnino non possunt (!). 347) l. behynd? 349—360) fehlen in L. A. 358) l. almons. 361) Post unum autem mensem fecit ap. pauperes omnes illius provinciae congregari, quibus congregatis debiles et infirmos seorsim stare jussit et super eos oravit; cumque qui docti fuerant respondissent Amen, coruscatio de coelo veniens tam apostolum quam ceteros fere per horam dimidiam sic perlustravit ut omnes se putarent ictu fulguris interiisse, erigens autem se ap. dixit: Surgite, quiadominus meus sicut fulgur venit eosque sanavit. Exsurgentes autem omnes sani Deum et ap. glorificaverunt. 372) Ms. þat st. þane. 373) Ms. saw st. cane. þe st. to. 374) a st. þe. 385) L. A. Tunc ap. coepit eos docere et 12 gradus virtutum assignare. Primus est ut in Deum crederent qui est unus in essentia et trinus in personis, deditque iis triplex exemplum sensibile quomodo sint in una essentia tres personae. Primum est quia una est in homine sapientia et de illa una procedit intellectus, memoria et ingenium. 391) Ms. þe st. þre. 393) Ms. a man*e* st. mane a. 396 ff.) Nam ingenium est ut quod non didicisti invenias; memoria ut non obliviscaris quae didiceris; intellectus ut intelligas quae ostendi possunt vel doceri. 401 ff.) Secundum quod in una vinea tria sunt: sc. lignum, folia et fructus, et haec omnia tria sunt et una vinea sunt. 405) Tertium est quod

As sycht, herynge, gustyne, tastyne,
& ȝet þir four*e* ar bot a thynge
& in þe hewid ar herbreit all
& bot a hewid ȝet ve It call.
þe tothire stage is þat we,
For*e* to wyne grace, suld baptist be.
þe thryd: þat we ay suld be bone
To fle fornicacione.
þe fyrd is: gyf we be wyse,
Ve suld eschew auarice.
þe fyfte stage is, suthly,
To kepe me*ne* fra gluttony.
þe sexte: gyf ma*ne* p*er*chance
Fel in*e* syne, suld do pe*n*nance.
þat in lele pe*n*nance we suld dwel,
As for*e* þe sewine gre ve ma tell.
& (þe) aucht wel ma be
For to luf hospitalyte.
þe n*int*e: for to sek goddis will
In althinge & till fulfill.
þe tend gre is: till eschew
A-gane goddis wil we wirk nov.
þe lewine is: þat cheryte
To frend & fa euir*e* haf we.
þe twelfte: þat me*ne* be ay reddy
To ber*e* þir stag*is*, sekyrly. —
& or he had his sarmone mad*e*,
þare war*e* baptiste but abad
A lefyne thousand of men*e*,
Foroute barnys ore wema*ne*
þat be Thomas of goddis grace
To c*ri*stine treucht co*n*uerti*t* ves.

And quhen*e* al one þis vyise
Ves done as I (ȝou) devyse,
In hest Ynde, or he fane,
He went, & þar throw f*er*lys scha*ne*.
& Synciane, þat wes vorthy
& tend*ir* frende to Mydgdony,
þe vyfe of Ca*r*ise & cosyne
To þe kinge þar be ry*ch*t lyne,
Threv his prayer sa wro*ch*t he
þat, þo*ch*t scho blynd ves, (he) gert h*ir* se.
To Synciane sad Mygdony:
»Venys þ^{u} þat hy*me* se ma I?«
þane Mygdoñy of hire *con*sale
But bad hyr*e* habit cha*n*g*i*t hale
& v*ith* power*e* folk co*me* to þe place
Quhar*e* þe apostil prechand ves
Of þe wrechitnese þat her*e*
Men*e* has, til þai be bro*ch*t on*e* ber*e*,
& sad: »þis present lyfe
Is ay in*e* vrechitnese & stryfe
& vnd*ir*lout to chanſß ſer*e*,
Sa þat me*ne* liff*is* ay in*e* ver*e*;
And quhe*ne* me*ne* venis beste þ*at* þai
Sal life in*e* lykine & in*e* play,
þa*ne* cu*m*ys ded vnwenandly
& rewis þame al-wa in*e* hy;
& þane þe flesche, þ*at* ve fed her*e*
Maste vanto*n*ly in dayntt*is* ser*e*,
Is lathaste tu luk one þane,
Fra þe lyf be ovt of þame.«
Syne forthirmar*e* he ca*ne* p*re*che
& forsit hy*me* þame to teche
Four*e* resonis, quhy me*ne* her*e*
Suld gladly godd*is* word her*e*,
Lyknand þ*at* word in*e* h*is* p*re*chi*n*ge
To four*e* man*er* of sere thinge:
Ane til þe oy(n)ment of þe ee

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caput unum quatuor sensibus constat, in uno enim capite sunt visus, gustus, auditus et odoratus, et haec plura sunt et unum caput sunt. 412) Secundus gradus est ut baptismum susciperent. Tertius est ut se a fornicatione continerent. Quartus ut se ab avaritia temperarent. Quintus ut gulam restringerent. Sextus ut poenitentiam tenerent. Septimus ut in his perseverarent. Octavus ut hospitalitatem amarent. Nonus ut voluntatem Dei in faciendis quaererent et ea ope complerent. Decimus ut eam in non faciendis quaererent et ea vitarent. Undecimus ut caritatem amicis et inimicis impenderent. Duodecimus ut in custodiendis his vigilem curam haberent. 425) Ms. nīē = ninte. 435) L. A. novem millia virorum. 438) Ms. conuertis. 439 ff.) L. A. Post hoc autem in superiorem Indiam abiit, in qua innumeris miraculis insignis coruscavit. Sinticem etiam amicam Migdomiae uxoris Carisii, cognati regis, apostolus illuminavit e. c. 445) Ms. Capise. 459) chanſß = chanſ*is*. 457—68) Ap. autem coepit vitae huius miseriam praedicare dicens inter cetera: quoniam vita hic est vita misera, casibus subjecta et adeo fugitiva, ut cum teneri creditur effugiat labefacta. 464) l. a-wa. 469 ff.) Deinde coepit quatuor rationibus exhortari ut verbum Dei libenter audirent, ipsum verbum Dei quatuor rerum generibus comparando, sc. collyrio, ex eo quod oculum nostri intellectus illuminat, passioni (!), ex eo quod nostrum affectum ab omni carnali amore purgat et

þat helpis me*ne* clerly to se, —
& of þat ee þe vndoynge
Is of our*e* harte & vnd*ir*sta*n*di*n*ge,
þat licht*is* þe hart & makis It cler*e*
þat Ignorance befor*e* mad swer*e*; f. 50
Alsa It is lyk to poycion*e*
Men*e* takis for*e* purgacione,
þat clengis our*e* flesche fra ȝarni*n*ge
Of fleschly luste & sinful thynge;
& til a plaister lyk ma be
Quhar-thru of syne wondis hel we;
& lyke to met It is v*ith*-all
Quhar*e*-v*ith* our*e* saule fed ve sall —
For ve suld set our maste delyte
In goddis vord for*e* sawle p*ro*fyte.
For, as medycyne þat is p*ar*fyte
Dois to þe body na p*ro*fyte
Bot ma*ne* resavit it withi*ne*,
Sa þe sawle sek of syne
Ma hafe na helpe of godd*is* word
Bot It be hyd in*e* (to) his hurd:
Quhe*ne* grathly he has hard It,
In*e* his harte bot he It knyt.
Of þis vord prechit Thomas sa,
þat baptisme tuk Mygdona,
þe vyfe of Car*y*se, þat na-wa
To his bed ȝed fra þat day;
þat Caryse askit at þe kynge
þat he my*ch*t Thomas thraly thri*n*ge
In*e* to presone, & did ry*ch*t sa.
Quhar*e* to hym*e* co*me* Mygdona
& prayt hy*me* of forgyvnes
þat he for hyr tholit distres.
þane co*n*fortand he sad hyr*e* till:
þat payne he tuk v*ith* gud will.
Carisius vent to þe kynge
Ry*ch*t þane but tary(i)nge
& for his vif gretly ca*ne* men*e* —
þat ves ful cister to þe quen*e*,
And prayt hy*me* tend*ir*ly
þat he þe quen*e* vald send i*n* hy
& fand gyf scho my*ch*t get h*ir* wil
& ger*e* hyr*e* cu*me* agan*e* hyr til.
þane þe quen vent but bad:
& c*ri*styne þat our*e* ves mad
Threu hyr*e* cister, of godd*is* grace,
þat to p*er*vert hyr*e* purpos ves.
& quhen*e* scho sene had ser*e* ferlyis
þat Thomas dyd mony-vyis,
Sad: »of god veryte be þai
þat wil no*ch*t trew in*e* C*ri*st*is* la
Seand þe thyñge þ*at* þis ma*ne* her*e*
Dois in þe name of Jh*es*u der*e*.«

The apostil þa*ne* thru h*is* gud lar*e*
Infowrmyt al þ*at* var þare
Schortly of thre, þat is to say:
þat þai suld honour*e* þe kirk ay,
& to þe prest*is* do honour*e*
Of haly kyrk þat has þe cur*e*,
& be na way þ*at* þai war*e* swer*e*
Godd*is* vord euir to her*e*.
þe quen*e* þa*ne* co*me* agane
þe kyñge, þat hyr þis ca*ne* f(r)ane:
»Quhar has þu bene, dame, al day?«
Till hyme sodanly ca*ne* scho say:
»I wende my*ne* cistere Mygdony
Had bene a fowle, but nov se I
þat wyser wyfe ma no*ch*t be;
Fore to þe apostil scho brocht me,
þat has me kend þe suthfast vay
To C*ri*stis blyfe þat lest*is* ay.«
þe quene vald no*ch*t fra þat day
Bede w*ith* þe kynge be ony way.
þe kynge, þat wes þa*ne* full gretly
Grewit, bad þai suld in*e* hy

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mundat, emplastro, ex eo quod peccatorum nostrorum vulnera sanat, cibo, ex eo quod nos coelestium amore delectat; et sicut, inquit, haec aegroto non valent nisi ea in se receperit, sic nec animae languenti verbum Dei prodest, nisi illud devote audierit. 478) & st. þe? 491) For st. bot? Ms. p*ro*fyte. 501) Ms. Capise. 506) Ms. Magdona. 511 ff.) L. A. Carisius autem regem rogavit ut reginam sororem suae uxoris ad eam mitteret, si forte eam revocare posset. 517) & st. to. 522) L. A. quam pervertere volebat. 525 ff.) L. A. maledicti sunt a Deo qui non tot signis credunt et operibus. 532) honoure st. luf? L. A. diligerent. 538) Ms. fane. 539) Ms. dance st. dame. 542) fowle fool. 544) fore st. and? 545) L. A. viam veritatis. L. A. fügt nach 546 hinzu: et nimis stulti sunt qui in Christum non credunt. 548) bede, L. A. copulari. V. 549 fügt L. A. hinzu: Stupefactus autem rex dixit cognato suo: Dum tuam uxorem recuperare vellem, meam perdidi et pejor mihi mea effecta est quam tua tibi.

þat þai suld þe apostil bynd*e*
Fulfaste his handis hy*me* behynd*e*
& brynge to hym*e* but delay.
& quhen*e* he come, þis ca*ne* he say:
»þu hyll ma*ne* & ȯf will thra,
þat gerris our*e* wiff*is* fra vs ga,
Induce þa*me* now to cu*me* ws till,
Gyf þe ded þu eschew will!«
þe apostil sais: »one na-kyne vyſe
May I do þe, quhil þat þu Is
In sic errour*e* as þu arte now:
As be ensampil þu may trew,
As Is þe ensampile of þe kynge,
& of þe towr*e*, & þe wylsprynge.
For þu, þat kynge & my*ch*tty Is,
Deigneis no*ch*t till hafe ful serwice,
But wil þat, quha serwis þe,
Mane or weme*ne*, honeste be;
þane sal þu trew in*e* þe sa*m*my*ne* vyse
þat god ȝarnis honeste serwice f. 51
Of ma*ne* or wyf, quhethir*e* it be,
þat seruis hym*e* in*e* þare degre.
þar-for me think, I serwe no blame
Quhe*ne* I say: god luffis þe sa*m*my*n*ne
In his serwand*is*, as þu will
þi serwandis trewly serwe þe till.
& I *with* besynes & cur*e*
Has bygyt now a wel he tour*e*,
& þu, me thinke for fawt of wyt,
Bydd*is* me now distroy It;
& I hafe do*lv*yne in*e* þ*e* erde eke
A spryngayd in It to seke,
& has fu*n*dyne, *and* þu sais me
þat I suld stope (it) & lat be?«
þa*ne* wes þe kyñge angry & wrath
& bad his tormentour*is* wel rath
Brynge plat*is* of Irne & stele,
& in þe fyr*e* gert het þa*me* wele,
& ger(t) þe appostil one þa*me* stand
Bu*n*dyne faste bath fwt & hand,
Bar-fwte. bot þare a ferly fell:
þat vndyr þa*me* sprange vpe a well
& ſloknyt sone be godd*is* grace
þai bry*n*nand plat*is* in*e* þat place.
& þane þe kynge at þe consell
Of his macht, þat wes ferly fell,
Gert het ane oyne hat bry*n*nand*e*
& Thomas þare-In fute & hand*e*
Gert put. bot sone but bade
Thru godd*is* grace It cald wes mad*e*,
& (he) þe tothir*e* day but were
Of It come owt hale & fere.
& þane sad Caryse to þe kynge:
»Gud lord, ger*e* hy*me* mak sone offeringe
Til our*e* gret god, *þ*e s*o*ne, & sa
His god *with* hyme he sall wrath ma:
& fra þis tyme furth na mar*e* sal he
One þis wyis helpe hy*me*, ȝe sal se.«

Sancte Thomas þane þai bad in*e* hy:
»Til oure tempil ga sac*r*ify!«
& Thomas sad to þame one hycht:
»Quhilk opis þu be of mar*e* mycht:
þu or þat thinge þat mad has þu?
& suthtfaste god dispic*is* now
& honowryse þi awne payntynge,
At na-thinge settand hewy*n*is kynge,
Bot, as Carisius sais þe,

554—8) L. A. praecipiens ei ut ad suos viros conjuges revocaret. 559 ff.) L. A.: Ap. autem triplici exemplo ostendit quamdiu in errore persisterent, hoc facere non deberent, sc. exemplo regis, exemplo turris et exemplo fontis. Unde, dixit, tu cum sis rex, non vis habere coinquinata servitia, sed mundos servos pariter et ancillas. Quanto magis credere debes Deum amare castissima et munda servitia? Quid ergo culpor si Deum amare praedico in servis suis, quod diligis et in tuis. Fabricavi turrim excelsam et dicis mihi ut ego qui fabricavi, eam destruam? Fodi terram profundam et eduxi fontem de abysso, et dicis mihi ut obstruam illum? 560) þe st. þat. 581) Ms. dowine oder dolvine? Ms. þi st. þe. 583) Ms. as st. and. 587) L. A. ardentes laminas ferreas. 596) macht cognatus. 604) L. A. fac illum offerre sacrificium Deo solis, ut Dei sui iram incurrat qui ab his eum liberat. 604) Ms. som. 605) Ms. he sene st. þe sone. 609 ff.) L. A.: Cumque ad hoc urgeretur, dixit regi: praestantior es (tu) quam factura tua, et quoniam tu verum Deum negligis et picturam colis, tu putas quod, sicut Carisius (dicit), Deus mihi irascetur, postquam adoravero Deum tuum: magis autem irascetur Deo tuo eumque comminuet, igitur eum adoro. Si ergo me adorante Deum tuum Deus non evertet illum, sacrificabo illi, si autem sic, tu credes Deo meo. Cui rex:

Venys þat my god wrath wil be
W*ith* me, gyf þat I sacrify
To þi god! na; bot sikyrly
With þi god wrath wil he be
& w*ith* þi-selfe, bot no*ch*t w*ith* me:
For þi god þat ȝe honour*e* all
He sal ger*e* brak in powd*ir* small.
Bot I þat god sal ho(no)ur ay,
Sa mychty dedis ma do ſa.
þi god, þerefor*e*, qhe*ne* I honour*e*
& Cr*is*te, my*ne* god, in to þat hour*e*
þi god ourtirwis no*ch*t in*e* hy,
Til þi god sal I sacrify;
Sa þu do þe sa*m*my*ne* to myne,
Quhe*ne* þu seis þi god v*er*tu tyne.«
þane sad þe kynge: »me think þ*at* þu
As per & peyre sais to me now.«
Sanct*e* Thomas þane i*n* hebrow spak
To þe fend, þat ves ful blak:
»þu, þat in þat ydole dwell*is*
To diſſawe me*ne* & do no*ch*t ell*is*:
þat alsone as I knel done
To my*ne* god for deuocione,
I *com*mavnd þe, þat þ^{u} brak all
þat ydole in to powd*ir* small.«
W*ith* þ*at* þe apostil knelit done
& sad þir wordis w*ith* hey sone:
»Lo, I honour*e*, bot na mawnme*n*t,
Bot suthfaste god in*e* gud entent,
Lo, I honour*e*, bot na metall
þat brokill is & sone ma fall,
Bot lo, I honour*e* god of hewyne
& Jh*esu* Cr*is*te, his sone ful ewyne:
In quhais name I þe co*m*mawnd*e*,
Ful fend, þat þare-In*e* is dwelland*e*,
þat þu þat semulacre brake,
Or ony ma*ne* may hand þe reke.«
þane þat at word but ony mar*e*
It meltit as It vax war*e*,
& þe fend, þar-in*e* had bene,
Flaw a-way, & neuir wes sene.
þa*ne* al þe prest*is* gef a ȝell,
As þai had bene fend*is* of hell.
& of þe tempil þare bischope,
For doute *þe* apostol suld eſchape,
With a swerd strak hym in hy f. 52
In þat þe bak throw þe body,
Sayand: »I sal reveñge sone
þe wrange þat to my*ne* god is done.«
Bot Carisius & þe kynge
In þat place mad na mar*e* dwellinge,
Bot fled richtfaste out of þat sted,
Fra þai saw þe apostole ded;
For þai weste wele þat þe pup(i)le,
To tak rewe*n*geance, war in will
To ſla þa*me* & þe byschope bryne
þat done had þat horrib*i*le ſone
þat þai to þe apostol had don*e*.
þane cr*is*tyne me*ne* but ony howne
Hym*e* ent*er*it w*ith* gret honour*e*
In*e* a grawe, mad w*ith* gret cur*e*.
Quhar*e* god of hewyne dois for*e* hy*me* ay
Myrac*u*lis grete to þis day,
&, as I trew, sal do euirmare,
Til al þai þat are sek or sar*e*
& sekis hym dewotly
& threw (!) sal hafe þare helpe in hy.
For, þocht to treu he wes swer*e*
Quhen*e* he can*e* godd*is* word*is* her*e*,
He wes eftyr fwll wel trewand*e*
Quhen*e* he a fyngyr of h*is* hand*e*

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adhuc mecum de pari loqueris. Nach V. 619 ist V. 631 unrichtig eingeschoben (: sa þat dow þu þe sa*m*my*ne* to myne). 626) Ms. do aſa? 634) Ms. por? 635) L. A. Praecipit igitur ap. hebraice daemoni qui in eo erat, ut quam cito coram ydolo genua flecteret et statim ydolum comminueret. 643) L. A. Flectens igitur ap. genua dixit: ecce adoro, sed non ydolum, ecce adoro, sed non metallum, ecce adoro sed non simulacrum: adoro autem dominum meum Jesum Christum, in cuius nomine praecipio tibi, daemon, qui in eo latitas, ut simulacrum istud comminuas. Statimque sicut cera liquefactum est. 659 ff.) Tunc omnes sacerdotes mugitum dederunt, pontifex autem templi elevans gladium apostolum transverberavit dicens: ego vindicabo injurias Dei mei. Rex autem et Carisius aufugerunt videntes quod populus vellet apostolum vindicare et pontificem vivum incendere, christiani autem corpus apostoli tulerunt et honorifice sepelierunt. Darauf berichtet die L. A. noch die translatio nach Edessa i. J. 230, wo auch der Brief Christi an Abagarus aufbewahrt werde, und giebt Citate aus Isidor und Chrysostomus. 662) Ms. of st. þe. 674) sone st. sine. 679—99) Zusatz. 691) Ms. bñsone. 695) Ms. therwit st. trewit. 698) Ms. ded. deitly st. dedly.

Had put depe in godd*is* syd
In*e* þat wonde bath depe & wyd.
& sa þe b*en*ysone he wane
Of Jh*es*u *Cri*ste to mony man*e*,
þat blissit al þat saw no*ch*t
& therwit It in*e* ded & tho*ch*t.
For-þi, sanct*e* Thomas, we þe pray
þat þu our*e* helpe be, now & ay,
& get vs grace, we hy*n*ne ma twyne
But de*t*, schame & dei*d*ly syne!

VII. Jacobus (minor).

Now of sanct*e* James spek will we,
þat set is in þe sexte degre
Of þe apostolis, as we red,
Of þar*e* awne makine in þe cred —
Suppose syndry men*e* wald wene
þat he þe thred ma*n*e suld haf bene,
Be-cause þat he of kyne wes ner*e*
To Jh*es*u & his mod*ir* dere.
Bot to declar quhy þat he
Is no*ch*t set here in*e* þat degre,
I tak na tym to tel It her*e*,
For I ame ald & sumdele swer*e*.
þar-for I sped me, as I cane,
To say furth of þis haly mañe.
þat four*e* swrnamys had: & ane
Of þame al wele firste ma be tane
þ*at* of Alphey þe son*e* wes he;
& þe tothir, nexte þ*at* my*ch*t be,
þat he wes callit godd*is* bruthir*e*
& maste lyk hym*e* be-for*e* al vthyr*e* —
For to Jh*es*u sa lyk wes he
Of al fasone in al degre,
þat þar cuth na-ma*n*e sa, I trew,
Quhilk wes James na ȝete Jh*es*u;
þar-for*e*, quhe*n*e Judas Jh*es*u sald
To Jowis, a takine þa*m*e he ȝald*e*,
Sayand: »quha*m*e-euire ȝe se me kyſe,
He is Jh*es*u, trewis wele þis!« —
For*e* þat wekit trator*e* Judas
Familiar*e* to Jh*es*u wes
& sa p*ar*fytly k(n)ew hy*m*e þat he
Of hym*e* my*ch*t no*ch*t dissawit be. —
& godd*is* cvsinge callit alswa,
For of twa cist*er*is come þa twa;
& godd*is* bruthir*e* callit he wes
For*e* his excellent halynes —
þar-for*e* of J*erusal*em he
Wes mad byschope of heyest gre.
& callit als James þe lese
Vthir-tyme his swrname wes,
Sa at men*e* my*ch*t ken*e* quhilk wes he,
& quhilk þe son*e* of Ȝebede.
& rychtwyse James, for*e* he wes
Of maste excellent halynes —

Vgl. L. A. Cap. 67. Die etymolog. Einl. der L. A. fehlt. V. 1—14 Einleitung des Dichters. 15 ff.) vgl. L. A. 1: Jacobus iste ap. vocatus est Jacobus Alphei sc. filius, frater domini, Jacobus minor et Jacobus justus. (Dann gibt L. A. eine etymol. Deutung von Alpheus, die Barbour auslässt.) 16) Ms. þane. al st. as. 18) Frater quidem domini dicitur ex eo quod simillimus sibi fuisse perhibetur, adeo ut plerique in eorum specie fallerentur; unde cum Judaei ad capiendum Christum pergerent, ne forte Jacobum in persona Christi caperent, a Juda, qui Christum a Jacobo tanquam eorum familiaris optime discernebat, signum osculi acceperunt. (Dann folgt in der L. A. eine Stelle aus Ignatius in epistola ad Joh. evang. über die Ähnlichkeit.) 33 ff.) L. A. Vel dicitur frater domini, quoniam Christus et Jacobus (sicut) a duabus sororibus descenderant, (sic a duobus fratribus Joseph et Cleopha descendere putabantur) (L. A. weist dann noch die Meinung ab dass er ein wirklicher Bruder Christi, ein Sohn Joseph's von einem andern Weibe, sei.) 35) L. A. vel dicitur frater domini propter praerogativam et excellentiam sanctitatis, ob quam prae ceteris apostolis Hierosolymis est episcopus ordinatus. 39 ff.) L. A. Dicitur etiam J. minor ad differentiam Jacobi, filii Zebedaei e. c. 43 ff.) Dicitur etiam Jacobus justus propter meritum excellentissimae sanctitatis, nam secundum Hieronymum tantae reverentiae et sanctitatis in populo exstitit, ut fimbriam

For*e* al þe puple had hy*me* þane
In maste reu*er*ence as haly ma*ne*,
Sa þat þai stryfe wald, quha my*ch*t fyrst
Of his kirtil nycht þe liste;
& of J*erusale*m he wes
þe fyrste bischope, for*e* halynes.
For of his mod*ir* wame wes he
Maste haly in*e* to al degre;
Wyne & cesar*e* drank he nocht,
Na ȝet na flesche, na no*ch*t wes bro*ch*t
Rasour*e* of hevyd to schawe,
Na (oil) til enoynte hy*me* wald he hafe,
Bot altyme he cuth forbere;
Na clays of sylk he wald no*ch*t wer*e*.
Bot lenyne clath he oysit ay; f. 53
& one his kneis sa of(t) can*e* pray:
þane one þame grew hardnes,
As oñe helis mar*e* & lese.
& men*e* sa rychtwyis ca*ne* hy*me* cal
þat he of þe apostol*is* all
In*e* to þe sanctwar (durst) ga
Quhen*e*-euir he wald h*is* prayer*is* ma.
& of þame al þe fyrste he was
þat euir*e* be-guth to sa messe;
For þai gafe hym*e* reuerence
Of halynes for excellence,
þane eftyre þe ascencione
Of J*erusale*m in*e* þe towne
Sic worschipe þai did till hy*me* ay
þat he wes fyrste þat mese ca*ne* say
Thru þame for*e* his gret di*n*gnite.
& clene virgine als wes he.
& oñe gudfryday, quhen*e* Jh*esus*
Deit, as tellis Josephus,
þis James mad awou þat he
But ony met or*e* drynk suld be
Til his lord C*ri*ste þat he had sene
Rysine to lyfe, þat ded had bene.
For-þi wes James fastand ay;
Til eftyr one þe next sonday
Jh*es*u, godd*is* sone, cañe appere
Til hyme *and* all þat w*ith* hy*me* were,
& bad þame set þe burd alsone
& set oñe bred witowtyne hone.
He brek þe bred, þat þar*e* ca*ne* stand,
& blissit it w*ith* h*is* richt hand
& fyrste gawe one-to James
& sad: »der*e* bruthir, ete of þis,
For ma*n*is soñe fra þe ded
Is rysine, al sy*n*nys to remed.«

The sewynt ȝere of h*is* bischophad*e*
To J*erusale*m but abad*e*
þe appostol*is* sa*m*myn*e* gadd*er*it war*e*,
þat scalyt far*e* war in land*is* sere.
And James to þame demand mad
How in þe puple þai wro*ch*t had
& how þat god had for*e* þa*me* wrocht
In þame þat to þe treucht þa bro*ch*t.
þane Ilkane to þa*me*-selfe ca*ne* tel

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vestimenti ejus certatim cuperent tangere. Unde et de ejus sanctitate sic scripsit Hegesippus apostolorum vicinus, sicut in ecclesiasticis hystoriis legitur: Suscepit ecclesiam frater domini J. qui ab omnibus nominatus est justus, ab ipsis temporibus domini perdurans usque ad nos. Hic ex utero matris sanctus fuit, vinum et siceram non bibit, carnes nunquam manducavit, ferrum in caput ejus non adscendit, oleo non est unctus, balneis non est usus, sindone, id est veste linea, semper indutus. Totiens in oratione genua flexerat, ut callos in genibus sicut in calcaneis videretur habere. Pro hac incessabili et summa justitia appellatus est justus et abba, quod est interpretatum munimentum populi et justitia. Hic solus inter apostolos propter sanctitatem permittebatur intrare in sancta sanctorum. Haec Hegesippus. 48) Ms. my*ck*t nycht. 55) of st. on his? 57) bot st. bath. 67) Dicitur etiam quod primus inter apostolos missam celebravit; nam propter excellentiam suae sanctitatis hunc sibi honorem apostoli fecerunt, ut post adscensionem domini primus inter eos missam Hierosolymis celebraret e. c. 76) L. A. Hic perpetuae virginitatis exstitit, sicut testatur Hieronymus in libro contra Jovinianum. 76) In parasceue autem mortuo domino, sicut dicit Josephus et Hieron. in libro de viris illustribus, Jacobus votum vovit se non comesturum donec videret dominum a mortuis surrexisse. 83) L. A. In ipsa autem die resurrectionis cum usque ad diem illam J. non gustasset cibum, eidem dominus apparuit ac iis qui cum eo erant, dixit: ponite mensam et panem. Deinde panem accipiens benedixit et dedit Jacobo justo dicens: surge, frater mi, comede, quia filius hominis a mortuis resurrexit. 81) Ms. his c*ri*ste (t*ri*ste?) lord. 86) Ms. þat st. and. 88) Ms. berd st. bred. 95) L. A. Septimo igitur anno episcopatus ejus cum ad diem paschae apostoli Hierosolymis convenissent, interrogante eos Jacobo quanta per eos fecisset dominus coram populo, referebant. Cum ergo

In to þare trawel how þa*me* befel.
& in þat towne al prechit þai
Ithandly to þe sewinte day
In þe tempil befor*e* Caypha
& be-for othir Jowis ma,
Sa þat richt mony war*e* in*e* wil
Cr*i*styne treucht for to cu*me* till.
Bot þane in þe tempil in*e* hy
A gret menȝe com*e* swdanly
& cr*i*yt faste & lud cañe ȝele:
»O ȝe fel folk of Israel,
Quhat do ȝe now? quhar*e*-for thol ȝe
Ȝou thru þis folk dissawit be?«
& þe folk with a sowdane cry
þai *m*ewit þa*ne* sa sodanly
þat þai war in wil for to stane
þe apostoll*is* þane euir-Ilkane.
Bot ane of þame went vpe ſtepand
Quhar*e* sanct*e* James wes p*re*chand,
& keste hy*me* fra þe hwaiast (!) gre:
Til þat he lofyt, halt wes he.
& þis wes doñe þe sewint ȝere
Eftyr C*r*ist*is* ascencion*e*, but were.
& þe thred (!) ȝere, mar*e* na lese
Of þat towne fra he bischope ves:
& war*e* þe Jowis wond*ir* wa
For *þai* my*ch*t no*ch*t sanct*e* Paule ſla:
For*e* he apelyt had to Rome,
To thole of þe emp*ri*our þe dome;
þar-for*e* þai wrekyt þar wodnes
In*e* þis Jamis, callit þe les,
Sekand faste occasione
To put hym*e* to co*n*fusione.
For-þi þe Jowis but abade
Of þar*e* vysment *a semble* mad*e*,
& com*e* to Jamis & cane say:
»þu, þat has bene ry*ch*twijs ay,
We pray þe þu agane call
þe puple þat nere erris all,
As wenand þat It C*r*iste suld be
He þat Jh*esus*, one þe tre
Befor*e*-tym*e* we hangit beforne
& for dyspyt crownyt w*ith* thorne;
Bot C*r*iste, we wat wel, is to cu*me*.
For-þi we pray þe al & sum
Vith al þe instance þ*at* we may,
þat þu wald now oñe paschday,
Quhen*e* al þe puple gadd*er*it are f. 54
Namely to here þi suthfast lar*e*,
Say to þame þat in*e* Jh*es*u
For ony prechi*n*ge þay (nocht) her trew;
For we sal al obeyse þe till
& trew quhat-sa þu vs say will,
& al þe puple mar*e* & lese
Sal þane apprewe þi halynes.
For þ^{u} þat sais no*ch*t bot resone,
Of na man*e* mak*is* excepcione,
Bot ewynly sais þe lawte,
Gudma*ne* or ewil quhethyr he be.«

Syne þe next pasche-day nere all
Com*e* to þe tempill, gret & small,
To her Jamis in his p*re*chynge
Of þus dowt say þe suthtfaste thinge;
& stabliste hy*me* one þe maste heycht
Of þe tempil, to schaw þe ry*ch*t,
& c*r*iand lowd sad: »rychtwyseste
Of almen*e* & þe halyaste,
Sen*e* we obey mo*ne* to þe ay,
þe suthfa(st)nes we pray þe sa;

VII diebus J. cum aliis apostolis in templo praedicasset coram Caypha et aliquibus Judaeis, et jam prope esset ut baptizari vellent, repente quidam templum ingrediens clamare coepit: O viri Israelitae, quid facitis? cur ab istis nos magis decipi permittitis? 107) Ms. & in. 117) In tantum autem populum concitavit ut apostolos lapidare vellent. 118) Ms. newit. 121) Ascendit autem homo ille super gradum ubi J. praedicabat, et ipsum praecipitavit deorsum, et extunc plurimum claudicavit. 123) l. heiast. 124) l. þat til. lofyt st. lifit. 125) L. A. Haec autem VII anno p. adsc. domini b. J. passus est. 127 ff.) In anno autem episcopatus sui XXX, videntes Judaei quod Paulum non possent occidere, eo quod Caesarem appellasset et Romam missus fuisset, persecutionis suae tyrannidem in Jacobum converterunt, contra eum occasionem quaerentes, et (sicut praedictus Hegesippus apostolorum contemporaneus refert, secundum quod in hystoria ecclesiastica invenitur) Judaei ad eum convenerunt dicentes: Oramus te ut revoces populum, quia ipse errat in Jesu putans quod ipse sit Christus. Precamur ergo ut dissuadeas omnibus convenientibus in die paschae de Jesu, tibi enim obtemperabimus omnes et de te tam nos quam populus testimonium ferimus, quia justus es et personam nullius accipis. 130) Ms. he st. þai. 138) Ms. ensampil st. a semble. 163) Ms. neu*ir* st. nere. 163) Statuerunt

For nerhand all þe puple now
Myske*nn*and trowis in*e* Jh*esu*
þat dejt one croice agañe h*is* will.
þar-for*e* þe suth þu say vs till,
Quhat þe of (hyme) think, sais ws to!
For*e*, as þu bydd*is*, we sal do.«
þane James answert apo*ne* hycht:
»Sen*e* me ȝe charge to say þe ry*ch*t
Of ma*n*is soñe, I sa ȝow ewyne
þat he is sittand in*e* till hewyne
Of god, his faddyr*e*, oñe þe ry*ch*t hand,
& sal cu*me* þine, ȝe vnd*ir*stand,
þe quek & ded bath to deme
On*e* domysday, as hym*e* think queme.«
þe c*ri*styne folk þat þane war*e* þar*e*,
Quhen*e* þai hard þus, ful Joyfull war*e*;
Bot faraseis & wyſmene
Of Jowis lach mad answer*e* þane:
»To here hym*e* mar*e*, we myse-do now,
þat beris sic witnes to Jh*esu*;
Bot pase we vpe & caste hym*e* do*w*ne!
Sa þat al c*ri*styne of þis towne
Be rad to trew in*e* hym mare.«
With þat al cryit þat ware þare:
»O, ȝet þis rychtwy(s)ma*ne* err*is*
& now þane befor*e* fer war Is.«
þane vpe but mar*e* til hy*me* þa wa*ne*
& ruschyt done þe Rychtwysma*ne*.
& þai þat war þare don*e* w*ith*-oute,
In gret fello*n*ny co*me* hy*me* abowte
& ſtanand hym*e* sad on*e* þis wyse:
»Do stane we Jamis, þe richtwijs!«
Bot ȝe*te* he deit no*ch*t w*ith* þat,
Bot one kneys & elbois gat
& prayt for*e* þame Increly
& lovd, þat al hard þ*is*, can cry:
»Lord, remyt þis gilt þa*me* to,
For þai myskene quhat þai do.«
þane of þe prest*is* ane ca*ne* cry:
»Are ȝe woude? cese of ȝour foly!
Seis (ȝe) no*ch*t al he prays ȝete
For*e* ȝow & ma no*ch*t stand one fete?«
þane ane a walkar*e*-perk hynt
& gafe sanct*e* James sic a dynte
þat he þe harne-pane brak i*n* twy*ne*
& blud & harnys owte ca*ne* ryne.
Sic mart*ir*dome þar tholyt he
For*e* hym*e* þat al had in*e* pouste
Quhen*e* Nero regnyt in*e* to Rome,
þat þane wes a ma*ne* of fello*ne* dome;
& ner*e* þe tempil grawy*ne* wes,
Quhar*e* he wes slane, i*n* þe sa*m*myn*e* place.
þe mast part of þe puple sone
þat þar wes, quhe*ne* þis wes done,
Wald hafe rewengit h*is* ded fane
& ſla þame al þat hy*me* had ſlane;
Bot of þe land so*w*ne þai wente,
þay þat to his ded gef *con*sent.

(Zerstörung Jerusalems.)

Josaphus, (þat) þat tyme wes
A Jow & saw (al) mar*e* & les,
Sais þat for*e* þis gudma*n*is ded*e*
J*erusal*em*e* þe far*e* stede
In rewe*n*geans dystroyt wes

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illum super pinnam templi et voce magna clamantes dixerunt: Virorum justissime, cui nos omnes obtemperare debemus, quoniam populus errat post Jesum qui crucifixus est, enuntia nobis quid tibi videtur. 177) l. say. 179) Tunc J. cum ingenti voce respondit: Quid me interrogatis de filio hominis? ecce ipse sedet in coelis a dextris summae virtutis venturus judicare vivos et mortuos. 187) Haec audientes christiani valde gavisi sunt et libenter eum audierunt, Pharisaei autem et scribae dixerunt: male fecimus tale testimonium praestare Jesu, sed ascendamus et praecipitemus eum deorsum, ut ceteri terreantur et ei credere non praesumant, et simul voce magna exclamaverunt dicentes: O, o, et justus erravit. 199) Ascenderunt ergo et praecipitaverunt eum. 201) Cum ergo praecipitassent, lapidibus eum obruebant dicentes: lapidemus Jacobum justum; qui dejectus non solum mori non potuit, sed conversus et super genua procumbens dicebat: rogo domine, dimitte iis, quia nesciunt quid faciunt. Tunc unus ex sacerdotibus, ex filiis Rahab, exclamavit: parcite, quaeso, quid facitis? pro vobis orat his justus quem lapidatis. 205) Ms. ȝede st. ȝete. 215) Tunc unus ex ipsis perticam fullonis arripiens valido ictu caput ejus petiit et cerebrum excussit. Haec Hegisippus e. c. — 231 ff.) Über die Zerstörung Jerusalems vgl. L. A. Cap. 67, 2.

& al þe Jowis mar*e* & les
In*e* to þe kynrike of Juda
Var wyd schalit to & fra;
Bot no*ch*t all anerly be-cause of ded f. 55
Of Jamis tynt wes swa þ*at* sted*e*,
Bot errar, for*e* þai had ſlane
Jh*es*u C*r*iste w*ith* mekile mayne,
þat sad befor*e* ful dulfully
Of þat place in*e* his p*ro*phecy
þat stane oñe stane in*e* to þ*at* towne
Suld no*ch*t be lefit vncastyne done;
& þar-for ry*ch*t sar*e* he cane gret
Sittand in þe monte of Olywet.
Bot for*e* god is ay mercifull
Na wil no*ch*t þe ded of synfull,
& for þat þai me*ne* of þe towne
Suld hafe na*ne* excusacione
Of þe gret sowne þat þai don*e* had,
He fowrty ȝere þame abad
Or he wald tak rewe*n*geance,
To se gyfe þai wald do pe*n*nance,
& be his appostol*is* co*m*monly,
& be þis Jamis maste namely,
Gert prechiñge be to þame mad.
Bot þai þe hart*is* sa hard had
þat þai be na wa wald trew
þat godd*is* soñe wes swet Jh*es*u.
No*ch*t-þane he bad þame, for*e* to se
Gyfe þat þai wald repe*n*tand be
Or twrne to hym*e*, þo*ch*t It lat war*e*:
He mad þame red thru taknys ser*e*,
Befor þa fowrty ȝere war gane;
Bot turne to hym wald ner-hand nane,
As Josaphus recordis wele,
þat saw al þis eu*ir*ike dele.
þat sais: a sterne bry*ch*t & clere
A-beouſe þe citte can*e* appere
Of a ſenery (!) ſwerd in*e* þe lyknes,
Till fal one þame al redy wes,
& in sik wyis as brynand clere
As to fal al redy were (!).
And eſtyre þat at þe mydny*ch*t
Of þar grete feste þar com*e* a ly*ch*t
þat wondryly wes bry*ch*t & clere,
þat to þe tempil & to þe awter*e*
Enwyrent, þat, quha had sene,
Suld trew þ*at* It day-lycht had bene.
& in þat feste a . . . kalf bar*e*
A lame, þo*ch*t It ferly war*e*.
Sone eſtyr þe soñe gay*ne*-done
þare wes sene in*e* þat regione
In*e* til mony plac*is* syndry
Cartys & wanys opynly
In*e* to þe ayr*e* pase to & fra,
& mony armyt me*ne* alsa
&, as men*e* tho*ch*t þane but wer*e*,
For*e* til assege townys ser*e*.
Syne In a feste eſt*ir*warte þ*at*,
þat in our*e* led witsonday hat,
A ny*ch*t, quhen*e* þe prest*is* went
To þe tempill, In*e* till entente
þar-in þare service for to say,
A ferly ſterynge sonê feld þai
Ry*ch*t as þe ȝerde suld tremyl al
& mak all werk*is* reddy to fall,
& hard a voyce sa sudandly
Say: »sped vs hyne in*e* al hy,
Or*e* men*e* to sege mak þa*me* bone
Of J*erusa*l*e*m þe far*e* towne.«

Fowre ȝere be-for*e* þat ewy*n*ly
Jh*es*u, þe soñe of Anany,

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231 ff. = L. A. 232 u. 270, 247—8) Zusatz. 251—3) L. A. et ut ipsi excusationem non haberent. 254) L. A. per XL annos eorum poenitentiam expectavit e. c. 260 ff.) L. A. sed cum per admonitionem eos non posset revocare, voluit eos saltem prodigiis exterrere, nam in his XL annis sibi ad poenitentiam datis, multa monstra et prodigia evenerunt. 271) Nam stella praefulgens gladio per omnia similis visa est civitati desuper imminere ac per totum annum exitialibus flammis ardere. 273) l. fyery? 276) ist verderbt. 277) In quodam festo azimorum hora noctis nona tantus fulgor aram templumque circumdedit, ut omnes diem clarissimum factum putarent. 283) In eadem festivitate vetula (!) ad immolandum adducta inter ministrorum manus agnam subito est enixa. Das Wort vor kalf ist unlesbar (kow?) 285) Post aliquot dies prope solis occasum visi sunt currus et quadrigae in omni regione per aerem ferri et armatorum cohortes misceri nubibus et urbes circumdare agminibus improvisis. 293) In alio die festo, quae pentecoste appellatur, noctu sacerdotes templum ingressi ad ministeria ex more complenda, motus quosdam strepitusque senserunt ac voces subitas audierunt dicentes: transeamus ab his sedibus. 305) Ante quartum etiam annum belli quidam vir nomine

In*e* til a gret solempnyte
Sudandly þis cryit he:
»A voyce fra este & a voice fra west,
& of four*e* wyndis fra þe blaste
A voice, & one Jerusalem*e*
A voyce, one tempil & o*ne* men*e*,
& a voyce sal be ha(r)d wele rath
One spowsit me*ne* & weme*ne* bath,
& a voyce one þe puple all
Sal be hard, bath gret & small.«
& þai þat herd þis ma*ne* þis rar*e*,
Tuk hym*e* & band & befte full sar*e*,
To ger*e* hym*e* lefe. bot he alvay
þe sa*m*myne wordys agane cuth say
&, tho*ch*t þai dange hym*e*, neu*ir*-þe-lese
He my*ch*t no*ch*t say till þa*me* ellis.
Syne to þe Juge þai hy*me* brocht
& to gere pyne hy*me* wandyt nocht,
Sa cruelly, þat me*ne* my*ch*t se
Of his wame þe preuete.
Bot þar-for gret he nocht a ter*e* f. 56
Na mad requeste in*e* ony maner*e*,
Bot *with* gret doile & word*is* ay
þai wordis as be-for wald say;
Bot þat þe laste þis ekyt he:
»Jervsalem, eu*ir* va þu be!«. —
Bot, quhen*e* þe Jowis for þe p*re*chinge
Of þe apostolis na maynyseynge
Na for na thinge thai had señe
Wald mend þar wikit liff*is* vncleſñe
Bot in to durnes ay abad,
Til fowrty ȝer*e* þe cors had mad*e*:
þane our*e* lord send Vaspaciane
& his son*e* Tytus, or he fane,
Of J*erusalem*e þe towne
To distroy & cast It done.
& þar-for þai þ*at* town*e* come til,
Sic p*ro*fycy till fulfill;
For thru þame þa*ne* wes þat citte
Distroyt as now me*ne* ma se.
Bot quheþ*ir* þat þis be suth or nay
I(n) lele treucht, I dar*e* no*ch*t say;
Bot for in story I fynd It,
þar-for*e* I put It in þ*is* wryt.

Thane Pylot, ke*n*nand þ*at* but skill
He Jh*es*u C*ri*ste *con*dampnyt Ill
& dred þare-for*e* grettu*m*ly
þe blame of Cesar Tybery,
Send Al(b)an*e* his messynger*e*
Till hym*e*, his l*etti*r for to ber*e*,
For til eſcuse hy*me* of þe Ill
þat he had don*e* agānis skill.
In þat tyme Waspaciane
þe ȝemsale of Galyse had tane
Of Tybry þe emp*ri*our*e*,
þat þa*ne* a ma*ne* wes of gret honour*e*.
& tyd Pila*tis* messynger*e*,
þat þis l*etti*r our*e* sey suld bere
Quhar*e* he þe emp*ri*our*e* my*ch*t fynd*e*,
To be dryfine *with* co*n*trar*e* wynd*e*
In*e* Galise; & has hawyne tane,
& brocht (wes) son*e* to Waspaciane —
For þe custom*e* wes oysit þar*e*
þat, quhat schepe þat brokine war*e*
A-pone þat coste, suld ry*ch*t þane
Be mad eſchete gud & man*e*
& þe men*e* als þare wnwill*is*

Jesus Ananiae filius in festo tabernaculorum repente clamare coepit: Vox ab oriente, vox ab occidente, vox a IIII ventis, vox super Hierosolymam et super templum, vox super sponsos et sponsas, vox super populum universum. 312) Ms. of men*e*. 317) Praedictus igitur vir capitur, caeditur, verberatur, sed ille aliud dicere nequiens, quanto plus verberabatur, tanto fortius clamabat. Ad judicem igitur adducitur, tormentis diris afficitur, usque ad patefactionem ossium laniatur; sed ille nec preces nec lacrymas effundebat, sed cum quodam ululatu per singula paene verba eadem proferebat, addens etiam hoc: vaeh, vaeh Hierosolymis. Haec Josephus. 334) Ms. maynyseynge. 333—350) L. A. Cum autem Judaei nec admonitionibus converterentur nec tantis prodigiis terrerentur, post XL annum dominus Vespasianum et Titum Jerusalem adduxit, qui ipsam civitatem funditus destruxerunt. Haec autem fuit causa adventus ipsorum in Jerusalem, sicut in quadam hystoria invenitur, licet apocrypha. 351) Videns Pilatus quia Jesum innocentem condemnaverat, timens offensam Tyberii Caesaris pro se excusando nuntium nomine Albanum ad Caesarem destinavit. Eo autem tempore Vesp. monarchiam in Galatia a Tyberio Caesare tenebat: nuntius igitur Pylati a ventis contrariis in Galatiam pellitur et ad Vesp. adducitur. 353) l. dredand. 355) Ms. Alam*e*. 369) Talis autem ibi serva-

Suld to þe p*ri*nce be bro*ch*t thrill*is*.
Vaspaciane þane can*e* hy*me* frane
Quhyne he wes. & he agane
Sad : »of Israell but wer*e*,
& his Pylat*is* messynger*e*,
& til hawe bene þat Rome I tho*ch*t,
Bot fortune has me hydd*ir* bro*ch*t.«
þane he sad : »of þat land Is þu
Quhar*e* mony wysma*ne* dwell*is* now:
þar*e*-for It ma be on*e* na vyse
þ*at* na þu in medycyne suld be wise;
þar-for*e* I trew wele þu can*e*
Thru sik crafte helpe a sek ma*ne*.
For-þi þi crafte þu keth oñe me
& waryse my*ne* Infyrmyte!« —
For*e* of waspis Waspaciane
þ*at* grew in his hed, na*me* had tane,
& at his nese flaw in*e* & owte;
þare-for*e* of ded he had gret dowt;
For þat seknes ferlyfully
He had of barnede ythandly.
þa*ne* ſwer Abnen þ*at* he kend no*ch*t
þe crafte quhar*e*-thru he help*it* mo*ch*t.
þane sad to hym Waspaciane:
»Bot gyf þu helpe me o*ne*-ane,
Of ded now sal þ^{u} thole þe pane.«
þan Abnen sad til hy*me* agane:
»He þat kert blynd me*ne* clerly se
& woud me*ne* in þar wit to be
& þame þat ded war gaf lyf til,
He helpe þe, gyf it be h*is* wil;
For I cane no*ch*t of sic craft do.«
þane Waspaciane sad hy*me* to:
»Quhat is þat, þu sa me now,
þat of sic ferlyse (sais) þu?«
Q*uod* he: »Jh*es*u of Naȝarene,
A ma*ne* of gud lyf & of clene,
Quham*e* þe Jowis for*e* Inwy
But cause to ded put fellou*n*(l)y.
Will þu In hym*e* trew & be lele,
But dowt he sal gyf þe þi hele.«
þane sad Waspaciane: »I trew
þat he þat wro*ch*t sic (thinge) as þu f. 57
Recordis now, ma wel hele me
Of my*ne* dulful Infyrmyte.«
þane *with* þat but ony mar*e*
þe waspis þat in*e* h*is* hewid war*e*
At his nese-thrill*is* flaw al owt,
& he is hele gat but dowt.
Vaspaciane þa*ne* wes ry*ch*t blyith
þat gottyne had h*is* hele sa swith,
Sayand: »godd*is* sone, I trew, Is he
þis mychtely þat has heylit me.
For-þi I sal get lefe & pase
Quhar*e* þat Jh*es*u prechand wes,
W*ith* sa gret my*ch*t þat al þai
þat sclew der*e* Jh*es*u I sal fla,
& far J*erus*al*em*e w*ith*-all
I sal mak playne but ony wale.«
& til Abnen*e* þa*ne* can*e* he sa:
»W*ith* lyfe & gud pase hame þi wa.«

Vaspaciane þane to Rome went,
As befor*e* wes h*is* entent,
& gat þe emp*riour*is will
Hale his ȝarni*n*ge to fulfill.
þane he assemblyt in*e* to hy
Of armyt me*ne* ane oste my*ch*tty,

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batur consuetudo ut quicunque ibidem naufragium pateretur, rebus et servituti principis subderetur. 375) Quem Vesp., quis esset aut unde veniret seu quo tenderet, requisivit. Cui ille: Hierosolymitanus sum, de partibus illis veni, Romam usque tendebam. Cui Vesp.: de terra sapientum venis, artem nosti medicaminis, medicus es, curare me debes. Vesp. enim quoddam genus vermium naribus insitum ab infantia gerebat, unde et a vespis Vespasianus dicebatur. 380) Ms. fortunat. 395 ff.) Cui vir ille respondit, artem medicaminis domine nescio et ideo curare te non valeo. Cui V.: nisi me curaveris, morte morieres. Cui ille ait: ille qui caecos illuminat, daemones effugavit, mortuos suscitavit, ille novit quia artem medendi ignoro. Cui V.: quis est ille, de quo tanta profaris? Et ille: Jesus Nazarenus, quem Judaei per invidiam occiderunt, in quem si credideris, sanitatis gratiam consequeris. Et V.: credo quia, quod mortuos suscitavit, me etiam de infirmitate hac liberare poterit. Et haec dicendo vespae de naribus ejus ceciderunt et continuo sanitatem recepit. 407) l. quha. 423) Tunc V. ingenti gaudio repletus ait: certus sum quia filius Dei fuit qui me curare potuit. Petita igitur a Caesare licentia Hierosolymam cum manu armata pergam et omnes proditores et occisores funditus evertam. Dixitque Albano nuntio Pylati: rebus et vita sanus et incolumis domum tuam mei licentia revertaris. e. c. 439) in to hy, L. A. per annos plures. L. A. fügt hinzu: tempore scilicet Neronis imperatoris, cum Judaei imperio rebellassent. Unde (secundum chronicas) non fecit

& to Jerusaleme but bad
Com*e* *with* þat oste he gadd*er*it had,
& gret sege gert till It lay
One al syd oñe þe pasche-day,
Quhen*e* at þe maste p*ar*t of þe land*e*
Wes cu*m*yne þare to mak þar off*er*and*e*.
Bot befor a litill space
þat he to þe towne cu*m*yne wes,
þe c*ri*stine þat þare dwellin*e* mad
Thru þe haly gaste sic warnin*ge* had
þat fra þe towne þai went ilkane
Our*e* þe wattyre of Jordane
Til a smal town*e*, callit Pella,
& þar*e* dwellynge þar ca*ne* þa ma;
Sa þat na lele ma*ne* suld forfar*e*
Amange vnlele þ*at* wekit war*e*.
þane in þe kynryk of Jude
þar wes a nothir gud citte,
þat Jonap*ar*am̄e had to name:
Quhar*e* dwelt a ma*ne* of gret fame,
Josaphus, p*ri*nce wes & als ledare
Of þat towne bath in*e* pese & ver*e*.
þe quhilk befor*e* Vaspaciane
Prewit be fors for til haf tane,
W*ith* alkyne Instrume*n*t of wer*e*,
As gyne, flonge, darte & sper*e*.
Bot Josaphus as worthy man*e*
þe towne ry*ch*t wele defend*it* þa*ne*. —
Bot I trew þat þis sad my*ch*t be
Of Jerusaleme þe citte;
For Josaphus dwelt in þat towne
þ*at* tyme as ma*ne* of maste renowne. —
Bot at þe laste he hym*e* betho*ch*t
þat in*e* na maner þa mo*ch*t
Lange hald þe towne, na It suld be
Tane be force; & þare-for he
llewyne Jowis of his *con*sent
Tuk *with* hym*e* & *with* þame went
In*e* til a depe cawe & p*ri*ue,
Wenand þar silkyr to be
Til þe p*ar*ele suld paß by.
& þare wele four*e* dais ca*ne* þai ly
But met & drink, & wald ſay
þat dee þar*e* þa*me* lewar*e* wes ay
þane for*e* to thol subieccione
Of hym*e* þat segyt þa*ne* þar towne;
þar-for*e* þai wald þa*me*-self sla
& þare blud sac*ri*fice ma
To god. bot Josaphus wald no*ch*t
Co*n*sent til It þat þai had tho*ch*t;
Bot of *h*is gret fly*ch*t he wro*ch*t sa
þat he þe gret Jugme*n*t suld ta
One hym*e* þ*ar* quha fyrste ſclane suld be.
þane sad þai al It suld be he
Be-cause he wes þe worthyeste
Of þame al & þe my*ch*ttyest:
þare-for*e* suld god mar*e* plesan*ce* hafe
In*e* til his blud þa*ne* al þe laſe.
þane Josaphus, þ*at* wes ȝape,
Saw he my*ch*t no*ch*t sa eschape,
Sad he bad no bettyr*e* be
þane ane of þame in ony degre,
Bot sad: »maste spedful is to caste,
Quha ſlane sal be fyrste & laste,
Cutt*is* ay be-twene twa & twa
& chese quha sal vthire ſla.«
& set þai al in payre twyne
& cuttis caste quha suld begyne. f. 58
& þe cuttis þane serwit swa
Til ilkane cane vthir ſla,
Ovtane Josaphus & he
þat þare-in*e* suld ſalow be.

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hoc zelo Christi, sed quia a dominio recesserat Romanorum. 464) l. pressit? 457) L. A. Quandam autem civitatem Judaeae, nomine Jonapatam, in qua Josephus et dux et princeps erat, primo omnium est agressus, sed Josephus cum suis viriliter resistebat; tandem videns Josephus imminere excidium civitatis, assumtis XI Judaeis subterraneam domum intravit, ubi quadriduana fame afflicti Judaei non consentiente Josepho malebant ibidem mori quam Vespasiani se subjicere servituti, volebantque se mutuo interficere et sanguinem suum in sacrificium Deo offere, et quoniam Josephus inter eos dignior erat, volebant eum primitus occidere, ut ejus effusione sanguinis Deus citius placaretur vel (ut in quadam chronica dicitur) ideo se mutuo interficere volebant, ne darentur in manibus Romanorum. At Josephus vir prudens et mori nolens judicemmortis et sacrificii se constituit, et quis prior alio occidendus esset, inter binos et binos sortem mittere jussit. 475) na quin. 484) Ms. det? 491) Ms. þis st. his. 493) Ms. þ*at* st. þ*ar*. 495) Ms. þe worthyest mychttyest. 497) Ms. plesand*is*. 507) Missis igitur sortibus sors nunc unum nunc alterum morti tradidit, donec ventum est ad ultimum, cum quo Josephus sortem missurus fuit. 513) Tunc

þane Josaphus, as a wicht man*e*
& ſwepyr alswa, a swerd gat, þa*ne*
Bad his falow suthly chece
Quethyr*e* war*e* lewar*e* hy*me* þe lif lese
Or liff & serwe hym*e* at h*is* will:
þe tane of þa sone t*ak* hy*me* til.
þane sad he þat he wald haf þe life
& serwe hym*e* al w*ith*outyne strife.

Thane Josapus send til a frend*e*
þat w*ith* Vaspaciane can*e* leynd*e*,
þat mekil w*ith* his lord my*ch*t do;
& he sone Josaphus com*e* to,
& prayt hym*e* for hy*me* to trete
W*ith* his lord & a ſouerens gete
þat he my*ch*t cu*me* to his presence,
To spek w*ith* hyme w*ith*oute offence.
& he þe erand did one-ane
& bro*ch*t hym*e* to Vaspaciane.
þat sad til hyme: »þu suld ded be,
Na-war*e* þi frend prayte for þe.«
& he sad: »I ma amend sone
þe myse, gyf I hafe ony done.«
& he for answer sad hyme to:
»He þ*at* is vincuste, ma nocht do.«
»Ȝeis, q*uod* he, I ma su*me* thynge
Do þat may be lykyne,
For It sal ese, gyf I wil,
Tythandis ry*ch*t bly*th* to tel þe til.«
Vaspaciane þane sum-dele bly*th*
Sad: »I pray þe, tel þame swyth!«
Q*uod* he: »our emp*ri*our is deid,
& þe to be in til h*is* stede,
þe senate þat of Rome has cur*e*
Vil þu be þar emp*ri*oure.«
Q*uod* he: »gyf þu be p*ro*fyte,
Quhy wald þu no*ch*t lat þir me*ne* wyt
þat þai suld wonyne be thru me
& þat my*ne* lykyne subiet be?«
Q*uod* Josaph*us*: »I cane þame tel
Fowrty dais, or þis befel,
þat It þai now se, suld be;
Bot for na thinge wald þai trew me.«
In þis sa*m*myne tyme co*me* legasy
To Vaspaciane reuerently
Fra Rome & tald how-gate
þat he wes chosyne but debate,
For to cu*me* þare & resawe It,
Makand hyme requeste be wryt,
For þai thoucht hyme be-for þe lafe
Wel worthe þat honour til hafe.
& he til Rome passyt but mar*e*
Vith þame þat for hy*me* cu*m*yne war*e*,
& Tytu*m*, his sone, lefyt þar still,
For to mak hend of al h*is* wil.
& fra Tytus p*er*sawit had
His fadd*ir* emp*ri*oure wes mad,
He had sa grete Joy of It
þat he tynte ner*e* heile & wit:
For he fel in þe p*ar*lesy
& haltyte als in sum party.
& quhene Josaphus hard tel
How þat to Tytus It befel,
Full besyly can*e* he sper*e*

Josephus, homo strenuus et agilis, gladium illi abstulit et quid magis eligeret, vitam sc. aut mortem, requisivit, et ut sine dilatione eligeret praecepit; et ille timens respondit: vivere non recuso, si gratia tui vitam conservare valeo. 518) Ms. tuk. 521) Tunc Josephus uni familiari Vespasiani et sibi etiam familiari latenter locutus est et ut sibi vita donaretur, petiit, et quod petiit impetravit (so L. A.). 529) Cum autem ante Vesp. Josephus esset adductus, dixit ei V.: mortem meruisses, si huius petitionibus liberatus non esses. Et J.: si quid perperam actum est, in melius commutari potest. Et V.: qui victus est, quid facere potest? Et J.: aliquid facere potero, si dictis meis aures tuas demulsero. Et V.: concedatur ut verbis tuis inhaereas, et quidquid boni dicturus es, pacifice audiatur. Et J.: imperator Romanus interiit et senatus imperatorem te fecit. Et V.: si propheta es, quare non es vaticinatus huic civitati quod meae sit subiicienda ditioni. Et J.: per XL dies hoc iis praedixi. 545) Ms. senat*is*. 555) Interea legati Romanorum veniunt, Vespasianum in imperium sublimatum asserunt eumque Romam deducunt. (L. A. fügt hinzu dass nach Eusebii chron. Josephus dem Vesp. auch des Kaisers Tod und seine Erhebung geweissagt habe.) 569) Ms. & he. 565) Reliquit autem Vespasianus Titum filium suum in obsidione Jerusalem, Titus autem, ut in eadem hystoria apocrypha legitur, audiens patrem suum in imperium sublimatum, tanto gaudio et exsultatione repletur, quod nervorum contractione ex frigiditate corripitur et altero crure debilitatus paralysi torquetur, Josephus autem audiens Titum paralysi

Of his seknes þe maner*e*
& of þe cause als of þe Ile
& in quhat wyse it co*me* hy*me* till
& how lange tyme he It had.
Bot grathe answer*e* cuth na*ne* be mad —
For þai mysknew þe cause þ*at* he
W*ith* sik seknes suld trawalyt be,
As how it come in*e* to þat our*e*
þat his faddyr*e* wes mad emp*ri*our*e*.
þane Josaphus, þat wyse man*e*,
In*e* till hyme-selfe *con*iecturyt þa*ne*
þat he for gret Joy & blythnes
In his ly*m*mys sa drawyne wes.
& of his Il had sic p*er*sawyne
þat throu co*n*trare *con*trar*e* thynge
Is helpyne ofte; for it þat is
Gottyne of blythnes & of blyſe,
Is tynte richte of(t) be dowle & va.
& of þis befel richt swa.

Josaphus speryte þane
Gyffe þat Tytus had ony man*e*
In*e* sik maugre þat he na wald ſe
One hyme na thole by hy*me* be
Na ȝete her*e* ne*m*myne h*is* name,
Na þare-fore he suld mak blame.
& quhene þai tald hyme þat he f. 59
Had a man*e* in sic degre,
To Titus cane he say in hy:
Gyfe þat he ȝarnyte grettu*m*ly
To hawe his hele? & he sad ȝa.
Sad he þane: »wil þu vnd*ir*-ta
þat I and þai þat are w*ith* me
In gudfath sal vnſchait be?«
þane Tytus sad: »I vnd*ir*-ta
Bathe þe & þame sekyre to ma.«
þane Josaph*us* þe met gert dycht
& set vpe Tytus, as wes rycht,
To þe bowrde as þare our*e*-mañe,
& gerte ane vthire bord ry*ch*t þane
Be sete ewyne anence hyme,
Sa þat he my*ch*t nochte yddyre wyne,
& sete a man*e* þat met ry*ch*t þare
þat to Tytus lathaste war*e*.
& quhene Tytus þat man*e* had sene,
þare-at þane he wox sa teyne
þat ner*e* he cane briste but abad —
Syke yre in h*is* harte he had;
& ay þe langar*e* he sat sa,
þe mare grew h*is* sorow & va,
For*e* þat he na mycht rewe*ngi*t be,
In þe co*n*trare of h*is* lawte.
& sa betyd hyme in þat place:
þat fyrste fore grete Joy frosyne wes
& syne his hart changyt for*e* yre,
þat hyme enfla*m*myte as a fyre:
þat h*is* senownys *þat* drawy*ne* war*e*
To-gyddyre, louſyt ry*ch*t þare;
& so his hele gat sodandly.
þare-for his malancoly
To þat ma*ne* he remyttyte þare,
& Josaphus forowtyne mare
In*e* til his fre*n*schepe þar ca*ne* ta;
& sa wox frend þat euir*e* wes fa.

Ande quhene Tytus assegit had
þe towne twa ȝere & trawal mad,
Amange al vthyre skathis fel

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laborare, causam morbi et tempus morbi diligentissime inquirit. Causa nescitur, morbus ignoratur, de tempore autem, quoniam audita patris electione hoc sibi acciderit, aperitur. 585) Josephus autem vir providus et sapiens ex paucis multa conjecit et ex tempore morbum et causam invenit, sciens quod gaudio et laetitia superabundanti debilitatus fuerit. Animadvertens itaque quia contraria contrariis curantur, sciens etiam quia quod amore conquaeritur, dolore frequenter amittitur, quaerere coepit an aliquis esset qui principis inimicus obnoxius teneretur. Et erat ibi servus adeo Tito molestus ut sine vehementi conturbatione nullatenus in eum posset respicere nec etiam nomen ejus audire; dixit itaque Tito: si curari desideras, omnes qui in meo comitatu venerint, salvos facias. Cui Titus: quicunque in tuo comitatu venerit, securus habeatur et salvus. 590) Ms. & st. þat. 602) l. maugre? 611) Tunc J. cito prandium fieri praecepit et mensam suam mensae Titi oppositam locavit et servum a dextris suis sedere fecit. 619) Quem Titus respiciens molestia conturbatus infremuit et, qui prius gaudio infrigidatus fuerat, accensione furoris incaluit nervosque distendens curatus fuit. 631) Ms. senanownys. 635) Post hoc Titus et servum in sui gratiam et Josephum in sui amicitiam recepit. L. A. fügt hinzu: Utrum autem haec hystoria narranda sit, lectoris judicio relinquatur. 638) l. ere. 639 ff.) Biennio igitur a Tito Jerusalem obsessa, inter cetera mala quae obsessos graviter

þat þai had þat w*ith*-yne cañe dwel
And prekyte þame, maste ſare
Wes ſawte of met þai had þare.
Fore þare wes na barne my*ch*t gete
A morcele of þe ſaddyre mete,
Na ȝe þe modyr þa*r* wald gyfe
Til hyre barne mete to relyfe.
For þe grete hu*n*gyre *þat* þai had,
Full hard in þat towne þai war sted;
Fore no*ch*t þe husbande to h*is* wyfe
Wald gyfe þe met *t*o ſafe hyr lyfe —
Fore It is sad in eld*er*ys saw:
Ful harde is hu*n*gyre in hale maw.
Bote ȝou*n*ge men*e*, *þat* ware starck & vy*ch*t,
Wald bathe oñe days & one ny*ch*t
In to þe rowyse of þat sted
Gange to & fra as halfe-dede.
& þai, gerte dalfe þame þat war ded,
Quhylys wald fal done i*n* *þat* sted.
Sa wes þe stynke of dede ma*ne* þa*ne*
þat It co*n*fwndyt mony mane.
þar-for*e* of co*m*mownê coste þai bo*ch*t
A place quhar*e*-in þai delfe þa*me* mo*ch*t
þat sa deyte in*e* þat place.
& quhene sik coſte þa*me* fal*ȝ*et wes
& þe carione wox faste,
þane our þe wal þai vald þa*me* cast,
Til þe dyk*is* ner*e* full ware
Of þe carione þat casty*ne* wes þare;
& of þame þane sa gret stink rase
þat al þe ayre corru*m*pyt was.
þane Tytus, þat þis p*er*t (?) has sene,
þare gret myschefe sar*e* ca*ne* mene;
H*e*wand h*is* handis to þe hewy*ne*,
Cryit one god w*ith* hey stewyne:
»Lord, þu wate þat I do nocht
þis ded, bot thru þe It is wro*ch*t.«
For nothir*e* wes lewit in *þat* towne
Hwnde na catte na ȝet ratone,
Hyde na skyne na ȝet ald soñe
Vnhetyne, be þis wes done.

A matrone þa*ne* in þe towne wes
Mychty of kyne & of riches;
Bot syke ȝu*n*ge me*ne* as I sad ayre
Of al hyre gude mad hyr so bar*e*
þat þai lewyt hyr*e* na-thi*n*ge to ete
Of al þat þay my*ch*t w*ith* hyr*e* get.
Hyr*e* sowkand sowne þane (cane) scho ta
W*ith* dowle be-twyne h*ir* ha*n*d*is* twa
& sad: »vnhappy sone arte þu
Of mar*e* vnhappy mod*ir* now;
To þi modyre now mon*e* þu be f. 60
Met, þo*ch*t wa be me,
& to þe thefys horroure alvay
& to þe warld in p*ro*verbe ay.«
& quhene scho had þis sad, but mar*e*
Hyre awne barne scho ſlew ry*ch*t þar
& sethit hyme & ȝete þe halfe,
For hu*n*gyre, as it had bene a calfe;
& hyd þe tothire halfe, quhill scho
For hu*n*gyre suld þe sa*m*myne do.
& thefys þane rane vpe & done
To refe met, in (to) þe towne;
P*er*sawand prowd sawour*e* þare
Of sottyne fleſche, þai fand (!) but mar*e*

---

perurgebant, tanta fames omnes tenuit quod parentes filiis et filii parentibus, viri uxoribus et uxores viris cibos non tantum e manibus, sed etiam ex ipsis dentibus rapiebant, juvenes etiam aetate fortiores velut simulacra per viam oberrando prae fame exanimes cadebant; qui mortuos sepeliebant, saepe super ipsos mortuos mortui cadebant, foetorem itaque cadaverum non ferentes ex publico sumtu ipsa sepeliebant, sed deficiente sumtu, vincente cadaverum multitudine de muro cadavera praecipitabant. 642) Ms. *with* hyme st. with-yne. 647) Ms. þat st. þar. 649—50) sind nach 644 zu setzen? 651) fore st. and? 652) Ms. ſo st. to. 665) Ms. & st. þat. 673) At Titus circuiens cum vidisset valles repletas cadaveribus et totam patriam ex eorum foetore corruptam, manus suas cum lacrymis ad coelum levavit dicens: Deus, tu vides quia ego hoc non facio. 673) Ms. gr*e*t oder p*er*t? 675) Ms. howand. 679) Tanta enim ibi fames erat, quod calceamenta sua et corrigias comedebant. 681) l. schone. 683) Matrona quaedam genere et divitiis nobilis, sicut in hystoria ecclesiastica legitur, cum praedones in ejus domum irruentes eam omnibus exspoliassent nec sibi ultra, quid comederet, remansisset, parvulum lactentem tenens in manibus ait: infelicis matris infelicior fili, in bello, in fame, in direptione, cui te reservabo? Veni ergo nunc, o mi nate, esto matri cibus, praedonibus scandalum, saeculis tabula. 697) Et his dictis filium jugulavit et coxit et dimidium comedens partem alteram occultavit. 703) Et ecce confestim praedones odorem carnis coctae sentientes in domum irruunt et, nisi carnem prodat, mortem minantur. Tunc illa detegens infantis

& ruschyt in þe howse alsone
& askyte quhar*e* þe fles wes done.
þane scho, þat my*ch*t na bettyre do,
þe tothire halfe bro*ch*t þame to
& sad : »þe bettyre parte Is þis
þat I brynge ȝow, so haf I blyse«,
& þar-w*ith*-all vnhelyte It.
& quhene þai wele p*er*sawit It,
þat of a barne þe halfe It wes,
In harte þai had sike wgrines
þat þai had no word for to say —
Sa war*e* þare hart*is* in*e* effray.
þane sad scho : »þis my*ne* sowne wes,
& myne þe syne is mar*e* & lese;
Ett*is* þare-of now ſawfly!
For all þe lawe ettyne hafe I
Of hyme þat I of body bar*e*;
For*e*-þi me thynke ȝe suld no*ch*t spar*e*.«
& quhene þai hard hyr þis say,
þai lewit þe howiſe & ȝed þar wa.

Twa ȝere fra Vaspasyane
Of þe empyre þe state had tane,
Tytus J*erusale*m cane wyne;
& tuk al þat he fand þare-In*e*,
& bathe þe tempil & þe towne
Ry*ch*t to þe ȝerd he gert cast done.
& as þe Jowis C*ri*ste cane by
Of þare conȝe for pen*n*yse thretty,
Sa alsa Tytus of Jowis sald
For a pen*n*y thretty, by quha wald*e*.
For-þi þus Josaphus cane tel:
Tytus þare of þame cuth sel
Fullely nynety & sewyne thowsand*e*,
þat þane war had owte of þe land*e*;
& a lewyne thowsand wer*e*
Be swerde & hu*n*gyre ded ry*ch*t þare. —
þare my*ch*t mēne se, quha wald luke,
Quhat rewe*n*geance god tuke
Fore þare gret & horrible syne
þat þai lange tyme war*e* rutit In*e*
& of repe*n*tance had sic space
þat þai my*ch*t wele haf gotty*ne* grace,
& in to les þane fowrty ȝere
Namely hafand sic taknys ser*e*. —

Als now is red : quhe*ne* þ*at* Tytus
J*erusale*m had wonone þus,
He saw a wal wes fow thyke;
& his mynowr*is* þare gert he pyke,
In entent to caste it done,
As he þe lafe dyd of þe towne.
As þai ware faste wirkand*e*,
A man*e* in to þe wal þai fand*e*
þat one h*is* fete vpsta*n*nand wes, —
Fore he sa sted wes in þat place
þat he my*ch*t nothire syt no ly —
Sa ſtrate to hyme wes þat herbry.
& he wes clede þ*at* al dewice,
Furryt wele in way*re* & grece,
& body had of fare statur*e*,
& semyt ma*ne* of gret honoure.
þane speryt þai quhat man*e* (wes) he.
Q*uod* he : »Josephe men*e* callit me,
Of Aramathy in Juda
My*ne* forname I wes wonte to ta.
& quhene þe Jowis for invy
Jh*es*u C*ri*ste cane crucify,
Amange vthire I wes þare
& beheld to þare fellone fare;
& fore me tho*ch*t it wes Ill done,
At Pylat I purcheſte licence sone

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membra: ecce, inquit, vobis partem optimam reservavi. At illos tantus horror invasit quod nec loqui potuerunt. Et illa: meus, inquit, filius hic, meum est peccatum, securi edite, quia prior ego comedi quem genui; nolite fieri aut matre religiosiores, aut feminis molliores; quodsi vincit vos pietas et horretis, ego totum comedam, quod dimidium jam comedi. Illi vero trementes et territi discesserunt e. c. 706) Ms. & st. Of. 737) Ms. þas. 741) L. A.: XICM. 743—50) Zusatz. 753) fow full. 751 ff.) Anders L. A.: Legitur quoque quod Titus intrans Jerusalem quendam murum densissimum vidit, ipsumque perforari praecepit, factoque foramine quendam intus senem adspectu et canitie venerabilem invenerunt, qui requisitus quis esset, respondit se esse Joseph ab Arimathia civitate Judaeae seque a Judaeis ibidem clausum et muratum fuisse, eo quod Christum sepelisset, addiditque quod ab illo tempore usque nunc coelesti sit cibo pastus et divino lumine confortatus. In Evangelio tamen Nicodemi dicitur quod, cum Judaei ipsum reclusissent, Christus resurgens eum inde eripuit et in Arimathiam duxit. Potest dici quod, cum eductus a praedicatione Christi non cessaret, a Judaeis

To louse his body fra þe tre,
& in þat grawe þat I fore me
Had mad, lad hyme reuerently.
þare-fore þe Jowis fore Inwy
In*e* til a cawe me closit faste,
Lokit & celyt at þe laste.
Bot Jh*esus*, quhene he rase fra dede,
Com̄e bodyly in to þat stede f. 61
& al vnsterynge þe stekyne
Of þe presone & þe selynge,
Owte of þe cawe þa*ne* ca*ne* me ta,
& to my*ne* awne howse gerte me ga.
Bot quhene I þare a quhyle had bene
& talde til al þat I had sene
& bare leile witnes to Jh*esu*,
Bot þe Jowis wald no*ch*t me trew,
Bot, for I na suld to vthire tele
þis tale, þe Jowis, þat war*e* fel,
In*e* to þis wall stekyte me,
In*e* hope þat I her*e* dede suld be.
Bot fra þat tyme ay god me fed
W*ith* gaystely fude in to þis sted
& *con*forte me w*ith* gastely ly*ch*t,
Sa þat me tho*ch*t I had cler*e* sy*ch*t.
Sa me tho*ch*t þis closyne
Myſſat me in na-kynd thynge.«
þane Tytus bad hyme gange h*is* way
& þis marwele til alme*ne* say.

Bot eftir þe lange p*ro*ceß
Fra tyme þat þis done wes,
þe Jowys, þat war*e* ſchalyte wyde,
Assemblyt þat a c*er*tane tyde
& tald of co*n*sent co*m*mowne
þat þai of new wald wal þare tone.
& in*e* þe mornynge quhe*ne* went þai
To do þis for til assay,
Al þe feld þat wes oursprad
W*ith* far*e* quhyte dew a-bout þat sted,
Full of far*e* croyc*is* cane apper*e*,
As þai be crafte wele payntyt wer*e*.
& fra þai þat sicht sene had,
þai fled away but mar*e* abad.
& one þe morne þai tho*ch*t þat þai
To wal þe towne wald ȝet assay,
& assemblyt in þe mornynge:
& Ilke man*e* one his clethynge
A takine fand of new-fresche blud*e*
In al thinge lyk to C*ri*stis rud*e*.
Bot sa abaysit þane war þai
þat þai lefte al & held þare way.
Fore thire sygneis ȝet left þa no*ch*t
Bot to þe begy*n*nynge-place þai so*ch*t,
& for þat cause be-owte þe place
A multytud þare gadderit wes,
þat dewysit quhat-wyis þai
Vald þat wark mak but delay.
þane of þe erde sprange a fyre,
þat þame brynte al bane & lyre —
For god wald no*ch*t þat þai had grace
To byge þe towne quhar*e* it her wes.
Ȝet wald no*ch*t god fore-euir þat þai
Of þis warld ware done away,
Bot erare in þe mynd of his name
& for þare ay-lestand schame
Ay suld leſte, to gere þa*me* mone
Quhat gud he has fore al done;
& ay abydis, gyfe þai will
Lewe þare erroure & turne hy*me* till.
& þat sal be but dowt, as It
Is recordyt in haly wryte
þat men*e* in*e* þis hale world sal se
Bot a hyrde & a hyreſel be,
Before þat god sal cu*me* to deme
Bath gud & Il as hy*me* sal seme. —
þare-fore, sanct*e* James, helpe me þ*at* tyd,
Quhene I ma no*ch*t my*ne* sy*n*nis hyd,
Sa throw þi helpe I ma hy*n*ne twyne
But schame, det & dedly syne.

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iterum est reclusus. Der folg. Satz der L. A. von der Thronfolge des Titus ist ausgelassen. 790) & st. I? 801) Ms. me tho*ch*t me tho*ch*t. 805 ff.) L. A. Post longa tempora quidam Judaei Jerusalem reaedificare volentes, exeuntes primo mane plurimas cruces de rore invenerunt, quas territi fugientes et secundo mane redeuntes, unusquisque (ut ait Miletus in chronica) cruces sanguineas vestibus suis insitas invenit. Qui vehementer territi in fugam iterum versi sunt, sed tertio die reversi vapore ignis de terra prodeuntis penitus sunt exusti. 828) Ms. begynnynge st. byggine? 836) her = er. 837—854) Schluss des Dichters. 849) Ms. dowme st. deme.

VIII. Philepus.

Of sanct Philpe now spek wil we,
Nexte sanct*e* James in h*is* degre.
þe quhilk quhene he had thretty ȝer*e*
Thru Sycheeme gane fer & nere
& goddis worde prechit wyd-quhar*e*,
& payganis þat war dwelland þare
In*e* til his larê wald no*ch*t enclyne,
Bot lete hy*me* al his trawelynge ty*ne*,
& tuk hyme & strenȝet in hy
To þare godd*is* to sac*ri*fy;
& firste of Marte þe maunmente
He suld begyne, wes þar entent.
& quhene þai hyme for sic cause bro*ch*t
To þare tempil, þ*at* wele was wro*ch*t:
Fra-vnd*ir* quhar*e* þe maument stud
A fel dragone lyk to be wod
Come startand owt al sudanly
& þe bischopis sone in hy,
þat fyre to sac*ri*fy cane kepe,
& twa tribunes þare-til eke,
þa*t* gerte þare me*ne* þe appostil bynde,
Slew of his mouth *with* þe fel wynde,
& al þe lafe þat þe wyne had f. 62
Twechit, richt seke ware mad.
þane ware þe folk in*e* gret effray.
Bot þe apostol cane þame say:
»Sa þat ȝe wil tr(e)w to me,
Ger ȝour maument*is* brokine be
& in*e* þe sted It standis now
Set vpe a croice of der*e* Jh*es*u
& honour*e* It, þat seke me*ne* may
Fra god þare hele get but delay.«
þane cryit þai in a sone:
»þe fygure of Marte cast we downe,
Gyf þu our*e* sekeme*ne* wil ger hafe
To p*ar*fyte hele þat þai now crafe,
& namely gyf thire thre remede
Thru þe ma haf þat are her*e* dede.«
þane Philpe sad to þat dragone:
»I co*m*mawnd þat þu brak downe
Of Marte þe mawnme*n*t but delay
& syne fast hald one þi way,
Dowand na skathe, mar*e* na les,
Quhar*e* ony are in wyldirnes.«
& he his co*m*mandme*n*t cane fulfil
& syne to man*e* did na hyl.
þane Philpe cane his prayere ma
& p*ar*fyt hele gat til al þai
þat þe dragone mad sek or sare,
& *þ*e thre me*ne*, þat ded lay þare,
Fra ded to lyfe thru þe wertu
He raysit þame of der*e* Jh*es*u.
þane al þat þis had hard ore sene,
Trewit in god & war mad clene
Throw baptysme & þe gud p*re*chynge
þat Philpe mad of hewynly thinge.
þane gert he mony kirk*is* ma
In*e* al þe land to & fra,
& prest*is* in þame ordanyt he
& deknes alse in þare degre.
Quhene he had a ȝer dwelte þare,
In Asya sene cañe he far*e*.
& to þe gret towne hapnyt hyme
To cu*me* firste of Jeropolyne,

Vgl. L. A. Cap. 65. Die etymol. Einl. fehlt. 3) L. A. Ph. ap. cum XX annis per Sithiam praedicasset, a paganis tenetur et ad immolandum statuae Martis ab iisdem compellitur. 6) & st. þe? 11) l. Martis? 13) Tunc subito draco quidam ingens desub base exivit qui filium pontificis qui ignem ministrabat, in sacrificio interfecit duosque tribunos quorum ministri Philippum in vinclis detinebant, exstinxit ceterosque adeo sui flatus foetore infecit ut omnes morbidi redderentur. 21) Ms. þai st. þat. þare appostil. 23) Ms. wyne st. wynd. 25) Dixitque Philippus: credite mihi et statuam istam confringite et in loco ejus crucem domini adorate, ut infirmi vestri sanentur et mortui suscitentur. 28) Ms. & ger. 33) At hi qui cruciabantur, clamabant: tantum fac ut sanemur, et hunc Martem protinus confringemus. 39 ff.) Tunc Ph. draconi praecepit ut in locum desertum descenderet, ita ut nulli omnino noceret; qui statim recessit et ulterius non comparuit. 47 ff.) Tunc Ph. omnes sanavit et illis tribus mortuis vitae beneficium impetravit sicque universis credentibus per annum unum iis adhuc praedicavit et in iis presbiteros et dyaconos ordinans in

Quhar*e* he fand Hevynut*is*,
þat throw wikit heresy nytt*is*
þat C*ri*ste had suthfaste flesche as man*e*,
Bote forfit þame to preche þane
*þa*t no*ch*t bot fantassy it wes
þat C*ri*ste semyte for to hafe flesche.
Bot þe erroure but delay
Philpe clerly put away.
& Philpe als had *with* hy*me* þare
Twa mady*n*nis þat h*is* douchter*is* ware,
þat haly ware in ded & tho*ch*t,
& god for þame gret m*er*wal*is* wro*ch*t:
Fore thru þe gret grace þai had*e*
Mony man*e* c*ri*styne wes mad*e*.
Sewyne dais Philpe befor*e* h*is* ded
A gret gadrynge mad in þat sted
& ythandly þai dais sewyne
Tachte he þe folk to wyne hewyne,
& sad, god lente hyme þat space
To teche man*e* to wyne his grace;
þane prest*is* & deknys þare mad he
þat p*ro*wand (!) in*e* þe kyrke suld be
& for þe puple for to pray,
þat þai to god my*ch*t plese al-way,
& al þe remaynyne to do
þat efferyte þare ordyr to.
& quhene þat he had luffit her*e*
Fowre scor*e* fullely & ek sex ȝere,
Vntrastefull folk of þat land*e*
Fore gret invy tuk hym*e* & band*e*,
& mad a croice in lykynes
Quhar*e*-one h*is* master doñe was
þat he sa prechyt in þat land*e*,
& þar-apone ful faste hym*e* band*e*.
& one þat wyise he ȝald þe geste
To god, þat it tuk in to haste;
& wes ent*er*it honorably,
& his twa douchter*is* lad hyme by
In*e* athire hand: quhar*e* der*e* Jh*esu*
Ferly werkis dois for þame now.
þar-for to þame I pray al thre
þat þai sic grace purches me,
Owte of þis lyfe *þat* I twyne
But schame, de*t* & dedly syne.

IX. Bertholomeus.

Now nexte eftir of Bartholome
Is to spek in*e* his degre.
Fore Bartholome wes þe nynte.
& to preche wes send In*e* Ynde —
þat is þe farrest land, we trew,
Quhare ony man*e* dwellis now. f. 63
& quhene he come in*e* to þat land,
A tempil grete & fare he fand,
& þare-In*e* wes ane ydol mad
To quhame þe folk in custum had
To sacryfy eu*ir*-ilke day;
& Astharoth hym callit þai.
& þe apostol ent*er*it þare
In habit as he a pilg*ri*me war*e*.

Asiam civitatem Hierapolin venit, ibique haeresin Hebronitarum, qui Christum carnem phantasticam assumsisse dogmatizabant, exstinxit. 50) Ms. he st. þe. 65) Ms. hevynnt*is*. 69) Ms. bot st. þat. 73) Erant autem ibi duae sacratissimae virgines, per quas dominus multos ad fidem convertit. 79) Anders L. A.: Ph. autem ante VII dies obitus sui episcopos et presbiteros convocavit iisque dixit: hos VII dies propter admonitionem vestram mihi dominus concessit. Erat autem anno LXXXVII. 93) Post hoc infideles ipsum tenuerunt et cruci ad instar magistri sui quem praedicabat, affixerunt, et sic ad dominum migravit et feliciter vitam complevit. Juxta autem eum duae filiae ejus, una a dextris et alia a sinistris sunt sepultae. L. A. führt dann noch eine Stelle aus Isidor an und unterscheidet den in Hieronymi Martyrolog angeführten Philippus von dem Apostel. 97) Ms. & st. þat. 103—8) Schluss des Dichters. 104) Ms. workis? 108) Ms. ded st. det.

Vgl. L. A. Cap. 123. Barbour überträgt nur die eigentl. Legende. Die etymol. Einl. der L. A. fehlt. 4 ff.) L. A. 1: Barthol. ap. veniens ad Indiam, quae est in fine orbis, templum in quo erat ydolum nomine Ascaroth, intravit et quasi peregrinus ibidem manere coepit. In hoc

& in*e* þat ydol dwelt þare þane
A fend, for to dissawe mene:
þat, quhene he men*e* mad sek & sar*e*
& for a tyme wald to þame spare,
Fulis trewit wele þat he
þame heylyt of Infyrmyte.
For-þi þe tempil of syk mene
Wes fillit ful, but & ben*e*.
þane, þo*ch*t þai wald cry or rare,
Of þare god gat þai nan*e* answere.
þane, quhene þai p*er*sawit had
þat þare god sa sone du*me* Is mad,
To þe nexte citte þai cane pase,
Quhar*e* þat ane vthire ydol wes
þat þai menskyt, & hecht Beryth,
& eftyre þat hyme befsyly þai speryt
Quhy Astarothe, þare god, wald no*ch*t
Answer*e* þame as þai besocht.
Sad Beryth: »ʒe sal trew
þat he sa harde is bu*n*dyne now
With het chenʒeis, as fyre bry*n*nand*e*,
þat he ma nothire stere fowt na hand
Na speke word na his hand draw,
Fra þe appostil Bartholomow
Come in ʒoure towne.« þane sad þai:
»Quha is þat? we pray þe, sa!«
»Of mychty god, q*uod* he, þe frende
He is & her*e* will leynde
Fore til distroy ʒowr*e* godd*is* all,
Quha*me*-one ʒe suld in myster*e* call.«
Q*uod* þai: »þe taknys, we þe pray,
þu tell ws quhar*e*-by we ma
Knaw hyme by vthire men*e*.«
Berith sad: »ʒe sal hyme kene
Be his har*e* þat is c*ri*spe & blak
& mylk-quhyt flesche but ony lake,
With gret ewyne & ewyne neß-thrill*is*,
& fare barbe þat su*me*dele lañge is,
Meyñgit w*ith* quhyte hare; als he
Is of stature lufly to se,
His clathis are quhyte & alsa new,
Sete w*ith* stanis of purpure hew, —
& sex & twenty ʒere are now
þat he has oysite þame, ʒe trew!
A hundre syis one day kneland*e*
& als of(t) one nychte prayand*e*;
& angelis are ay hyme by,
þat tholis hyme no*ch*t be wery,
Na quhat is hu*n*gyre na ʒet threste
Na gret trawale neuire he wyste.
& fare blyth wlt eu*ir* (h)as he,
& thyng*is* to cu*me* he ma se,
Al langage spek he cane
& vnd*ir*stand al leyd of mane,
& it þat ʒe haf askyt me
& myñe answer wele wat he;
& quhene ʒe sek hyme, gyf he wil,
Or ellis no*ch*t, (sal) aper*e* ʒow till.
Bot, gyf it hapyne sa þat he
Wil thole hyme of ʒou fu*n*dy*ne* be,
Pray(s) (hyme) þat he cu*me* no*ch*t her*e* —
Fore dowte: as he dyd to my*ne* fer*e*,
þat he do me þe sa*m*myne or ware;
Fore-þi prais he cu*me* na nare!«

Thane went þire me*ne* hame i*n* hy
& socht þe appostol‸besyly
Twa dais, als wele as þai mo*ch*t,

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ydolo quidam daemon habitabat qui se languentes curare dicebat, sed non sanando subveniebat, sed a laesione cessando. 21) Sed cum templum languentibus plenum esset et nullum ab ydolo responsum habere possent, ad aliam civitatem perrexerunt, ubi aliud ydolum nomine Berith colebatur e. c. 37) L. A. nec respirare nec loqui audet. 45—7) L. A. dic nobis signa ejus, ut eum invenire possimus. 48 ff.) Quibus daemon ait: capilli ejus crispi et nigri, caro candida, oculi grandes, nares aequales et directae, barba prolixa habens paucos canos, statura aequalis, collobio albo clavato purpura vestitur, induitur pallio albo quod per singulos angulos gemmas habet purpureas. Viginti sex anni sunt ex quo vestes et sandalia ejus nec veterascunt nec sordidantur, centies flexis genibus per diem orat et centies per noctem, angeli cum eo ambulant, qui nunquam eum fatigari nec esurire permittunt. Semper eodem vultu et animo laetus et hilaris perseverat, omnia praevidet, omnia novit, omnium gentium linguas novit et intelligit, et quod vobiscum loquor, ipse jam novit, et quando quaeritis eum, si vult, ostendet se vobis, si autem non vult, eum non poteritis invenire. Rogo autem vos ut, cum eum inveneritis, rogetis eum ne huc veniat, ne angeli sui hoc mihi faciant quod meo socio jam fecerunt. 54) Ms. & st. Is. 69) Ms. he st. ʒe. 79) Cum igitur per duos dies sollicite quaerentes eum minime invenissent, quadam die quidam daemoniacus excla-

Bot taknyne of hyme fand þai no*ch*t.
þane In þe tempil a ma*ne* lay
þat þe fend trawalyte ay,
& one þe apostol c*ri*yt he:
»þi haly *b*edis bry*n*nis me.«
þane þe apostol sad but mare:
»Wikit spryt, trawale hy*me* no mare!«
& w*ith* þat wourd in*e* þat place þare
þe seke wes heylit of his care.
þane quhene þe kynge of þe land hard*e*
þat þe apostil sagat ferd,
þat lunatyk a douchtyre hade,
Send þane to hyme but abade
& prayt hyme cu*me* hyme to
& to his dowchtyre þe sa*m*myn*e* do
þat he dyd to þe lunatyke —
Fore þare seknes war*e* elyke.
þane to þe kynge he come in*e* hy
& fand his douchtyre bu*n*dyne ly f. 64
In*e* yrne chenȝeis, fore þat scho
Wald thole na-ma*ne* to cu*me* hir to,
þane w*ith* hyre techt scho ca*ne* þa*me* ryfe.
þe appostil bad louse hire belyfe,
þe apostil said: »beis hardy,
For þe fals fend bu*n*dyne haf I,
& beis no*ch*t rade!« & w*ith* þat
P*ar*fyte hele þe madyne gate.
þat gert þe kynge, þat wes large,
His men*e* of gold & siluer charge
Camelis, & w*ith* preciuse stanis
þat costlyk ware for þe nanyse,
& to þe apostil send þame tho*ch*t.
Bot hyme in na place fynd þai mo*ch*t.
þane one þe morne quhe*ne* It wes day,
Quhar*e* þe kynge in*e* h*is* chawm*ir* lay
& al entre closit ware,
þe apostil to hyme cane apere
& sad: »*fir* kynge, quhar*e*-til gert þu
þi men*e* w*ith* tresour sek me now?
To sik ma*ne* þu suld gyf þat til
þat of wardly gud has wil;
Bot I cowate na warldly thynge
Na in fleschelyk has lewynge (!).«
þane cane þ*e* apostil til hy*me* preche
Of C*r*ist*is* law & hyme teche,
& schew hyme w*ith* vthire thynge
þe manere of our*e* ra*n*sonynge,
& how þe fend one foure-kine wise
He disco*m*fyte and his quentice:
þat wes thru ferly scheua*n*nes,
Mychte, richte, wysdome laste wes.
Fore scheuand wes: as he Adame,
þat wro*ch*t w(e)s of vmwe*m*myt lame,
Had our*e*-cu*m*yne, ry*ch*t sa suld he
One a vnwe*m*myt virgine be
Borne þat suld our*e*-cu*me* our*e* fa.
& syne þe tothire thinge of þa
Wes: mychtyly he put hy*me* owte
Of his ald seinȝnery, but dowte,
þat he fra ma*ne* vsurpyt had
Syne eftire þat god had hy*me* mad.
& þe thryd thynge wes ry*ch*twisnes:
Fore richt thinge fore suth it wes
þat, as þe fend our*e*-come þe ma*ne*
þat of þe froit had etyne þane,
Richt sa suld mane in lele fastinge
Oure-cum*e* þe fend in*e* til althinge.

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mavit dicens: apostole Dei Bartholomee, incendunt me orationes tuae. 86) Ms. dedis st. bedis. 87) Cui ap.: obmutesce et exi foras ab eo. Et statim est liberatus. 91) Quod audiens rex regionis illius Polemius, cum haberet filiam lunaticam, misit ad ap. rogans ut ad se veniret et filiam suam sanaret. 99) Ad quem cum ap. venisset et eam catenis ligatam videret, quia accedentes morsibus lacerabat, jussit eam solvi, et cum ministri ad eam accedere non auderent, dixit: ego daemonium quod in ea erat, jam ligatum teneo, et vos timetis? Et soluta statim liberata est e. c. 103) þane = þat na. 109) þat st. þan? L. A. Tunc. 116) Ms. cahawm*ir* st. chawm*ir*, in cubiculo. 123—4) L. A. ego nihil terrenum, nihil carnale desidero. 133) Ms. schenand he wes as A. 125) L. A. Tunc s. B. coepit eum multa de modo redemptionis nostrae docere, ostendens inter cetera Christum vicisse dyabolum per mirabilem congruentiam, potentiam, justitiam et sapientiam. Congruum enim fuit ut, qui filium virginis, id est Adam factum de terra, dum adhuc esset virgo, vicerat, a filio virginis vinceretur. Potenter quoque ipsum vicit, cum de sua dominatione potenter ejecit quam dyabolus pro dejectione primi hominis usurpavit e. c. Juste vero, quia justum est ut, qui comedente homine vincens hominem detinebat, a jejunante homine victus hominem amplius non teneret. Sapienter autem dum ars dyaboli deluditur arte Christi. Ars dyaboli fuit ut, sicut acci-

þe ferd, þat falowis ner*e* þare-by:
þat he ourcome þe feynd vysly,
Quhene his visdome þe fend*is* arte
Had ourcu*m*yne in*e* til al parte:
As quhene Jh*esu* in*e* wild*ir*nes
Hu*n*gyre richt fare, þare na met wes,
& Satane bad hyme mak bred ȝare
Of stanis þat ware lyand þare, . . .
& sa ourcome hyme *with* slicht hid
As he before our eld*er*is did;
& gyfe of bred had he no ned,
He suld haf dowte of his godhed; —
Bot C*ri*ste answerte sa wysly
þat þe feynd begylyt wes vtraly.

Thane quhe*ne* he had þe kinge vndon*e*
þe sacrament*is* of treucht al-sone,
He sad: gyf he wald baptiste be,
His god faste bu*n*dyne suld he se.
þane in þe morne one þare wyse
þe bischapis mad þare sac*ri*fice
To þare ydole: & þane þe feynde
þat cowartly in It cane leynde,
Rayrit wele lowd & sad in*e* hy:
»Cesis, wrechis, to sacryfy,
For dowt It hapyne war*e* to ȝow
þane to me, þat is bu*n*dyne now
With chenȝeis thru angelis bry*ch*t
Of Jh*esu* C*ri*ste, godd*is* sone of mycht,
þat þe Jowis dyd one þe rude,
Of hyme myske*n*nand þe gret gud
Quhe*ne* he our*e*-co*me* þe ded, þe quene,
& oure fel p*ri*nce, *with*-owt wene,
þat is þe spouse of ded full fell,
& has hyme bu*n*dyne In*e* to hell.«
Full mony þane rapis hynte
& to draw done þe ydole mynte.
Bot þai my*ch*t ſterit be na way.
þe apostil þane one hicht ca*ne* say:
»þu feynd þare-in, to þe I speke
& byddis þu þat ydole brake
But abad in*e* pec*is* small.«
þane he brak it. & þare-*with*-all
To god þe apostil mad prayere:
& al þat in to seknes ware
þare hele p*ar*fytly gat ry*ch*t þare.
þane þe apostil but ony mare
Of þe tempil a kyrke made, f. 65
& þe fals feynd but abade
He gert gange in to wild*ir*nes,
Quhare þat neuire ma*ne* dwelland was.
þane godd*is* angele can*e* apere,
þat wes wondyre bry*ch*t & cleyre,
& fleand in fowre nukis made
With his fyngyre þe croice but bad*e*
& sad: »richt as þire sekme*ne* has
Gottyne þare hele thru godd*is* grace,
Sa sal þis tempil clengit be
Of al fylth and Iniquite
of þe feynde þat þare-i*n* dwelt ay,
þat þe apostol has put away.
No*ch*t-þane ȝ^{u} I sal gere hyme se, —
Bot rad se þat ȝe nocht be,
& in ȝour forhad but abad*e*
Mak*is* þis selfe takine þ*at* I haf mad*e*
With my*ne* fyngyre in þe hard stane!«

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piter rapit avem, ita in desertum raperet Christum, ut, si ibi jejunans non famesceret, absque dubio Deus esset, si autem esuriret, ipsum ut primum hominem per cibum devinceret. Nach 156 fehlt ein Verspaar. 159) Ms. med. 163) Cum ergo eidem sacramenta fidei praedicasset, dixit regi quod, si baptizari vellet, Deum suum catenis ligatum ostenderet. Sequenti igitur die juxta regis palatium dum pontifices ydolo sacrificarent, coepit clamare daemon ac dicere: cessate, miseri, sacrificare mihi, ne pejora me patiamini, qui catenis igneis ab angelo Jesu Christi quem Judaei crucifixerunt religatus sum, putantes eum a morte detineri. Ille autem ipsam mortem, quae regina nostra est, captivavit et ipsum nostrum principem autorem mortis vinculis igneis vinxit. 183) Statimque omnes miserunt funes, ut simulacrum everterent, sed non potuerunt. Ap. autem daemoni praecepit ut inde exiens ydolum comminueret. Qui statim exiens omnia ydola templi per se ipsum confregit. Deinde fusa oratione ab apostolo omnes infirmi curati sunt, ap. autem templum Dei dedicavit et daemonem in deserto abire praecepit. 199) Tunc angelus domini ibidem apparuit et templum circumvolans in quatuor angulos signum crucis digito suo scripsit dicens: haec dicit dominus: sicut vos omnes ab infirmitate vestra mundavi, ita et templum hoc ab omni sorde mundabitur et habitatore ejus quem ap. in desertum locum ire praecepit. Prius tamen eum vobis ostendam, quem videntes ne timeatis, sed quale signum in lapidibus his sculpsi, tale in vestris frontibus

W*ith* þat he gert þa*me* se Ilkane
þat Ethiope a*s* þe ſ*u*te blak,
þat had þe face gretly *v*lak,
For it wes awful & mysmade,
& þare-w*ith* a syd berd It had*e*,
& of his hewyd þe lochtris of hare
Tĩl his fete strekand ware,
& of his mowthe & of h*is* ene
Sprak*is* of fyre bryste owt bedene,
& of his handis behynd h*is* bake
Bundyne w*ith* chenȝeis, of fule mak.
þe angel sad to þe ful thynge;
»Fore þu dyd þe apostil*is* bydynge
Quhene þu brak þine awne mawnme*n*t
Quhare-thru ful mony men*e* war schent,
Of þe bandis I sal louse þe;
Bot to sik wild*ir*nes þu sal fle
Quhar*e* to man*e* þ^u^ grewe na may,
& dwel þare-In*e* to domysday.«
& quhene þe angel had þis sad*e*,
þe fellone fende mad a brade
& w*ith* gret noyse & il-mowtht late
Grewand na-man*e* he held h*is* gate.
& þe angel, þat þai al saw,
Vpe in*e* hewyne of þare sicht flaw.

The kinge, his barnis & þe quene,
& al þai þat þis had sene,
Trewit in god & baptyſme tuke;
& þe kinge þe warld forsuke
& as discypul folowyt ay
þe apostil til þe end-day.
þane gadd*er*it þa*r* þe bischapis al
Of the templis gret & smal,
& (come) to þe kynge Astroges,
þat to þis kynge bruthire wes,
And*e* of þe puple gret playnt mad*e*
& of þe tynsale þat þai had
& of þare godd*is* brokine done
& of þare tempil subuersione
& of sorcery plenȝeit þai
þat þai sad þe apostil dyd ay.
& quhene Astrages þe kinge
Had hard þe bischapis co*m*plenȝeinge,
Wes wrath & a thowsand mene
Send to brynge þe apostil þane.
& quhe*ne* he come be-for þe kynge,
He sad til hyme as in*e* hethynge:
»Is þu he þat sa wikitly
My bruthire has p*er*uertit? sa, quhy.«
Q*uod* he: »I p*er*uertit hyme no*ch*t,
Bot to *con*uert hyme wes my*ne* thocht.«
þane sad þe kinge: »ry*ch*t as þu
Has drawyne hym*e* fra h*is* god now
&, I trew, to þ(i)ne, sa sal I
To my*ne* god gere þe sacyrfy
& honoure hyme fra þis furth ay.«
Til hyme þe apostil þan ca*ne* say:
»þat wykit fend þat þi bruthire
Honowrit as god be-for wthire,
I (band), of hyme hafand nane aw,
& bundyne til hyme syne ca*ne* schaw,
& gert hym brak þe mawnme*n*t all
þat he Indwelt, in*e* pec*is* smal.
& gyf þu þe sa*m*myne wil do
To my*ne* lord, I ame redy lo
To fulfill al þine entent

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imprimatis. 214) Tunc ostendit iis Aethiopem nigriorem fuligine, facie acuta, barba prolixa, crinibus usque ad pedes protensis, oculis igneis ut ferrum ignitum scintillas emittentibus, flammas sulphureas ex ore et oculis spirantem, catenis igneis vinctum retro manibus; 215) Ms. at þe fete. 216) Ms. *v*lak? 225) et dixit ei angelus: quoniam visionem apostoli audivisti et de templo exiens omnia ydola confregisti, solvam te, ut vadas in talem locum, ubi nullus homo moratur, et sis ibidem usque ad diem judicii. Ille autem solutus cum magno strepitu et ululatu disparuit, angelus autem domini in coelum cunctis videntibus evolavit. Tunc rex cum uxore et filiis omnique populo baptizatus est et relicto regno ap. discipulus est effectus. 235) ill-mowtht impudent. 245) Tunc omnes templorum pontifices congregati ad Astragem regem fratrem ejus convenerunt et de Deorum suorum amissione et templi subversione et regis per artem magicam deceptione contra apostolum sunt conquesti e. c. 245) Ms. þai st. þar. 249) Ms. puple st. apostle. 250 u. 1) & ist zu tilgen. 256) Ms. herd? 259) Qui cum adductus fuisset coram eo, dixit ei rex: tune es ille qui evertisti fratrem meum? Cui ap.: ego illum non everti, sed converti. Cui rex: sicut tu fecisti fratrem meum Deum suum relinquere et tuo credere, sic et ego te faciam Deum tuum relinquere et meo Deo sacrificare. Cui ap.: ego Deum quem colebat frater tuus, ligavi et ligatum ostendi, et ut simulacrum frangeret, coegi; si sic poteris facere Deo meo, poteris me ad simulacrum provocare, si non autem, ego Deos tuos comminuam et tu crede

& sacrify to þi mawnment;
Bot, gyfe I brak þi godd*is* now,
But stryf in*e* my*ne* god þ^{u} trew !«
& ry*ch*t as þai sik spek ca*ne* mak,
Men*e* tald, þe king*is* god Baldak
Wes fallyne downe & broky*ne* smal.
þe kinge fore Ire þane raf h*is* pal
Of purpur, þat he In*e* wes clede,
& gerte þe apostil in*e* þat stede
With gret stawis be dongy*n*g sar*e*
& þe ſkyne of hyme be flayne þare. f. 66
þane *cri*styne men*e* in gret honour*e*
In þat place mad his sepulture.
& þe fel kynge Astrages
& al þe bischapis at þar wes
Of þe tempil, þat playnt had mad*e*,
þe feyndys ſlew but ony bad.
& me*ne* Polemy*us* can make,
þat lewyt h*is* k(i)nryk for h*is* sak,
Bischape; & twenty ȝere
His office worthly cane stere,
And þane sic end mad of h*is* lyfe
þat he is now in hewyne but strife.
þe quhilk lyf god grant ws to wyne
But schame, de*t* or dedly syne. —

Bot syndry opynione
Sere men*e* has of h*is* passione.
For þe haly man*e* Dorothe
Sais þat crucifyt wes he;
& quhene he in*e* til Ind prechyt,
Matheus þe ewa*n*gele in*e* to wryt
He gafe to þame in*e* þare awne led;
He tholyt passione, as we red,
In*e* þe citte of Albany
& in þe land of Hermeny,
Quhar*e* (he) apone þe croice wes down*e*...
& bely-flawcht flede alsone (!).
& sum me*ne* sais fore suthfastnes
þat he richt þane heddyt wes.
& ȝete men*e* fynd*is* at thire thre
But stryfe ma wele accordit be:
þat he crucifyt wes fyrste
& (syne) his skyne of-flayne w*ith* lyste
& þat þe laste h*is* nek in*e* twa
þai strak & cane hyme m*ar*tyre ma —
& say our*e*-come our*e* wydd*ir*wyne
Tholand þis-wyis thry*n*fald pyne,
& for his mede brukis þat blyse
þat god has grathit til all hys.
To þe quhilk blyse he ws brynge
þat hewyne & ȝerde wro*ch*t & althynge,
And gyfe ws grace sa to do here
þat we hardly ma (a)ppere
Befor hyme þat al *sal deme*,
Richt gud ande Ill, as hyme think (q)we*me*.

Deo meo. 267) & I st. to? 273) Ms. & st. I band. 282) Ms. godd*is*. 283) Haec illo dicente nuntiatur regi quod Deus suus Baldach cecidisset et comminutus fuisset. 284) Ms. cald st. tald. 286 ff.) Quod rex audiens purpuram scidit qua indutus erat, et apostolum fustibus caedi jussit et caesum vivum excoriari mandavit, christiani autem corpus ejus tulerunt et honorifice sepelierunt. 293 ff.) Rex autem Astrages et templorum pontifices a daemonibus arrepti mortui sunt, rex autem Polemius in episcopum ordinatur et XX annis officium episcopatus laudabiliter implens plenus virtutibus in pace quievit. 296) Ms. & st. þe. 297) Ms. polemy͡s. 304) Ms. ded st. det. 305 ff.) L. A.: De genere suae passionis diversa opinio est, nam b. Dorotheus dicit quod crucifixus est. Ait enim sic: Barth. Indis praedicavit, qui et evangelium sec. Matthaeum in propria eorum lingua iis tradidit. Dormivit in Albana civitate magnae Armeniae crucifixus deorsum caput habens. Beatus autem Theodorus dicit quod fuit excoriatus. In multis autem libris legitur quod tantum fuit decollatus. Haec autem contrarietas taliter solvi potest ut dicatur quod ›primo crucifixus fuit, deinde, antequam moreretur, de cruce fuit depositus et ob majorem cruciatum fuit excoriatus, postremo capite truncatus. — Darauf folgt in der L. A. noch die Translatio und 3 Miracula und die Laudatio des h. Ambrosius und Theodorus; Barbour hat dieses Alles nicht. — Nach 315 fehlt ein Verspaar. 333) Ms. has sene st. sal deme, 334) Ms. wē st. qwe*me*; vgl. p. 84 V. 849.

X. Matthaeus.

Now here eftyre will I schaw
Of þe apostil sanct Mathew:
þat had ane vthire na*me* þar-by,
þat wes men*e* sad callit Lewy.
As rede is in Luk*is* gospell,
Quhene Cryste in*e* to þis ȝerd (cane dw)el,
In*e* til a towne he come forby
Quare in þe tolbuth set Lewy,
þat as a tollare þare wes sate
Vnlefsume wy*n*nynge for to get.
& quha in*e* hopyne syne is tane,
þe ewa*n*gell callis »publicane«.
þane C*ri*ste beheld to þis Lewy
& bad hyme folow hy*me* in*e* hy.
þane rase he vpe but abade,
& a gret feste to C*ri*ste he mad*e*,
& lewyt þe warld & al (h)ys thi*n*g
& went w*ith* C*ri*ste but mar byddy*n*g.
& sa wes Mathew mad ry*ch*t þane
Quyte & Lewi a haly mane.
þis sa*m*myne Mathew, of quha*me* we
Mak*is* euire ȝere solempnyte,
& þat wes fyrste co*m*movne tollere,
God mad is chosine apostil dere,
& of appostil & ewangelyste
God chesyt hyme to be þe fyrste,
& in*e* to þat wark sa wel spede
þat It in*e* haly buke Is rede
*O*ftyre þane vthire co*m*mownly —
As I thinke to tel her*e* quhy,
Ore I make endynge of þe tale. —
& quhene Mathew had mad hale
His ewangele, þane he tuk h*is* va
Til Ethiope but mar*e* delay,
& þame, kynde blak had made,
Be he a quhile v*ith* þa*me* dwelt had*e*,
He mad þare hart*is* quhyt as snaw
& gert þa*me* god & his law knaw,
As þai ma fynd wele be h*is* ded
At lykis forthyr for to rede.
In Ethiope þa*ne* prechyt he
& come one case til a citte
þat mekile wes & of gret fame, f. 67
& Nadabar It had to name;
& twa full vikyt me*ne* fand þare
In sorcery þat richt sle ware:
þe tane Arphaxat callit wes,
& his co*m*panyone Zarroes;
& Eglippus me*ne* callit þe kinge
þat had þat land in*e* sterynge.
& þire twa ca*ne* hy*me* sa bewile
Thrw sorcery & felone gyle,
þat he trewit quhat þa suld fa
& at þai goddis vare verray.
& sa did me*ne* of þat towne
& of þe kynryk vpe & downe;
Sa þat me*ne* come of fare land*e*
To þame to pray & mak offerand*e*.
& w*ith* þare sorcery wald þa
Lat me*ne* to gange a fute away,
Als þai tuk fra me*ne* þe sycht,
& for to her*e* to haf na mycht,
& ſere me*ne* ger þe fyfe vitt*is* tyne,
& quhe*ne* þame loste, restor*e* þa*me* syne;
& quhene þai set wald þar entent,
þai cuth be þare enchawnment
Ger s*er*pent*is* strik me*ne* ful sar*e*,
As befor-tyme wechis vont war*e*,

Der Text dieser Leg. weicht in vielen Einzelheiten von der L. A. (Cap. 140) ab, Barbour benutzt offenbar eine andere Quelle; im Inhalt zeigt sich manche Ähnlichkeit mit der Leg. von Mathaeus in der nordengl. Legendensammlung. Der Schluss V. 523—580 ist aus der L. A. entnommen. — Die Überschrift ist Matow. —

V. 1—4) vgl. L. A.: M. binomius exstitit, sc. Matthaeus et Levi (dann folgt die etymol. Deutung). 6—18) vgl. Luc. 5, 27—9 (Evang. der Vigilie des h. M.). 6) Ms. ȝerdel st. ȝerd cane dwel. 9) Ms. As þat st. þat as. 17) Ms. þ*is*. 28) buke st. kirk. 29) Ms. eftyre. 30) bezieht sich auf den Schluss v. 523 ff. 49) der König heisst in der L. A. später Egippus. 51—75) L. A. l. blos: qui ita homines suis artibus dementabant, ut, quoscunque vellent, membrorum officio et sanitate privare viderentur; qui in

& sum þat semyt ded to lay,
Vald ras*e* vpe thru þar sorcery. —
As men*e* in *pro*verbe sais,
Ma*re* reuerens Is gewine always
To vekyt men*e* fore dred & dowte
þane to gudmen*e* for luf al-owte. —
For-þi god, þat has cur of men*e*,
To þat towne send sanct*e* Mathew þa*ne*.
þat al þe Jvglery vnhyd
þat þai twa be þare craft*is* ded;
Fore al þat þai gert stand stane-stil
To gange he gaf þa*me* ful fre will,
As to defe me*ne* þe herynge,
& to blynd men*e* þe seynge;
& quha*me* þ*at* þai had eu*ir* marryte
In*e* þare witt*is* or differryte,
Sanct*e* Mathew gaf þe heile p*ar*fyte,
Of goddis grace & his meryte;
& quhame þat þe s*er*pent*is* hurte had*e*,
In*e* goddis name hale he mad*e*,
& gerte þai serpent*is* ly al still
As slepande & do na-mane Ill.
þe eunvk þane of quene Ca*n*das,
þat be sanct Philpe c*ri*stine mad ves,
Fel to his fete & sad: »thru þe
God now has visyt þis citte
Fore to deliuere It owte of care
þat be þire wechis here wroc*h*t ar*e*,
& gere fele men*e* wene þat þai
Throw tryget are godd*is* verray.«
þe ewinuke (tuke) & led hy*me* blythly
Til (his) howse to þe herbery.
þane til þe house come mar*e* & les
þat frendis to þe ewnike was,
& harde þe apostil sermone say;
þat fele of þame cane baptisy*ne* ta,
Seand þat he vnhid þe hill
þat þai twa ded þe puple till.
Fore þai wald grewe me*ne* on*e* sic wis,
þat It semyt be þare quentyce
þat, quhen*e* þai cesß wald to do Il,
þe hele þai gaf þe sekme*ne* til.
Bot þe apostil no*ch*t anerly
Helpyt þame þat thru sorcery
þire wekit me*ne* ma*d* sek & sare,
Bot al þe lawe quhat-eu*ir* þai var*e*;
& to (!) þame þat ware lunatyke
& brayne-woude þ*at* ware lyke,
He restoyrit ferlyfully
Til þare estate ful happely.
& he sik grace had in*e* prechinge
þat all þat harde hyme, ȝald or ȝynge,
Had wondyre þat sic grace suld be
In*e* ony mañe as þane had he.

The ewynike þane til hy*me* ca*ne* say:
»þu godd*is* seruande, I þe pray,
Quhow þu all lede spek cane
& vnd*ir*stande euire-ilke mãne,
Sene þu a mãne Is of hebrew?«
Sad Mathow: »I sal sa þe now.
Eftyre C*ri*st*is* ascencione
þe haly spyrit of C*ri*ste come done,
As before till ws (he) hechte,
& in*e* ilkane of ws cane lycht f. 68
& gerte vs con*e* al me*n*ys lede,
To speke quhar*e*-sa euir*e* we ȝede.
& as men*e* quhyle in*e* pryd tho*ch*t had
To gere a toure say he be mad
þat þe hicht of It suld ewyne
Be ma*n*is traste rek to þe hewyne;
Bot þare pryd & presu*m*pcione
Ferlefully þane god put done,
Of a langage makand a lede
As men*e* oysis now to rede,
& sa þare warke lewit vnwro*ch*t,
Fore v*nd*ire-stand vthire þai na mo*ch*t:
Sa god knawlage of al leyde
Gafe ws, to preche, quhar*e* we ȝed*e*,
How men*e* suld make a tour*e* to wy*ne*

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tantam superbiam eruperunt ut se quasi Deos ab hominibus facerent adorari. Vgl. nördl. Legendensammlung 27, V. 19 ff. 76—122) L. A. l. blos: Math. autem ap. praedictam civitatem ingressus et apud eunuchum Candacis reginae, quem Philippus baptizaverat, hospitatus, ita magorum praestigia detegebat quod quidquid ipsi faciebant in perniciem, hoc ipse converteret in salutem. 91) Ms. emvk. 97) & st. þat. l. ger*is*. 113) Ms. mak. 123—150) L. A. indirect. 128 ff.) L. A.: exposuit ei M., quod spiritu sancto descendente omnium linguarum scientiam reperisset, ut, sicut illi qui per superbiam turrim usque in coelum aedificare volebant, prae confusione linguarum ab aedificatione cessaverunt, sic apostoli per omnium linguarum scientiam turrim non de lapidibus, sed de virtutibus construant, per quam omnes qui crediderint in coelum adscendant. 126) Ms. vnd*ir*standande; vgl. p. 87 V. 68. 144) Ms. vthir

Hewyne & þare to dwell In:
þat is, be treucht & baptysme tane,
& no*ch*t be warke of lyme & stane.«
& as þe apostil wes prechand,
Ane sad: þe wechis war*e* cu*m*and
W*ith* twa dragonyse, þ*at* awful war*e*
One to luke, for-owtyne mare,
For athire had a helme one tane,
& blessis of fyre w*ith* bryntstane
At nese & mowthe þai schote owte,
þat ſlew mony but ony dowte.
þe apostil furth þane wald (haſ) gane.
Bot þe ewnuke sad hyme on*e*-ane:
»Ȝe lat þe dure stand ry*ch*t & still (!)
At þe wyndow spek þame till!«
Sad he: »þe dure þu opyne me,
& at þe wyndow þu ma se
Quhat maner þat we (sal) do.«
þane he þe dure opnyt hy*me* to.
& he þe croyce one hyme mad
& went furthe but ony bad.
& quhene þe dragonys þ*at* war kene
þe apostil sa taknyt had sene,
Downe at his fete sone þai fele
& slepand þare stil cane þai dwel.
þe apostil sad þe wechis to:
»Quhar*e* is ȝour*e* crafte, quhat ca*ne* ȝe do?
Ger þame lif vpe, gyf ȝe may!«
þane þare crafte þai cane assay,
& þai my*ch*t do na thinge suthly.
Q*uod* he: »gyf na ware þat I
Had prayt to myn*e* lord for ȝov,
þe sa*m*myne ȝe wend þai ſuld *nov*
Haf done to me, þat Ilk suld þai
Haf done til ȝow foroute delay.«
þe puple þane þat þis had sene,
Prayt þe apostil al bedene
To delyuire þat cite
Of þai fel best*is*. & þane he
In name of god bad þa*me* rathe
Ryse & do naman*e* ſchat(h)e,
& pase to þe stede quhar*e* þai var*e*.
& sa þai did but ony mare.

And quhene þe apostil þis done had,
To þe puple sermo*ne* he mad
Of ȝerdly p*ar*adyce aſ(t)yte
& quhat delyt is in*e* Ite
Of al thinge þ*at* suld me*ne* plese,
& lyfe but dede, w*ith* harte-ese;
Bot quhe*ne* me*ne* wes castine owte
Of It & lewit in*e* to dowte,
Merciful god ȝete þane rychtvise
Bro*ch*t hyme til hewyne-lyk p*ar*adyse
Of C*r*iste be þe natiuitate,
Quhar*e* he in blyse suld euire be. —
It hapnyt þe king*is* son*e* be ded.
&, quhar*e* he lay in þe sted,
þir twa wechis com*e*, to prefe
Gyf þai my*ch*t ger*e* hy*me* þa*ne* lyfe.
& quhene þai saw þ*at* þai na my*ch*t
Hyme rase be þare fals slycht,
þai tald þe kynge þ*at* godd*is* had
Rawist hyme; for-þi but bad
It nedyt þat he suld mak
A tempil for h*is* soñis sake
& a mawme*n*t, quhar*e*-thru he
My*ch*t as ay god ay honoryt be.
þane co*me* þe ewnuke of que*ne* Ca*n*das
To þe quene of þat place
& sad: »laydy, ger þire wechis ȝeme,
þat mak*is* þame godd*is* to seme, f. 69
& (send) for þe apostil to cu*me* þe till!
For he ma wele, gyf he will,
Reſuſcit þi sowne.« & þane scho
Of hyr frendis send hyme to.
& he come sone but abad.
To quha*me* quene Ewſaniſſa request mad,
Sayand: »I knaw wele, þu
Is apostil þat send Is now

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stand. 151—8) Ähnlich L. A. 160—6) fehlt in L. A. 167—175 = L. A. 175) L. A. excitate eos, si potestis. 176—7) fehlt in L. A. 178—182) s. L. A. 179) Ms. do st. nov. 183—6) L. A. blos: Cum autem populus convenisset. 191 ff.) vgl. L. A., die hier ausführlicher ist. 193) Ms. a fyte. 201) l. natiuite. 203) L. A.: Et cum haec populo loqueretur, ecce subito tumultus exortus est in quo regis filius mortuus plangebatur. 213) a mawment simulacrum. 214) Ms. ay god = a god. 215—241) L. A. kurz: Praedictus autem eunuchus magos custodire faciens apostolum advocavit, qui oratione fusa eum protinus suscitavit. Ähnlicher Nördl. Legendensamml. V. 139 ff.

Fra C*ri*ste, þat raisit fra ded
Ful mony ma*ne* in*e* syndry sted
& to defe me*ne* to her*e* gef my*ch*t
& to stane-blynd gef als þe sy*ch*t.
& in h*is* name I traste þat þu
Ma do þe sa*m*myne-lyk vertu;
For*e* h*is* sake þar-for I pray þe
þat þu my*ne* sone gyf quyke to me!«
þe apostil sad: »ȝete has no*ch*t þu
Hard my*ne* prechinge & sais þ*at* þu
þi sone queke se þu ma (!)?«
He tuke his hand & cane say:
»In*e* name of my*ne* god Jh*es*u,
Ewfratome, I byd þe now
þu ryse vpe.« & sa did he.
& fra þe kynge þ*at* sy*ch*t ca*ne* se,
þane bad he h*is* frend*is* cu*me* þar in hy
In ma*n*nis four(m)e god til aspy,
& bad þame sic worschipe do
Til hyme as afferit to god to do.
& at h*is* biddi*n*ge fele var*e* ȝare
To mak hyme sac*ri*fice ry*ch*t þare,
Vith incense & lampis ly*ch*t
& tortyse al bry*n*nand bry*ch*t
& sere thing*is* in syndry vyse
þat oysyt vare in sac*ri*fice.

Eglippus þa*ne*, þe forsad kinge,
Gert h*is* me*ne* gold & silu*ir* bringe
& cronis, sat v*ith* preciuse stanys,
& mykil tresour for þe nanyse,
To gyfe þe apostil as offerande.
Bot he one It vald lay na hande.
Bot quene þai var al redy,
As þe kinge had biddy*ne*, to sac*ri*fy,
þe apostil gerte þame al be stil
And one þis wyis sad þame til:
»Gudme*ne*, (h)ald ȝow al in pese,
& to do me sik honour*e* cese
þat is a flesclyk ma*ne*, as ȝe,
Gyf ȝe behald me, vele ma se,
& is a serwand a(l)s, ȝe trew,
Of my*ne* blissit lord Jh*es*u,
þat, to kene ȝov, hidd*ir* send me,
Ȝour symulac*ri*s for to fle,
þat ar but kist*is* quhar*e*-*in* ȝour fa
Is herbryt for to do ȝow wa,
& for (to) lef al ȝour*e* erroure
& hy*me* (to) worschipe & honour;
For resone wald erare þat ȝe
Til hyme honour*e* (do) þane to me,
Na na gud ma (I) do na vertu
Bot of his gyfte, wel ȝ^{e} treu!
For I as ma*ne* my*ch*t be na wyse
þe king*is* sone fra ded ger ryse
Bot in þe name of dere Jh*es*u.
One quhais name I pra to ȝov
þat (ȝe) til hyme, as god verray,
Mak sac*ri*fice euir-ilke day;
& w*ith* þe riches ȝe gere mak
A mykil kirke for godd*is* sake,
Quhar*e* ȝe ma assemblyt be
Godd*is* wordis to her*e* of me.«
þane went þai furthe but abad,
Ma þane twe*n*ty thousand, & mad
Of thretty dais in*e* þe tyme
A costlyke kirke of stane & lyme;
Quhar*e*-in*e* sanct Matho þe treucht cler*e*
Tawchte þa*me* thre & thretty ȝer*e*,
& throw his prechinge sa wro*ch*t þa*ne*
þat Ethiope al hale he wane
To c*ri*styne treucht, & baptisy*ne* tuk
& þar mawnment*is* al forsuk.
& þe kyng*e* & þe quene alsa,
þat to name had Ewfaniffa,
Trewit & baptyste var ry*ch*t þare.
& þar dowchtyre als thru h*is* lar*e*,
& hecht als Ephigenea, f. 70
Trewit & cane þe baptysy*ne* ta;
& of his hand þe vail scho tuk
& come chaste, as sais þe buke,
& wes mad proves b*o*t wene
Of twa hu(n)dricht virgi*ni*s clene.
þane þai weches had gret car*e*

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236) l. þu trew? 243—288) L. A. kurz: Quapropter rex Egippus hoc viso per universas suas provincias misit dicens: venite et videte Deum in effigie hominis latentem. Venerunt igitur cum coronis aureis et diversis sacrificiorum generibus volentes sacrificare ei. Quos M. compescuit dicens: viri, quid facitis? ego Deus non sum, sed servus domini J. Chr. 277) Na st. þat? 279—309 = L. A. 296) L. A. totam Aegyptum. 307) Ms. be twene. 309—310) folgt in der L. A. später, mit dem Zusatz dass

& fled to P*er*eſe & stil dwelt þare.
& Eglippus in*e* til gud elede
To god of hewyne þe sawle ca*ne* ʒeld.

And Yrtacus wes syne mad kinge.
þat ʒarnite maste of ony thinge
þe king*is* dowchtir for to wed,
þ*at* wes þane ded, & brynge to bed*e*.
Bot hyre co*n*sent he my*ch*t no*ch*t get
For gyfte gud, luf na threte;
For scho awouyt chastyte.
& to sanct Mathow son*e* went he,
Wenand be hy*me* wele til eschewe
& for to wed hyr get hyr leyfe;
& halfe his kinryk hy*ch*t hy*me* sone,
Sa he wald ger þat be done.
þe apostil þa*ne* sad hy*me* till:
»Of þi predecessar*e* eftir þe wil
þ*at* to þe kirk ilke s*on*e-day
Vald cu*me* me til, to her me say
Godd*is* word, sa ma þu do,
& scho alsa come þare-to
of hyr madynis, & her*e* w*ith*-all
Quhat gud of spousale spek I sall;
For gud spousale is plesand thinge
To god þat of hewyne is kinge.«
þa*ne* Yrtacus wes ry*ch*t bly*th*
& þe next s*on*e-day alswyth
A co*n*gregacion*e* has gert ma;
& hydd*ir* come Ewphigenea,
& hyr mady*n*nis w*ith* hyr war bowne,
For to her*e* þat sermone.
þe apostil þane bad al be stil
þe tyme he suld preche þa*me* til.
he bad þame fyrst ʒarne hewy*n*ly thi*n*ge;
Synd sad he þus of maryinge:
Of all þe sacrament*is* sewyne
Mariage wes fyrste þ*at* god of hevine,
To cople man*e* & vemene, mad*e*,
& blyssit þat band but ony bad*e*
& bad þat gud luf suld be
betwene þame in*e* þare degre,
& als for sic cause mad þ*at* band
þat vomane suld luf hire husband
Atour*e* al, & he his vyfe,
To dwele sa*m*myne but ony strife.
þane Yrtacus wes ryicht blyth,
Venand to get his wil swyth;
Trewand he had prechyt sa
For to ger Eufenea
*Con*sent to hyme but mar*e* abad*e*.
For-quhy a quhyle noys he mad*e*
þe apostil lowand alway
Of þat þat he had harde hy*me* say.
þáne mat*ri*mone he ca*ne* co*m*mend*e*
þat mad wes to sa gud ane end*e*,
Gyf þat It will anowrnyt be
V*ith* gud werk & with honeste
& but reprufe kepit alsa.
»Bot gyf a seruand now vald ta
His king*is* wyfe succudrusly,
He s*er*uit sik blame, sekyrly,
þat he ware worth to bry*ne* i*n* fyr*e*,
þat þat did fore ful desyre; —
Bot no*ch*t, for þat he vedit wyf,
Gyf it war leful & but st*ri*fe,
Bot, for he mystuk for to wed
His lordis wyfe & bring to bed.
Kinge Yrtacus, my*ne* sone dere,
I say þe one þe sa*m*my*ne* manere,
Knawand þat Eufagena
Throw a wou & halowit vaile alsa

Simon und Judas sie in Persien besiegt. 313 ff. = L. A. 314) Ms. ʒarniſte. 325—334) L. A. Cui ap. ait ut juxta morem praedecessoris die dominica ad ecclesiam conveniret et praesente Ephigenia cum ceteris virginibus, quam bona sint justa conjugia, audiret. 327) Ms. secre oder setre st. sone. 328) Ms. mekil st. me til. 336) secret st. sone. 341—362) L. A. blos: Matth. igitur virginibus et omni populo congregatis de bono matrimomi diu locutus a rege plurimum est laudatus; credens quod hoc ideo diceret ut virginis animum ad matrimonium provocaret. 363 ff.) L. A.: Deinde imperato silentio sermonem repetit dicens: cum bonum sit matrimonium si salvo foedere teneatur, bene scitis adstantes quod, si regis sponsam aliquis servorum usurpare praesumeret, non solum regis offensam, sed mortem insuper mereretur, non quia uxorem duxisse probatur, sed quia sponsam domini sui accipiens ejus matrimonium violasse convinceretur; ita et tu rex, sciens Ephigeniam regis aeterni sponsam effectam et sacro velamine consecratam, quomodo poteris sponsam potentioris te tollere et tuo matrimonio copulare? 365) Ms. þat gyf st. gyf þat.

Is spousit to þe kinge of hewy*ne*;
How dar þu þane for hod or ewy*ne*
Fra þi lorde tak hyre to þe
Vnlefully tô wedyte be?«

VIthe þat þe kinge, þ*at* lovit had*e*
þe apostil, but abade
W*ith* harte enfla*m*myt as ony fyre
Owte of þe kyrk we*n*t i*n* gret Ire.
Bot þe apostil wes no*ch*t rade
Bot sad furthe as be-fore he had, f. 71
& forthir syne sad he þus:
»Gud men*e*, wit þat Yrtacus
Of lordschepe sal schorte tyme hafe,
þo*ch*t he vnlelful ȝarnynge crafe.
& god our*e* lord ws prechand*e*
Sad: quhene It hapy*n*nis ȝov to stand*e*
Be-for þe p*re*cedent ore kynge,
þat sal ger*e* fellou*n*(l)y ȝov dynge
& ſcla p*er*case ore pyne ȝow sare —
Bot eftire þa ma do nomare;
þare-for be ȝe of stedfast wil,
þo*ch*t wyld me*ne* wil ȝov do Il:
For tholand trybulacione
God in his blyſß sal ȝov crowne.«
þa*ne* Ewfegenia and all
Hyr mady*n*nis can*e* til hys fet fall
& sad: »þu apostil of Jhesu,
For his dere name we p*ray* (þe) now
þ*at* þu þi handis one ws lay
& bles ws: sa we eschape ma
Of hyme þat cessis no*ch*t to t(h)rete
Ws al, bot gyf his wil he gate.«
Ewfegenia (sad): »me*ne* wat,
In to my*ne* faddyre ty*me* howgate
He fawndyt my*ne* wil for to gate
Quhile be flatryne quhyl be thret;
Quhat wene ȝe þ*at* he sal do now
To me, þat has na helpe bot ȝow?«
þe apostil þane, þ*at* sat had hale
His traste in*e* god & gef na tale
Of Yrtacus, þai mady*n*nis all
Blyssit, & gefe þa*me* waile & pall.
Syne, quhe*ne* he had sad þe mes
& all went hame þ*at* þar weſ,
In kyre luf he had god til
He held hy*me* in to þe kyrk alstil,
þat, quhar*e* he had godd*is* body
Sac*ri*te one altar ner-by,
þ*at* he my*ch*t for godd*is* sake
þar m*ar*tyrdome þan*e* cane (!) take;
& fore þat cause he knelyt done
& to god mad his orysowne.
þe kinge þane send a felone freke,
On þe apostil hyme for to wryke.
þat come be-hynd (hyme) at þe bake
& owt-throw w*ith* a swerd hy*me* strake.
& quhene þe puple þ*at* has harde,
As woud men*e* for doule þai ferde
& went towarte þe king*is* Ine
his palace & hy*me*-self to bryne.
Bot þane þe clergy co*me* wel rathe
& gat befor þa*me* þat ware wrathe,
& sobryt þa*me* þ*at* ner*e* woud wes
V*ith* softnes & v*ith* sobirnes,
& w*ith* lythnes (bad) byd*e* godd*is* wrake,
& w*ith* honoure sped þame to make
His sepultur*e*. & þai alsone
Richt sa blithly has downe.
þane co*me* furth Ewfagenea
& al hire tresur hale ca*ne* ta
& gef þe clergy, for to make
A kirke for þe apostill*is* salk,
& it þat remanyt to gyfe
To pour*e* folke, þame to relefe.

Yhete Yrtacus lew*it* no*ch*t for þat
þ*at* he na sere wome*ne* gat

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381) Ms. It st. Is. 382) hod = odd. 389—404) L. A. blos: ap. autem intrepidus et constans omnes ad patientiam et constantiam confortavit, 405—422) et Ephigeniam coram se ex timore prostratam cum ceteris virginibus benedixit. 411) Ms. trete. 423—36) L. A. Post missarum autem sollemnia rex spiculatorem misit, qui juxta altare Matthaeum stantem et expansis manibus in coelum orantem misso a tergo gladio interfecit et martirem consecravit. 425) Ms. þe In kyre (Inkyre?). 445) bad fehlt; Ms. byd*is*. 449—54) fehlt in L. A. 455 ff.) L. A.: Rex vero cum nec per matronas ad eam directas nec per magos Ephigeniam posset aliquatenus immutare, totam ejus domum igne copioso vallavit, ut ipsam cum ceteris virginibus concremaret, apostolus autem eisdem apparens omnem ignem ab earum domo excussit, qui erumpens regis palatium invasit et, solo rege evadente vix cum unico

& wechis als, fore he wes thra,
& send to Ewfegenea;
Wenande for þame scho wald *con*sent
Til hyme & fulfil h*is* entent.
Bot quhe*ne* he saw þ*at* he na mocht
Eschewe þare-of eftyr h*is* thocht,
He gert Inwirone al hyre In*e*
W*ith* mekil fuel, It to bryne
& *hyr* & hyrr*is* fore hyre sake —
Sa wes he besy to tak wrak.
Bot þe fyre as It brynt bry*ch*t,
A frawarte wynd be godd*is* my*ch*t
Ger(t) þe fyre þ*at* bald can*e* bryne
Turne apone Yrtacus In,
& brynt h*is* palace sa clene
þ*at* no*ch*t wes lewit þ*at* my*ch*t be sene.
& a fend*e* in*e* hy*s* sone ent*er*yt,
þat gert hy*me* gange owt of h*is* vyt,
& sa rane c*ri*yand roydly
To quhar*e* sanct Matho cuth ly;
Quhar*e* he granttit h*is* fadd*ir* gilt,
how he þat haly blud had spilt.
& Yrtacus þane sa vgly f. 72
Wes strekine als w*ith* mysalry,
þat nane wes to hy*me* so der*e*
For fulnes wald cu*me* hyme ner*e*.
& he, þat cane p*er*sawe & se
þat his wlatsu*me* Infirmyte
My*ch*t be helpyne be na way,
Tuk a scharpe knyf but delay
&, his gret sorow for to slak,
Hyme-selfe in*e* to þe stomak strak,
& ȝeld þe gaste to hyme in*e* hy
þat he had serwit Ithandly.
& quhene þe puple hard tythinge
How it wes fallyne to þe kinge,
Beor, of Ewfagenea
Bruthyr, þai cane kinge ma,
þat befor baptysme had tane
Of þe apostil at fonte-stane.
Of his elde quhene rowny*ne* war*e*
Be reknyne fyfe & thretty ȝere,
He tuk þe crone, & regnyt þare
Twa & sexty ȝere & mar*e*;
& w*ith* h*is* wyf gat sōnis twa,
& ane of þame h*is* ayre ca*ne* ma,
& þe tothir in til hy
Purchaste a my*ch*tty duchery;
& v*ith* þame of Rome & P*er*se ay
Had fereme pece al his lyf-day,
& of cheryte, treucht, & hope
Fulfillyt al Ethiope, —
þat to þis day cesis no*ch*t
Til honour*e* god in*e* ded & tho*ch*t,
& als til Ewfagenia
Devote seruice al-va to ma;
Bot next god to sanct Matho
Hartly deuocione þa schew,
þ*at* wes þe firste þ*at* in hebrew
Wrat þe ewa*n*gel of der Jh*es*u:
To quha*me* be Joy & lowinge ay.
Bot, sanct Matho, to þe I pray
þat, as god reuchte had of þe
Of his mekil Inborne pitte,
Ry*ch*t swa þu helpe me hy*n*ne to twy*ne*
Bot schame, de*t* or de*d*ly syne. —

Bot I hafe in þe begy*n*nynge
Of þis tale hecht to sa sum thinge:
& fyrste quhy þat þe p*ro*p(h)ecy
Is maste oysit of kinge Davi,
& syne quhy Matheus gospel
Mene oysis maste in*e* kirk to tel,
& laste quhy Paulis epistul*is* ar*e*
Maste oysyt in þe kirk ay-quhar*e*.

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filio, cuncta consumsit, statimque filius arreptus a daemonio patris crimina confitens ad sepulcrum apostoli properavit, pater vero turpissimus leprosus effectus, cum curari non posset, manu propria gladio se peremit. 465) Ms. It st. hyr. 473) Ms. hyme st. hys. 491) Populus autem fratrem Ephigeniae ab ap. baptizatum regem constituit, qui per annos LXX regnavit et filium suum sibi substituens christianum cultum magnifice ampliavit et totam Aethiopiae provinciam ecclesiis Christi implevit. Dann handelt L. A. über 4 Dinge wodurch Math. in der Kirche empfohlen wird; das 4te bespricht Barbour V. 523 ff. 523 ff.) Vgl. L. A.: Quartum est evangelii ipsius in ecclesia magna sollemnitas. Ejus enim evangelium prae ceteris evangeliis magis in ecclesia frequentatur, sicut psalmi David et epistolae Pauli prae ceteris scripturis amplius in ecclesia recitantur. Cuius ratio est haec: quoniam teste Jacobo tria sunt genera peccatorum: sc. peccatum superbiae, luxuriae, et avaritiae.

þis resone is of It
Of sanct James in haly wryte,
þat of sy*n*nis kynd*is* are thre:
& þe formaste p*ri*de ma be,
þe tothire is lechory,
& þe thred auarice, sekyrly.
& in*e* þe syne of pryd *synnit* Sawle,
þat eftyrwart wes callit Paule,
þat mad fel p*er*secucione
Agane þe kirk of presu*m*pcione,
Beand in wil to sla al
þat C*ris*t*is* name cane call.
Syne Davy in*e* to lychery
Sy*n*nit *with* þe wyf of Wry,
& syne, quhene he had done sa,
Be ſlicht he gert hy*me*-self sla.
& þis Mathew alsa ca*ne* syne
Thru auarice, gudd*is* to wyne:
For he wes tollar & toll tuke,
& changeour*e* als, as sais þe buk,
& amange Jowis he wes ane
þat callit ves a publicane —
þat is til vnd*ir*stand suthly
A mane þat sy*n*nis opynly.
& þo*ch*t opynly þire thre
Sy*n*nit, ȝet (god) of pitte
For-gaf it (þaime) no*ch*t anerly,
Bot ȝet his grace ca*ne* þai*me* multiply:
þat of Saule p*er*secutore
Wes syne mad Paule defensour*e*
Of C*ris*t*is* mene & C*ris*t*is* name
Be-for p*ri*ncis prechit but schame,
& of Dauit, homycyde
& auſter bath, in þat tyd
He mad a p*ro*phet til hy*me* dere
& makar*e* of þe salter*e*,
& Mathow, þat tollar*e* was,
Sa plentuysly he gaf h*is* grace:
apostil mad & þe ewangeliste,
& of þe four wes al-thire fyrste.
For-þi þe sawis of þire thre
In haly kirke ofeſt red we.
& nane be ſuer*e* to *con*uert
Na lef h*is* syne, til he his quert,
Nothire for þe e*n*normyte
Of þe syne na þe qua*n*tyte,
Na for his sone fal i*n* dispar*e*,
Bot trew a trewly to be ayr*e*
To god & of his mekil blyse
þat he has wro*ch*t to hy*me* & his;
Sa he be no*ch*t þe mar*e* hardy
To syne, but repe*n*tance vnd*ir*ly. —
& þo I mycht mekil thinge
Of Mathew sa in*e* h*is* lowynge,
Gret eld & Infyrmyte
Mar*e* to sa now latt*is* me.
þare-for hartly I pray hy*me* til
þat he co*n*sidire my*ne* gud vil;
& I requere hy*me* for to pray
For me, þat I one domysday
Ma trastly cu*me* to Jugment
And bruke þe Joy þat hy*me* is lent.

Peccato superbiae peccavit Saulus (a Saule superbissimo rege dictus), qui ecclesiam super modum persecutus est. Peccato luxuriae peccavit David, qui et adulterium commisit et propter adulterium fidelissimum militem Uriam occidit. Peccato avaritiae peccavit Matthaeus, qui per avaritiam lucris turpibus inhiabat, fuit enim telonearius (folgt die Erklärung dieses Wortes nach Isidor und Beda). Licet igitur isti peccatores exstiterint, eorum tamen poenitentia adeo placuit ut non solum dominus eorum culpis ignosceret, sed etiam in iis dona sua multiplicius cumularet. Nam saevissimum persecutorem fecit fidelissimum praedicatorem, adulterum et homicidam fecit prophetam et psalmistam, et lucris inhiantem et cupidum fecit apostolum et evangelistam. Ideo igitur horum trium dicta nobis tam frequentius recitantur, ut nullus qui converti voluerit, desperet de venia, quando tantos in culpa tales conspicit fuisse in gratia. Dann folgt noch eine Betrachtung über die Conversio des h. M. nach Ambrosius. 533) Ms. sy*n*nis & kynd*is*. 537) Ms. sanct*e* st. synnit. 563) Ms. lath?

XI. Symon und Judas.

Of Symone now of Canane,
& of Judas callit Thadee,
þat brethire war*e* be lyne of fles
To sanct*e* James callit þe les,
& þe sownis of Marie
þat spousit wes to Cleophe,
þe story is to wryt her*e*
To-gyddyr, sene þai brethir wer*e*. —
Til Agabarne, þat kinge wes
Of Edissa, send sanct*e* Thomas
þis Judas, quha*me*-of I wald now
Spek, fra þe tyme þat der*e* Jh*es*u
Passit in*e* hewyne; as quhyle fand I
Of haly kyrk in a story.
In þe quhilk story is sad þus:
þat þe sad king Agabarus
Send a letyre in*e* þis manere
Til C*ri*ste, quhil he wes dwelland here:
»Agabarus to C*ri*ste Jhesu,
Blyssit saweour þ*at* cu*m*ys now
In*e* to J*erusa*l*e*me, gretynge.
Of þe I haf hard ferly thynge
& of þe cure, thru þe wrocht is,
But ony medycyne ore gris,
Bot anerly thru þe word of my*ch*t
To borne-blynd þu giff*is* sycht
& cleng*is* mene of myselry
& raysis þame þat ded ca*ne* ly
& crippulis þu gerr*is* wele ga
& of edrope þu heilis alsa
& of fewire & parlesy
Vith word þu heili*s* anerly.
& for I haf harde þis of þe,
Othyre I trew þat þu god be
Cu*m*yne of hewyne þ*at* þi lykyn*e*,
Or his sone, þat dois sik thinge.
þare-for prayand to þe I wryt
þat þu wald trawale to me tyt
& of my*ne* seknes mak me hale
þat I hafe tholyt lange i*n* bale.
& it is tald suthly to me
þat þe Jowis wald sla þe;
Cu*m* to me þar*e*-for & þi lyfe
Led w*ith* me but sturt or stryfe!
For, þó my*ne* citte litil be,
It sal suffice to me & þe.«
& quhene our*e* lord Jh*es*u had
þis l*etti*r harde, sic answer*e* mad:
»Blissit be þu þat trewis i*n* me
& saw me neuir w*ith* þine ee!
For It is wrytine of me now
þat þai þat saw me no*ch*t, sal trew
In*e* me, & fele þat w*ith* þar ene
Boydyly her*e* has me sene,
For hard hart sal no*ch*t in*e* me trew.
& anence þat þu writt*is* me now
þat I suld sped me sone þe til:
Vit þu þat I mon*e* fyrste fulfill
þa thing*is* quhar*e*-for I ame send,
&, quhene al þai are bro*ch*t to end*e*,

Vgl. L. A. Cap. 159. Die etymol. Einl. der L. A. fehlt. 1 ff.) Vgl. L. A. 1: Symon Cananaeus et Judas, qui et Thaddaeus, fratres fuerunt Jacobi minoris et filii Mariae Cleophae, quae Alpheo nupta fuit. 9 ff.) Judas vero ad Abgarum regem Edessae a Thoma missus fuit post ascensionem domini. Legitur enim in ecclesiastica hystoria quod praedictus rex Abgarus domino nostro J. Chr. in hunc modum epistolam destinavit. 19 ff.) Abgarus rex Euchaniae filius Jesu salvatori bono qui apparuit in locis Hierosolimorum, salutem. Auditum est mihi de te et sanitatibus quas facis, quod sine medicamentis aut herbis fiant ista per te, et quod verbo facis caecos videre, claudos ambulare, leprosos mundari et mortuos reviviscere. Quibus omnibus auditis de te statui in animo meo unum esse de duobus: aut quia tu sis Deus et descenderis de coelo, ut haec facias, aut quod filius Dei sis qui haec facis. Propterea ergo scribens rogaverim te ut digneris fatigari usque ad me et aegritudinem meam, qua diu laboravi, curare. Nam et illud comperi quod Judaei murmurant adversum te, volunt insidiari tibi. Veni ergo ad me, quia est mihi parva civitas, sed honesta, quae utrisque sufficiet. 32) Ms. heilit. 43) Ms. stuet? 47 ff.) Dominus autem Jesus in haec verba sibi respondit: Beatus es qui credidisti in me, cum ipse non videris me. Scriptum est enim de me quia hi qui me non vident credent et hi qui me vident non credent. De eo autem quod scripsisti ad me, ut veniam ad te, oportet me haec omnia complere propter quae missus sum, et postea recipi me ab

þa*ne* I be raisit vpe but wer*e*
Agane to hyme þ*at* send me her*e*.
Su*me* of my*ne* pr*in*tece I sal sende
To þe þat sal þe wele amend*e*.«

Qwene Agabarus weste þat he
My*ch*t no*ch*t Jh*esu* in*e* h*is* lyfe se,
He send til hyme þane a paynteor*e*,
þat rycht ſle wes in portrator*e*, f. 74
To paynt his fygur p*ro*pirly,
& to bring It til hyme in hy;
Sa þat þe fygure se he mocht
Of quha*me* þe face he se na mocht.
Bot quhene þe payntur had hy*me* sene,
He my*ch*t no*ch*t grathly dreſß h*is* ene
For to be-hald hyme in*e* þe face:
Sa ferly ſcheny*n*ge in*e* it wes;
For-þi, for ocht þat he do my*ch*t,
To portra It he had na ſlicht.
Bot C*ri*ste, to quha*me* al tho*ch*t is bar*e*,
Fra hyme a lyny*ne* clath tuk þar*e*
& lad it one his vi*s*age sone:
& his fygur, fra þ*at* wes downe,
In þat clath my*ch*t be sene clerly,
As he has ſtandyne hy*me*-selfe by;
& w*ith* þe payntour*e* to þe kinge
Send it, to fulfill h*is* ʒarni*n*ge.
Bot quhat-kyne ſchape þ*at* Jh*esu* had
Of visage or quhow it wes mad,
As tellis Johñe of Damassene:
He had gret & fare gray ene,
His browis brad & mad ry*ch*t wel,
& h*is* visage lange but dele,
& þar-with su*me*-thinge stoupand wes —
þat is takine of gret grace (!). —

Eftyr Jh*esu* vpraisit wes
Fra hyne to hewyne, þ*an* sanct*e* Tho*mas*
þis Judas, callit Thadee, send
Til Agabar*um*, hyme til amend,
As C*ri*ste be-for hyme hecht to do.
& quhene þat he þe king co*me* to
& sad he wes þe dyscipill
þat Jh*esu* C*ri*ste had send hy*me* til,
Agabarus saw in h*is* face
A godly licht þat ferly was.
& quhene þat sicht he sene had,
Abaysit he wes & ferly had,
& honowrit god & sad: »I trew
þat þu art pr*in*tece of Jh*esu*,
þat hecht to me ane of h*is* to send
Of my*ne* seknes me til amend.«
þan (sad) Judas: »sa þat thow
In goddis sowne wil trewly trew,
Al thy ʒarni*n*ge he sal fulfill.«
þane sad Agabarus hym*e* til:
»Suthfastly in*e* hyme I trew;
& had I al þe Jowis now
& gaynand possibilite
& dout of Rome lettit no*ch*t me,
þai suld al de owtakand (n)ane.«
þane Judas has þe epystil tane
þ*at* C*ri*ste to Agabarus wrat,
Quhar*e*-In*e* he heycht to mend h*is* stat,
& with it bot twechit h*is* face
þat ay to þat *tyme* lep*er* wes:
& he of al fylth glene wes mad
In*e* saule and body but abad. —

Firste in Mesopotanea
& in Ponte Judas cane ga

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eo a quo missus sum. Cum ergo assumtus fuero, aliquem de discipulis meis mittam ad te ut curet te et vivificet te. Et haec in hystoria eccles. 53) Ms. & fele &. 65) Videns autem Abgarus quod praesentialiter Christum videre non posset, (secundum quod in quadam antiqua hystoria invenitur, sicut Johannes Damascenus in libro IV testatur) pictorem quendam ad Jesum misit ut domini imaginem figuraret, ut sic ipsum saltem per imaginem conspiceret quem in facie videre non poterat. Sed cum ad eum pictor venisset, propter nimium fulgorem qui ab ejus facie procedebat, in ejus faciem clare nequibat videre vel intendere nec ipsam, ut sibi jussum fuerat, figurare. Quod cernens dominus vestimentum linteum ipsius pictoris accipiens et suae faciei superimponens, sui ipsius imaginem eidem impressit ac desideranti regi A. destinavit. 72) l. ma nocht? 81) Ms. vigage. 87) Cuiusmodi autem imaginis dominus fuerit, in eadem antiqua hystoria legitur (sicut idem Johannes testatur). Fuit enim bene oculatus, bene superciliatus, longum vultum habuit et fuit acclivis, quod est signum maturitatis. (Darauf spricht L. A. von der Wunderkraft dieses Briefes in Edessa). 91) Ms. he st. &. 95 ff. = L. A. 96) Ms. þ*at* st. þan. 115) L. A.: credo vere, et Judaeos qui eum crucifixerunt, libenter trucidarem, si mihi possibilitas adesset et nequaquam Romanorum auctoritas impediret. 119) Ms. ane. 124) Ms. to þe st. tyme. 125) l. clene. 127) L. A. 2: Judas autem postea

To preche, & Symo*ne* in Egipe.
Bot syne to-gyddire war þai knyt
& in*e* to P*er*ce þare way ca*ne* ta:
Quhar*e* þai fand þa wechis twa,
Arphaxat fals & Ȝaroene,
þat had dissawyt mony mene
Be-for in*e* Ethiopia,
But sanct*e* Math*ow* gert þa*me* hyne ga.
þe kyng of Babylone had hycht
One þa*me* of Inde þat ty*me* to fycht,
& Waradach, þ*at* wes his duke,
þat batale to do, vndyrtuke;
þare-for his godd*is* askyt he
Quhat end of þat batale suld be.
& for þai ansuer*e* ȝald hy*me* nane,
To þe next tempil he is gane,
To wit þat þe godd*is* þare
How in þe batal he suld far*e*,
& quhy h*is* god answerit nocht
Til It þat he had at hyme socht.
þa fendis þane answer ca*ne* ma:
»Be-cause þare come dyscipil*is* twa
Of Jh*es*u C*ri*ste, þat al cane ster*e*,
þare-for mad þai na answer*e*.«
þane sad þe duke: »tel, quhat me*ne*
þa ar, sa we may (þame) kene.«
Bot þe feynd þat durste no*ch*t do
Na ȝet ony takine gyf hy*me* to.
þane gert þe duk richt besyly f. 75
Sek, & fand þame in hy;
& fraynit at þame quhat þai war*e*
& for quhat cause þai co*me* þare.
»Of our kine gyf þ^u wil frane,
We are Hebreis, no*ch*t to layne;
& anent our*e* co*n*dicione:
We grant ws seruand*is* ay bown*e*
Of Jh*es*u C*ri*ste, our*e* lord der*e*;
& þe cause we come her*e*,
Is of ȝoure sawl*is* þe sawete,
þat þe fend be h*is* sutellite
Gert þame be slane vtraly.«
þane sad þe duk: »na towme haf I
Of sik thing*e* now for til her*e*;
Bot at my*ne* gane-come hale & fer*e*
I sall ȝou her*e* mar*e* of þis thinge.«
Q*uod* þai: »It war mar*e* bettire thinge
To knaw hyme & his helpe crafe
Be quha*me* þu my*ch*t þe wictour*e* hafe
Or ellis ger þi fays be
Ry*ch*t wond*ir* fayne to tret w*ith* þe.«
Q*uod* he: »me think ȝou mychtyare
þane our*e* godd*is* ar, be fulfar*e*;
þare-fore to me answer ȝe make
Quhat end sal þe batal take.«
þane sad þai: »to þat end, þat þu
Kene þi godd*is* are lear*is* now,
We sal lef þame to gyf þe answer*e*
Of ocht þat þu wil at þa*me* spere;
Sa quhene þai say þ*at* þai myskene,
þu sal wel wit þai dissawe me*ne*.«
& t*ill* þe duk his godd*is* gafe
Answere: þ*at* he suld batal hafe
& fele suld de þare at þe laste.
þane þe apostilis lucht ry*ch*t faste.
þe duk sad þane þ*at* »rednes me
Assalȝeis; quhar*e*-for sa laucht ȝe?«

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in Mesopotamia et Ponto praedicavit, Symon vero in Aegypto. Deinde in Persidem ambo venerunt et ibidem duos magos, Zaroen et Arphaxat, quos Matthaeus de Aethiopia fugaverat, invenerunt. Tunc Baradach, dux regis Babyloniae, contra Indos ad proelium profecturus nullum a Diis suis potuit habere responsum. Pergentes autem ad fanum proximae civitatis ibidem habuerunt responsum quod propter apostolos qui venerunt Dii respondere non possent. Tunc dux eos inquiri fecit et inventos, quinam essent vel qua de re venissent, inquisivit. Qui responderunt: si genus quaeris, hebraei sumus, si conditionem, servos Christi nos esse fatemur, si causam, salutis vestrae causa huc venimus. 154) Ms. sa me (ine?) we. 170) Quibus dux respondit: cum felix reversus fuero, audiam vos. Cui apostoli: modo magis congruum est te cognoscere illum cuius ope vincere possis vel certe rebelles pacatissimos invenire. Quibus dux: Diis nostris potentiores vos video: finem belli nobis, rogo, praedicite. Cui apostoli: ut deos tuos mendaces esse cognoscas, jubemus illos ad quaesita dare responsa, ut, dum dixerint quae ignorant, probemus eos per omnia esse mentitos. 189) Ms. tuk st. till. 190) Tunc phantastici grande bellum dixerunt futurum et multum populum hinc inde proelio ruiturum. Tunc apostoli ridere coeperunt. Dicit iis dux: me timor invasit et vos ridetis? Cui apostoli: noli timere, quia pax huc nobiscum intravit et cras hora diei tertia legati Indorum ad te venient et tuae se potestati cum pace subjicient. Tunc pontifices risum etiam levaverunt et duci dixerunt:

195 þane sad þai: »þe thar no*ch*t dred nathing*e*,
For pece *with* ws ay-quhar*e* we bryng*e*:
For to-morne, or It terſe be,
Fra þame of Ind sal cu*me* to þe
Messyngeri*s* & put þa*me* in*e* þi will.«
200 þane sad þe byschapis hyme til:
»þir twa sik talis now tellis þe
For þat þu suld mar vnwar be
Vith þi fais & þat þai mycht
Heithar our-cu*me* þe in feycht.«
205 To þe duk cane þe apostil(*is*) sa:
»No*ch*t a moneth, bot a day
Bad we þe byd & þu suld se
To-morne þi fais ourcu*myne* be.«
þane bad þe duke hi*s* me*ne* kepe
210 þe bischapis & þe apostil(*is*) eke,
To se quhat end þe thing*e* suld tak,
þat he my*ch*t gaynand revard mak
To þame þat suthfaste fu*n*dy*ne* war*e*,
& thame þat fals war, punyse sar*e*.

215 Thane one þe morne þ*at* ty*me* of day
It fel as þe apostol*is* cane say.
& wald þe duke in*e* til his Ire
Haſe brynt þe bischapis i*n* a fyr*e*.
Bot þe apostol*is* for-bad hy*me* ay
220 To bryne þame, & cane say:
»Of Jh*es*u C*ri*ste we haf byddynge,
Our*e* master*e*, ded me*ne* to lyf bringe
& no*ch*t to ſla, bot erar we
Of Ilke ma*ne* suld haf pitte.«
225 þane had þe duke gret ferly
Of þare meknes, & bad þa*ne* i*n* hy
þat þare gudd*is* suld gyfine be
To þe apostol*is* of his gyfte fre.
Bot quhe*ne* sik tak wald þai nocht,
Bot bad til þe *kynge* furth þa*me* bro*ch*t, 230
& to þe kynge þe duke sad þane:
»þire are godd*is* in*e* fowrme of mene«,
& to hyme þe duk tald þe tale
As I befor sad alhale.
Bot þai wechis, makand defens, 235
Sad in þe king*is* awne presens:
þat þe apostol*is* for invy
Agane hyme wro*ch*t sutelly,
As fals traytour*is* & Il men*e*.
þe duke, þat west þe suth, þa*ne* 240
Sais: »dar*e* ȝ^{e}, *with* þa*me* st*r*iſe opynly!«
þane ansuert þai til hy*me* in*e* hy:
»Gyf þu wil se þ*at* in*e* our*e* sycht
þer me*ne* to spek sal haf na my*ch*t,
þe wyſe(s)t þat var*e* *with* þe kynge f. 76 245
& þe beste spekand ger furth bryng*e*,
& þou sal se þat þai sal nocht
Spek a word, quhe*ne* þai ar bro*ch*t.«
þane wes mony adwocat
To þe kyng*e* bro*ch*t fwte-hate: 250
& sorcery sa du*me* þame mad
þat nane to spek a word had
Na takyne mak quhat þai cuth mene,
With hand na hed na *with* ene.
þai wechis to þe kinge sad þare: 255
»To p*ro*ſe wele þat we godd*is* ar*e*,
We sal gyf þa*me* leyf to speke,
Bot nane a fowt furth to streke,
Syne gyf þa*me* leif to ga
& syne þar sycht sal tak þa*me* fra, 260

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ad hoc isti te securum reddere volunt, ut, dum incautus fueris, ab adversariis occuperis. Cui apostoli: non diximus tibi exspecta unum mensem, sed unum diem et cras in pace victor exsistes. Tunc dux utrosque custodiri fecit, ut ex rei exitu veraces honorarentur et mendaces pro crimine punirentur. 204 = ethar. 215) Cum ergo in crastinum quod apostoli praedixerant evenisset et dux incendere voluisset pontifices, prohibuerunt apostoli ne hoc fieret, cum ipsi non viventes occidere, sed mortuos vivificare missi essent. Tunc dux valde miratus quod eos occidi non permitterent et quia de bonis illorum aliquid recipere nollent, eos ad regem duxit dicens: isti, rex, sunt Dii latentes in effigie hominum. 233) Cumque sibi omnia praesentibus magis narrasset, zelo invidiae commoti magi dixerunt eos malignos esse et contra regnum subtiliter cogitare. Dixit iis dux: si audetis, cum iis confligite. Cui magi: si vis videre quia nobis praesentibus loqui non poterunt, veniant huc viri eloquentissimi, et si coram nobis ausi loqui fuerint, nos per omnia imperitos probabis. 230) Ms. duke st. kynge. 245) Ms. vare st. are. 246) Ms. gert. 249) Cum autem plurimi advocati adducti fuissent, continuo coram magis ita muti facti sunt ut nec nutibus quod loqui non poterant indicarent. Dixeruntque magi ad regem: ut scias nos Deos esse, permittemus eos loqui, sed ambulare non posse, iterumque reddemus iis gressum, sed faciemus eos apertis oculis non videre.

þat, þo þare ene al opyne be,
þai sal na my*ch*t haf for to se.«
& al was in þis wyse done.
þe duk þe adwocat*is* soñe
Bro*ch*t to þe apostol*is*, co*n*fundyt
& for schame ner*e* owt of wyt.
þe quhilk*is* þane for þar clethinge
þai had in*e* dyspyt & hethynge.
þane Symon*e* sad: »It ma wel fall
þat in*e* a kyste þ*at* wro*ch*t is all
W*ith* costlyke wark & sutelte,
þat þar ma (vil) thinge þar*e*-in*e* be,
& in*e* a kyste mad of clay
Me*ne* ma costlyke thing*is* lay;
& þar-for suld a ma*ne* fyrste
Se it þat lad war in þe kyste,
& no*ch*t to dyspice for-owt assay
þe thinge þat þar*e*-in*e* lay.
Heycht ws þar-for to lewe quytly
Ȝour far*e* yd*o*lis & costly
& in a god verray trew
þat fleschly ene ma no*ch*t se now,
& we sall in*e* ȝour froyntt*is* mak
Syk a mark, we vnd*ir*take,
þat sal ſco*m*fyt ȝo*ne* twa aloute
& ger þame of ȝow haf gret dowt.«
To þis quhene þai co*n*sentit had
(&) þe croice in þare froynt*is* made,
Before þe kynge þa come belyfe
& sad, þai war redy to stryfe
With þai me*ne* þ*at* thru sorcery
Befor of þame had victory.
þane þai twa wekyt me*ne* co*me* sone,
Venand to do as þai had done
V*ith* *th*a vysme*ne* before þe kynge;
Bot þai my*ch*t mer*e* þa*me* in na thinge.
þai wysme*ne* þa*ne* ſcouryt þa*me* faste.
Bot thru þare crafte at þe laste
Of serpent*is* a multytude
Befor þe kynge bro*ch*t, quhar*e* he stud.
þa*ne* sone co*m*mawndyt þe kynge
þat þai þe appostol*is* furth suld bry*ng*e.
& quhen þai ware cu*m*yne þare,
Ayr*e* of þame w*ith* ſtute far*e*
But rednes ſchot þai edryse til
& of þame cane þare ma*n*till*is* fil
& kest*e* þa*me* one þa wechis ewy*ne*,
& sad: »in*e* name of god of hewyne
We byd ȝow þat ȝe ster*e* ȝ^{u} no*ch*t
Til þire edryse þar*e* wil haf wro*ch*t.«
þane þe edryse bate þa*me* sa sar*e*
Til þai as wolfis lowd ca*ne* rar*e*.
þa*ne* þe apostil(*is*) w*ith* þe kynge
þat stud & beheld þ*at* thynge,
To þe apostolis request ca*ne* ma
To thole þe edryse þa me*ne* sla.
Sad þai: »we come i*n* þ*is* sted
Erar*e* to rase men*e* þat war*e* ded,
þane ony liſſand ma*ne* to sla.«
Bot þane þare p*ra*yer ca*ne* þa ma
& bad þe edris suk owt faste
Al þe venyme þai ca*ne* caste
In*e* þai wechis: þ*at* had mare car*e*
Of þat swkyne þ*a*n þai had *y*are.
Syne to þe eddris ca*ne* þai sa:
»Ve co*m*mawnd ȝow to hald ȝo*ur* va.«

Qui cum haec omnia fecissent, dux advocatos illos turpiter confusos ad apostolos duxit. Quos cum advocati pannosos vidissent, eos in animo contemserunt. 269 ff.) Quibus Symon: saepe evenit ut intra scrinia aurea et gemmata vilia quaeque habeantur inclusa et intra vilissimas et ligneas capsas sint gemmarum monilia pretiosa composita; quicunque ergo alicuius rei cupit esse possessor, non magnopere gestatorium, sed ipsum quod gestatur exspectat. Promittite igitur vos ab ydolorum cultura discedere et solum Deum invisibilem adorare, et nos signum crucis in frontibus vestris faciemus et magos confutare poteritis. 280) Ms. ydal*is*. 285) Ms. ſteo*m*fyt ȝow twa. 287) Quod cum fecissent et in frontibus consignati essent, ad regem coram magis iterum ingressi sunt et cum a magis superari non possent, imo ipsis coram omnibus insultarent, irati magi multitudinem serpentium advenire fecerunt, statimque ad jussum regis venientes apostoli pallia sua de serpentibus impleverunt et in magos projecerunt dicentes: in nomine domini non moriemini, sed a serpentibus lacerati dolorum mugitus dabitis. 295) Ms. twa st. tha. 307) Ms. kest*is*. 311) Cum ergo serpentes carnes eorum comederent et ipsi tamquam lupi ulularent, rex et ceteri rogabant apostolos ut eos a serpentibus occidi permitterent. Quibus ap. responderunt: nos missi sumus reducere de morte ad vitam, non a vita praecipitare in mortem, et facta oratione jusserunt serpentibus ut omne venenum quod infuderant revocarent et postmodum ad loca sua redirent. Majores autem cruciatus magi senserunt cum venena serpentes retraherent

þe apostil(*is*) þane sad þa*me* til:
»Sik torment*is* ȝe sal haf stil
þir thre dais, & þane sal ȝe
Of ȝour*e* sorow waryste be,
þat at þe leste one þ*at*-kyn*e* wyse
Ȝe ma fórsak ȝour*e* gret malice.« f. 77
Bot quhen þai had thre dais bene
But met, drynge ore slepe, but wene,
Tholand paynis Ithandly,
þe apostol*is* co*me* to þame in hy
& sad þa*me*: »god wald one na wyse
Of ony ma*ne* haf thret s*er*uice;
For-þi þat hale fredome ȝow til
We gyfe to pase quhar*e*-euir*e* ȝe wil.«
Bot þai in þare malice bydand*e*
Went þine & ner*e* al þe land*e*
Of Babylone one ster*e* mad þai
& þe apostolis to sla assay.

A dukis dowchtyr þar ner*e*-by
In fornicacion*e* scho cane ly,
& barne *con*sawit, & þe blame
Apone a dekyne set be name
& sad þat he agane hir will
Hyr*e* difforſit & sa cane spill.
þar-for þe duk wes þa*ne* sa wa,
þat he þe dekyne tho*ch*t to sla.
Bot þe apostol*is* in þat sychwar*e*
Hapnyt of case to cu*me* þare,
& sperit quhe*ne* þe barne wes borne.
& me*ne* sad þame: þis day at morne.
þe apostil(*is*) bad þe dekyne brynge
þat þai accusit of sic thinge.
& hyme & þe chyld furth bro*ch*t þai.
To quha*me* þe apostol*is* þis ca*ne* say:
»In godd*is* name we *con*iur þe,
Tel gyf þis dekyne gat þe!«
& he p*ar*fytly answeryt þane:
»þis dekine Is chaste & haly ma*ne*,
& vnfylyt his flesch ȝete.«
& bad þe duk þ*at* þai suld vyte
Quhat he wes þat (þat) had done.
To þat þe apostil(*is*) sad sone:
»Ws affer*is* til helpe saklas me*ne*,
Bot to mysdeme na ma*ne* kene.«
In þat tyme þare-by ca*ne* dwel
Twa tygris bath fers & fell
& athyr*e* of þame can*e* hafe,
To dwel in, þare p*ro*pyr*e* caſe;
& al þat ner*e* þame ȝed or rade,
þai slew & ȝet þame but abade,
& in þat land dyd sik schath
þat ner nane my*ch*t eschape þ*at* wath.
Bot þe apostolis went traystly
To þai cawis quhare þai ca*ne* ly,
& in þe name of god þame mad*e*
Als meke as þai schepe bene had*e*.
þane þe apostolis can*e* assay
Owt of þat land to paſß þar vay;
Bot sik requeste wes mad þa*me* til
þat thre monethe þai dwelt stil.
& in*e* þat tyme of þar*e* gud lar*e*
LXX thowsande c*ri*styne war*e*,
Ovtane p*ri*ncis, kynge & quene,
Wyffis & barnys alsa bedene.

Thyr twa wikyt me*ne*, quha*me*-of we
Spak before, went til a citte
þat bygyt is bathe wele & far*e*
& callyt Is Suamayr,

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quam cum ante carnes comederent. Quibus ap. dixerunt: tribus diebus dolores sentietis, tertia vero die sani eritis, ut vel sic a vestra malitia recedatis. Cum ergo tribus diebus sine cibo et potu ac somno doloribus nimium cruciati mansissent, apostoli venientes ad eos dixerunt: non dignatur dominus habere coacta servitia ideoque surgite sani et abite habentes liberam facultatem faciendi quae vultis. Illi autem in malitia perdurantes ab iis fugerunt et paene contra eos totam Babyloniam commoverunt. 323) Ms. mad st. mare. 324) Ms. þ*at* st. þan. þare st. are. 345 ff. = L. A. 357—8) L. A. Dixeruntque ap.: infantem huc adducite et dyaconum quem accusatis, huc etiam perducite. 370) L. A. nocentes perdere non decet. 378) þ*at* st. but? 383) Volentibus autem apostolis inde discedere, rogati per annum et tres menses ibidem permanserunt, in quo spatio plus quam LX millia hominum exceptis parvulis cum rege et principibus baptizati sunt. 391 ff.) Praedicti augem magi ad quandam civitatem nomine Suamair, ubi erant LXX ydolorum pontifices, venerunt et eos contra apostolos concitaverunt, ut, cum illuc venissent, aut eos sacrificare compellerent aut penitus necarent. Perlustrata igitur universa provincia cum apostoli ad praedictam civitatem venissrnt, ecce

Quhar*e*-in*e* byschapis war*e* sewy*n*ty
þat serwit ydolis trewly.
þe quhilk þa twa excit rath
To do þe apostolis skath,
In syke wyse: gyf þai co*me* þare,
To ger þame sacryfy but mare
Or ellis lewand for na dowte
To tak þame or*e* to ſla alowte.
þa*ne* quhe*ne* þe apostol*is* had al-quhar*e*
In þat land sawyne godd*is* lar*e*
& cu*m*yne war*e* to þat citte
Quhar*e*-of befor her*e* spake we,
þe forsad byschapis of þat stede
Al hale þe puple *with* þa*me* lede
& þe apostolis tuk ry*ch*t þare
& to þe tempil led but mar*e*
þat of þe sowne þe name had.
Quhar*e* at wodmen*e* but abad,
In*e* quhame þe feynd*is* þa*ne* ca*ne* dwel,
One þe apostolis þis ca*ne* ȝele:
»To-gyddyre quhat haf we to do?
For, sene ȝe come her*e*-In, lo,
Befor*e* þe hour*e* far*e* ſarar*e* we
Ar brynte þane we war*e* wont to be.«
Goddis angel þa*ne* cane apper*e*
& to þe ap*osto*lis sad þis her*e*:
»Ane of þir ȝe chese til ȝow: f. 78
Quhethire ȝe wil þis wark fal now
Richt sodanly, or ellis ȝe
For*e* godd*is* sake wil m*ar*tyris be.«
Q*uod* þai: »we ȝarne al þir men*e*
Be co*n*uertyt & we þane
Be m*ar*tyris for godd*is* sake,
& na-ma*ne* þar-for vengeance tak.«
And quhe*ne* þe ap*osto*lis þis sad had*e*
& in þe puple sylens mad*e*,
þai sad: »men*e*, witt*is* playnly
þat ȝour*e* ydolis ar herbry
Of þe fals fend, & nocht ellis;
& for þat cause in to þame dwell*is*,
We com*m*awnd þa*me*, þat þai apere
& ilkane brak þar*e* ydolis here;
& als þat me*ne* clerly se may
Quhat þai are dyssawyt þa*me* ay.«
Twa Ethiopis to þat þane spak
As ony ſut fer*e* mar*e* blake,
& brak þare symulac*ri*s þane
& come furth, seand mony ma*ne*,
& ȝelland lowd held þar*e* way,
& mony ma*ne* put in effray.
& quhe*ne* þe bischapis þis has sene,
þai war*e* sa ful of yre & tene —
For þe tynsale þat þai þ*ar* hade
& of þe ruyne wes þar*e* mad
Of þar*e* godd*is*, quha*me*-throw þai
Full welful lywe befor*e* had þai:
þat one þe apostolis þai schot þare
& ſlew þame bath but ony mare.
& in þat hour*e* quhe*ne* sik clernes
Suld be as in to somyre wes,
þe thon*ir* threw sa wondyrly,
þat It þe tempil done in*e* hy
Gert fal & þai wechis þar*e*
Brynt as þai colis war*e*.
And quhe*ne* þe kinge herd þ*is*, fut-hete
He gert þe apostol*is* translat
& brynge to þe sa*m*myne citte
Quhar*e*-in*e* mast part dwelt he,

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praedicti pontifices cum universo populo eos capiunt et ad templum solis deducunt. Daemones autem per energumenos clamare coeperunt: quid nobis et vobis, apostoli Dei vivi? ecce in ingressu vestro flammis exurimur. Tunc angelus domini iis apparens dixit: unum e duobus eligite, aut horum repentinum interitum aut vestrum martirium. Cui apostoli: ut et istos convertat et nos ad palmam martirii perducat. 429 ff.) L. A. Facto autem silentio ap. dixerunt: ut sciatis quod haec ydola daemonibus plena sunt, ecce iis imperamus ut exeant et singuli simulacra sua confringant. Statimque duo Aethiopes nigri et nudi cunctis stupentibus de simulacris exierunt et confractis illis cum diris vocibus abscesserunt. Quod videntes pontifices in apostolos irruerunt et eos protinus trucidarunt. In ipsa autem hora, cum nimia esset coeli serenitas, tanta fulgura exstiterunt, ut templum ipsum trifarie scinderetur et illi duo magi in carbones ictu fulguris verterentur. Rex autem corpora apostolorum ad suam urbem transtulit et in honorem eorum ecclesiam mirae magnitudinis fabricavit. L. A. fügt darauf noch hinzu, dass nach Anderer Meinung Simon unter Trajan den Kreuzestod erlitten. — 433 u. 4) die letzten Vershälften sind zu versetzen? 455) Ms. throw, oder thraw?

& with gret besynes & cure
Mad þame a costlyk sepulture,
& gert a ferly fare kirke make
A-beouſe þame for þare sake.
To þer twa hartly I pray
þat be þare helpe I sa sped ma,
Fra þis lyfe I ma twyne
But schame, det & dedly syne.

XII. Mathias.

Here begy*n*nis syne þe story
Of þe apostil sanct*e* Mathy,
þat In nowmyr þe laste ves,
In*e* stad of þe tratour Judas:
Of quhais begy*n*nyne here wil I
Tel sum*e* part þe story.
In J*erusaleme*, I hard tel,
A man*e*, callit Ruben*e*, quhil ca*ne* dvel,
& come of þe kyne of Juda,
& Symeone wes callit alsa,
& wedyt had a wyf to name
Tyberea, of richt gud fame.
Syne tyd a tyme þire twa lay
In þar*e* bed & cane sa*m*myn*e* play:
& dremyt quhen*e* scho fel in*e* slepe;
& to (it) Increly tuk kepe,
& quhene scho vaknyt, can*e* It say
Til hyr*e* howsband þ*at* by hir lay,
Sichtand sar*e*, as scho had bene
Ful rad for*e* It þat scho had sene:
»I dremyt: a sōne I had borne,
Be quha*me* al h*is* kyne suld be lorne
Bath one þi half & (one) myne,
W*ith* mekil schame & lestand pyne.«
þane sad Rubene: »deme, be stil!
It is foly þu sais me til;
For be þi tale I cane wele trev
þat wechcrafte m*er*rys þe now.«
þa*ne* sad scho: »*ſir*, be god of mycht,
Gyf I co*n*sawyt haf þis nycht
A knafe-barne, fra he be borne,
Throv hyme sal al his ky*ne* be lorne,
For*e* he sal be a byſyne man*e*
For his Ill to al þ*at* spek cane.
Na trew no*ch*t It be sorcery
As þu wenis se, bot, sekyrly,
It is a visione verray
þat gerris me þis of hym*e* sa.«
& (as) scho til hire husband hycht,
Barne co*n*sawit scho þat ny*ch*t, f. 79
& syne eftir a knaf-barne bar*e*.
Quhar*e*-of in*e* hart scho had gret car*e*;
& to þe faddir þat hyme gat
His byrth ful gretu*m*ly miſſate:
& vmbetho*ch*t þai*me*, he & scho,
W*ith* þat barne quhat var*e* to do;
& gret horroure had þai alsa
For sic dremy*n*ge þar barne to sla.
þar-for of ſpechis a cowyne
þa mad til hyme met, & ſyne

Vgl. L. A. Cap. 45. V. 1 ff.) L. A.: M. ap. in locum Judae substitutus est, sed primo ortum et originem ipsius Judae breviter videamus. Legitur enim in quadam hystoria licet apocrypha, quod fuit quidam vir in Jerusalem nomine Ruben, qui alio nomine dictus est Symon de tribu Dan, vel secundum Hieronymum de tribu Ysaschar, qui habuit uxorem, quae Cyborea nuncupata est. Quadam igitur nocte cum sibi mutuo debitum exsolvissent, Cyborea obdormiens somnium vidit, quod perterrita cum gemitibus et suspiriis viro suo retulit dicens: videbatur mihi quod filium flagitiosum parerem, qui totius gentis nostrae causa perditionis exsisteret. Cui Ruben: nefariam rem nec relatu dignam profaris et spiritu, ceu puto, phitonico raperis. Cui illa: si me concepisse sensero et filium peperero, absque dubio non spiritus phitonicus exstitit, sed revelatio certa fuit. 39) Procedente igitur tempore cum filium peperisset, parentes plurimum timuerunt et quid de eo facerent, cogitare coeperunt, cumque filium abhorrerent occidere nec vellent destructorem sui generis enutrire, ipsum in fiscella positum mari exponunt, quem marini fluctus

Lad hyme In*e*, & pykyt withovt,
þat of wet It had na dowt,
& closit it sa wele þat he
Suld no*ch*t for vattyr*e* peryst be,
55 & in þe se lad It sone,
As quhylu*me* wes w*ith* Moyses done.
& sa lange in þe se it wes
Til It come til ane Ile one case
þat Scariot is callyt þare:
60 Quhar*e* kynge & quene war*e* dwelland *þar*
& had-na barnys þame betwene.
Bot of case hapnyt þat þe quene,
To solace hyr*e*, went to þe se:
& þat cofyne ner*e*-by cane se
65 W*ith* wallis castine to þe land.
þane scho gat It son*e* in*e* hand
& opnyt It: & saw in*e* hy
A far knafe-cheld þar*e*-in ly.
þane sychit scho & w*ith* hart sar*e*
70 Sad: »God, gyf þu my*ne* awne war*e*
& my*ch*t as ayr succed to me,
Lord, ful blyth þane vald I be!«
þane tuk scho þe chyld p*ri*wely
& gert fost*ir*it tendyrly,
75 & sutely gert þe king wene
þat schow w*ith* knaf-barne had bene;
& he It trewit & wes fane
& to emplese hyr*e* set his payne.
& fenȝet scho a quhyl to ly,
80 As scho with barne had bene hewy,
& scho gert syne preche (!) ȝarne
þat scho deliuer wes of barne.
þane wes þe kinge glad but wene,
& sa ware all his mene be-dene;
þane gret Joy & myrthe þai mad 85
In al þe kynryk lange & brad*e*.
þane fosteryt wes þe cheld fulfar*e*,
As afferyt til a kyng*is* ayre;
þane Judas Scaryothe to name
Hyme callyt, eftyre þ*at* dyd þa*me* scha*me*. 90

Ande quhene al in þis vyse
Wes done as I ȝow devyse,
þe quene *con*sawit of þe kynge;
& quhene tyme wes, furth ca*ne* bry*ng*e
A far*e* knafe-chyld for*e* to se — 95
War*e* *r*icht blyth bath scho & he!
& þane þis chyld ay fost*er*yt wes
Of Scaryothe with þis Judas,
& In a vice to-gyddyr*e* fede
& in ane aray in bak & bede. 10
& syne quhe*ne* þai cuth spek & gange,
þai oysit plays þame amange.
Bot ȝet þe sone of þe kynge ay
Had þe bettyr parte of þe play:
Quhar*e*-of Judas had oft invy 10
& wald hyme stryk fellou*n*(l)y —
& namely quhe*ne* na-ma*ne* my*ch*t se,
þane wald he oyse sic cruelte;
& wald no*ch*t lefe for luf na thret,
þ*o* þarfor þe quene gert hy*me* bet. 11
Bo(t), fra scho saw scho na mycht
Chasty hyme for aw na flycht,
Scho let hy*me* wyt þe vtmast thinge:
þat he wes but a fundlynge.
& quhene he vyst wtrely 11
þat it wes swa, he wes sary;

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ad insulam propulerunt quae Scarioth dicitur. 60) *þar* st. ware. 60) Ab illa insula Judas Scariotes appellatus est, regina autem illius loci carens liberis ad littus maris causa spatiandi processit et fiscellam a marinis fluctibus jactari videns, ipsam aperiri praecepit inveniensque ibi puerum elegantis formae suspirans ait: o si solatiis tantae sublevarer sobolis, ne regni mei privarer successore. 73) Puerum igitur secreto nutriri fecit et se gravidam simulavit, tandem se filium peperisse mentitur et per totum regnum fama haec celebris divulgatur. Princeps pro suscepta sobole vehementer exsultat et ingenti gaudio plebs laetatur. 77—8) im Ms. doppelt: & he it trovit & wes fane, & til emples hyr set h*is* payne. 80) h in hewy vorschr. 84) Ms. urspr. but wen, n ist in *den* corr.; l. bedene. 87 ff.) Ipsum igitur secundum magnificentiam regiam educari fecit, non post multum vero temporis regina de rege concepit et suo tempore filium parturivit. Cum autem pueri aliquantulum jam crevissent, ad invicem saepius colludebant et puerum regium Judas crebris molestiis et injuriis molestabat et ad fletum saepius provocabat, regina autem hoc moleste ferens et Judam ad se non pertinere sciens ipsum crebrius verberavit. Sed nec sic a molestia pueri desistebat. Tandem res panditur et Judas non verus reginae filius, sed inventus aperitur. 96) Ms. licht st. richt. 100) l. vak? 110) Ms. *þo*? 115) Quod J. ut comperit, vehementer erubuit et fratrem putativum filium regis latenter occidit. Ob hoc capitalem sententiam timens cum tributariis in Jerusalem aufugit seque curiae Pylati, tunc praesidis,

þa*ne* þo*ch*t he wald be na vay be
Knawyne sik in*e* þat cunttre,
Bot as a lurdane for Inwy
þe kyng*is* sone flew p*ri*wely.
& for he dred þar-for þat he,
As resone wald, slayne suld be,
W*ith* trybvtar*is* he fled þane
To þe towne of Jerusaleme,
Quhar*e* Pylat presydent was
& had in gouernance þe place. f. 80
Judas þane be-come his mane
& mad his dwelling v*ith* hy*me* þane,
& sa gud seruice hyme mad*e*
þat he of hyme gret dut had.
For þai war bath of fellone wil
& euir redy to do al Ill,
& in p*ro*verbe I haf hard say
þat lyk to lyk drawis ay.
þar-for Pylat þis Judas had
In sic daynte, þat he hyme mad
Hale kepar*e* of al þe thinge
þat he had in to gowernynge,
& þat quhat Judas vald be done
It worth be but ony howne.

Syne It fel apone a day
þat Pylat in*e* his palace lay
In*e* a wyndow & to þe towne
Be-held radly vpe & dowñe.
& as he was lukand forthyrwart,
He saw far*e* appolis in a ȝarde:
& had gret desyr*e* for till ete
Of þame gyf he my*ch*t (ony) get.
& þat þe ȝard of Rubene wes,
þat was þe faddyre of Judas.
Bot Judas weste no*ch*t þat Rubene
Ves his faddyr, na he þat þane
þat Judas wes h*is* sone, kend no*ch*t,
þo It rane hyme of(t) to thocht
þat his a barn*e* he in*e* þe flud
Gert drowne, for he suld no*ch*t be gud;
Na Judas ke*n*nyt no*ch*t þe cunctre
Quhar*e* he wes borne na quhe*ne* þat he
Come. Bot Pylat tald to Judas
How his ȝarni*n*g hale set was
Of þai far*e* happlis for to het,
&, bot he of þame my*ch*t get,
Hyme worthyt de — syk wes h*is* wil.
þane Judas sad his mast*er* til:
»Master, þare-for dyceß þe no*ch*t!
For of þat froyt sal sone be bro*ch*t
To þe, to fulfil þi ȝarnynge.«
þane went he furth in*e* til a lynge
& ſchonge done aplys of þe tre,
þe farreste þat he þare mycht se.
And as he wes beste dowande,
Rubene come in þare stepande
& fand hyme sa takand h*is* froyte.
Quhar*e*-for (he) cañe hyme faste reboyte;
& he hyme w*ith* wordis fell
Answerte, fore bath war cruel;
& sowne eftyre sic flytynge
Athyr*e* of þame cane vthyr*e* dynge.
Bot at þe laste Judas for wrake
Rubene in*e* þe nek sa strake
With stane, til he fel deyd.
þane þe beste aplis of þat sted
He gadd*er*yt & to Pylat bar*e*,
& tald quhat hapnyt, les & mar*e*.
Sone & ewyne quhen*e* co*me* (!), Tyberea

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mancipavit et (quoniam res similes sibi sunt habiles) Pylatus Judam suis moribus invenit congruere et ideo coepit ipsum valde carum habere. Universae igitur curiae Pylati Judas praeficitur et ad ejus nutum omnia disponuntur. 141) Quadam igitur die Pylatus de palatio suo in quoddam pomoerium aspiciens, illorum pomorum tanto desiderio captus est ut paene deficere videretur. Erat autem illud pomoerium Ruben, patris Judae, sed nec Judas patrem neque Ruben filium agnoscebat, quia et Ruben ipsum his marinis fluctibus periisse putabat, et Judas, quis pater aut quae patria sua fuerit, penitus ignorabat. 140) l. worthit. 159) Pylatus itaque accersito Juda ait: tanto illorum fructuum captus sum desiderio, quod, si his frustratus fuero, spiritum exhalabo, Concitus igitur Judas in pomoerium insiliit et velocius mala carpit. Interea Ruben venit et Judam mala sua carpentem invenit: fortiter igitur ambo contendunt et jurgia superaddunt, post jurgia surgunt ad verbera et mutuis se injuriis affecerunt. Tandem Judas Ruben in ea parte qua cervix collo connectitur lapide percussit et occidit. Poma sustulit et Pylato quid acciderit enarravit. 185) l. Quhen ewyne come. 185) Jam die inclinante et nocte superveniente Ruben mortuus invenitur et subitanea morte praeventus esse putatur, tunc Pylatus omnes facultates Ruben Judae tradidit et Cyboream

In*e* til hyr*e* ȝarde of chance ca*ne* ga:
& fand hyr husband al ded ly,
& wend he had deyt sudandly.
& (of) þat sad ded þe ranowne
Sowne rane throw al þe townê.
þane Pylat gef Tyberea
To Judas, & hyr*e* gud alsa,
As chet. & þo scho wa wes,
Ȝet maryte hyr þe sa*m*my*ne* Judas
& brukyt hyr*e* & al hyr*e* gud,
& lange tyme sa w*ith* hyr*e* stud.

Syne hapnyt It one a day,
As þai in*e* þare bed lay,
þat Tyberya gret dule had,
Ba*n*nand þe tyme þ*at* scho wes mad:
Menand hyr*e* husbane þ*at* scho had,
For he sa mekil of hyr*e* mad,
& als scho menyt ofte ry*ch*t sar*e*
Hyr a sowne þat scho til hy*me* bar*e*,
þat scho, til eschewe destyne,
In*e* a cophyne kest in*e* þe se;
Regratand alswa hyr*e* husband
þat ded in hyr*e* ȝard scho fand,
& sad þat al hyr*e* mekil car*e*
Pylat had ekyte & mad mare,
þat a mane had gewyne hyr*e* til
Maugre hyrr*is* & aganis h*is* wil. f. 81
& quhene he al þe tale had hard,
How fortowne with þat vyf had ferd,
Be hyr*e* tale he weste al playne
þat he is awne fadd*ir* had slane,
& alsa þat scho his mod*ir* was
þat he weddyt for fawt of grace;
& alsa rane hyme þane to mynd
þat he as a wykyt man*e* & vnkynd
Had slane hyr*e* sone, þat of þe flud
Hyme tuke & dyd sa mekile gud.
þane hyme for-tho*ch*t he had done Ill,
& al his deyd*is* tald hyr*e* till,
& askyt þat hyr*e* hyr*e* *consele*
Quhow he suld do for h*is* sawle-hele.
þane sad til hyme Tyberea:
»My*ne* consale is þat sovne þu ga
To Jh*es*u Cr*is*te, þe p*ro*phet der*e*,
þat mony wond*er*is werk*is* her*e*.«
þane cuth Judas to Jh*es*u seke;
þat kethit wele þat he wes mek:
For he for-gafe hyme þe syne
þat he had done, mar*e* & myne;
& for to kyth þe gret grace
þat in*e* hyme ay habu*n*dand wes,
His discipil he mad hyme fyrste,
& syne apostil, as hyme lyste,
He chesit hyme w*ith* hyme to be,
For þe mar*e* famuliaryte,
He mad hyme h*is* p*ro*curator*e*,
þo he wyste he suld be traytor*e*;
For quhat thing eu*ir* gyffyne was
To C*ri*ste, vthyre mar*e* or lese,
Cryste gefeit hyme ay in*e* ȝemsele,
þo he wes thefe & ay wald steyle.

Syne before C*ri*ste tholyt payne,
Hym*e* til come þe Magdalayne
& bro*ch*t a preciuse vnyment,
Til ennownte hyme in*e* entent,
& apone C*ri*st*is* hed it ȝete,

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uxorem Ruben conjugem Judae dedit. 197) Quadam igitur die dum Cyborea graviter suspiraret et Judas vir ejus, quid haberet, diligenter interrogaret, illa respondit: heu infelicissima sum omnium feminarum, quia infantulum meum marinis fluctibus immersi et virum meum morte praeventum inveni, sed et dolori misere Pylatus addidit dolorem qui me moestissimam nuptui tradidit et invitissimam tibi in conjugem copulavit. Cumque illa omnia de infantulo enarrasset et Judas illa quae sibi acciderant retulisset, inventum est quod Judas matrem suam in uxorem duxerit et patrem suum occiderit. 223) Poenitentia igitur ductus suadente Cyborea dominum nostrum Jesum Christum adiit et suorum delictorum veniam imploravit. (Hucusque in praedicta hystoria apocrypha legitur, quae utrum recitanda sit, lectoris arbitrio relinquatur, licet sit potius relinquenda quam asserenda.) 225) Ms. cause hale st. consele. 232) Dominus autem suum eum fecit discipulum et de discipulo in suum elegit apostolum, qui adeo sibi familiaris exstitit et dilectus, ut eum faceret suum procuratorem, quem postmodum pertulit suum proditorem. Portabat enim loculos et ea quae Christo dabantur furabatur. 247) Dolens vero tempore dominicae passionis, quod unguentum quod trecentos denarios valebat, non fuerat venditum, ut illos etiam denarios furaretur, abiit et dominum XXX denariis vendidit (quorum unusquisque valebat X denarios usuales et damnum unguenti tricen-

As he wes sittand at þe mete.
Quhene Judas saw it wes swa,
þe vngymente wes vastit swa,
Far*e* bettir had bene, he sad þane,
Hafe saldyt & to pur mene
Gyffyne, þat worthe wes thre hu*n*dreth
Of þare mone. & þat na wondyre
Wes, þare-of þat he wald hafe
þe teynd as he had of þe lafe
þat gefyne wes his master til,
His cowatice for to fulfill;
Bot of þe power*e* na co*m*paciens
He had. bot þat he my*ch*t co*m*pense
Of thre hu*ndir* þe teynd leyly,
þat cu*m*ys be raknyne to thretty:
þar-for þane in*e* ane lynge
He with Jowis mad syk warny*n*ge
þat he is master to þame sald
For thretty pe*n*nys, to hy*me* talde.
No*ch*t-þane, quhe*ne* he saw C*r*iste wes
*Con*dampnyt to þe dede saklace,
Of þat ded he cane repent,
& gafe agane þare payment,
Grauntand but ony cause mad*e*
Rychtwyse blud betraisit he had;
& went furtht & hyme-self ca*ne* hy*n*ge
W*ith* a cord*e* bath styth & strange.
& quhene þ*at* he wes hang*it* swa,
His balful bayly byrste in*e* twa,
& al his gutt*is* les & mare
Owt þai ruschit in*e* þat place þar*e*, —
& in*e* til his mowthe differryt,
þat sa fullely suld no*ch*t be marryt
For C*r*ist*is* awne mowthe he ca*ne* kyse
þat beouſe al mast worthy is.
& resone wald þat his throt war*e*
V*ith* a ſnar cord hangyt ful far*e*
Fra quha*me* be tresone co*me* þat voice
þat gerte his master*e* hang o*ne* þe croice.
& he hyme hangyt in*e* þe ayre
Quhar*e* þe feyndis has mast repar*e*,
As in myd place, me*ne* ma kene,
Be-twene þe angel*is* & þe mene:
For he þe angelis wrethit had*e*
& mene als þat in erd bad*e*;
& þare-for walde resone þat he f. 8a
Befor þame suld punyste be. —

& syne be-twene þe asce*n*cione
Of C*r*iste & þe spryte sendynge-done
All þe apostolis semblyt vare
In til a howse forovty*ne* mare;
þane Petyre saw þare wantyt ane
þat for apostil suld be tane
In sted of Judas, þat tynt had*e*
Sik di*n*gnite, fore he cause mad*e*.
Bot sa to be in nowmyre ode
It wes no*ch*t til þai dwelte w*ith* god;
For-thy he wald þai var*e* twelfe ewy*ne*,
& no*ch*t to be in nowmyre lewyne,
For twelfe four*e* tymis p*ar*tyt in thre
Betaknis þe treucht of þe t*r*inyte
þat þa four*e* thryſe to purchas suld fond
In*e* foure part*is* of þis warld rond*e*.
þane Petyr*e* vpe a-mañge þa*me* stud*e*
& sad: »spedful thinge vare & gud
þat we stablyste ane in þe place
þe quhyle to supple of Judas,

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torum denariorum recompensavit); vel (ut quidam ajunt) omnium quae pro Christo dabantur, decimam partem furabatur et ideo pro decima parte quam in unguento amiserat, sc. pro XXX denariis, dominum vendidit, quos tamen poenitentia ductus retulit et abiens laqueo se suspendit et suspensus crepuit medius et diffusa sunt omnia viscera ejus. In hoc autem delatum est ori, ne per os effunderetur, non enim dignum erat ut os tam viliter inquinaretur, quod tam gloriosum os, sc. Christi, contigerat. Dignum enim erat ut viscera quae proditionem conceperant, rupta caderent et guttur, a quo vox proditoris exierat, laqueo artaretur. In aere interiit, ut qui angelos in coelo et homines in terra offenderat, ab angelorum et hominum regione separaretur et in aere cum daemonibus sociaretur. 267) Ms. & þarfor. 268) Ms. & st. he. 295) Ms. þe he. 305) Ms. þe st. in. 301) Cum inter ascensionem et penthecosten apostoli in coenaculo simul essent, videns Petrus quod numerus XII apostolorum erat imminutus, quos tamen dominus in hoc numero elegerat, ut fidem trinitatis in quattuor mundi partibus praedicarent, surrexit in medio fratrum dicens: viri fratres, oportet ut aliquem loco Judae substituamus, qui testetur nobiscum resurrectionem Christi, quia dominus dixit nobis: eritis mihi testes in Jerusalem et in omni Judaea et in Samaria et usque ad ultimum terrae: et quia testis nonnisi de his quae vidit debet testimonium ferre, eligendus est unus ex his viris qui nobiscum semper fuerunt

þat ma *with* ws ber*e* lele vitnes
Of C*ris*t*is* werkis mare & les
& of his vprysinge þat may
Be wytnes; for he ws cane say
»»Ȝe sal of me be wytnes-mene
In*e* þe towne of Jerusalem
And als in Judea
And eke in all Samaria,
& ȝour*e* wytnes sal be kend
Of þis warld to þe farrest end.««
For men*e* suld no*ch*t wytnes ber*e*
Bot of thinge sene & hard *with* her*e*,
þar-for is to be chosyne ane
Of þire me*ne* þat has al tyme gane
W*ith* ws & syndry tymis saw all
C*ris*tis maraklys gret & small
& ythandly hard his lar*e*.«
þane tuk þai twa discipulis þare
Of discipulis sewynty & twa
þat with C*ri*ste in þis ȝerd ca*ne* ga:
Josephe, þat for his halynes
To swrname Justus callit was, —
þat ves þe bruthire of Jacoby
þat sone wes of Alphey;
& Mathias, — þo I na-thynge
Spek forthire her of his lowynge:
For It for lof Inuch suld be
þat in apostil chosyne wes he.
& prayand to god þai ca*ne* knele
& sad: »lorde, þu knawis wele
Me*n*is hartis & thochtis seis,
Saw quhilk of þire twa sa ve ches
To supple þe quhyle of Judas,
Quhilk he tynt for his trespas!«
þane kyste þai cutt*is* til assay:
& one Mathi þa fel ay.
Sa tuk þai hyme for þe twelf to be,
þe p*ar*fyt nowmyre for to suple.

Thane Mathi til his p*ar*t ca*ne* ta
Alhale þe land of Judea,
& prechit þare ful stedfastly
& wro*ch*t als mony gret ferly;
& þare, as su*me* story vs says,
In to gud pece endyt his dais.
& in su*me* buke it is talde
þat one þe croice þe gast he ȝalde
& endyt thru sic m*ar*tyrdome.
& his banis now are in Rome,
Quhar*e* þai lat þe puple se
His hewyd su*me*-tyme i*n* gret daynte. —
Mathias wes of Juda kyne,
þe towne of Bethleem borne In,
Gentil-ma*ne* on*e* al half he
Wes & nobil in al degre;
& in his ȝowed sa ca*ne* lere
þat he þe knawlage va*ne* vel nere
As he harde of all þe lawis,
& of þe p*ro*phet*is* þe sawys;
Fleschly lust*is* he lefyt ay
& plesit to god ny*ch*t & day.
& as he prechand syne ca*ne* ga
In to þe land of Judea,
Crippolis he gert gange vpe ry*ch*t,
& to blynd he gaf þe sy*ch*t,
& alkine lepyre heylyt þane,
& put feyndis owte of mene, f. 83
& defe me*ne* he gaf herynge,

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et domini miracula viderunt et ejus doctrinam audierunt. Et statuerunt duos de 72 discipulis, sc. Joseph, qui cognominatus est justus pro sanctitate sua, qui fuit frater Jacobi Alphei, et Mathiam, de cuius laude subticetur, quia sufficit ei pro laude quod in apostolum est electus. 347) Et orantes dixerunt: tu domine, qui nosti corda omnium, ostende quem elegeris ex his duobus unum accipere locum ministerii huius et apostolatus, quem Judas amisit, et datis illis sortibus cecidit sors super Mathiam et annumeratus est cum XI apostolis. Hierauf folgen in der L. A. einige Sätze über das Loos nach Hieronymus, Beda und Dionysius. 350) saw = schaw. 357 ff.) Vgl. L. A. Hic igitur Math. ap. Judaeam in sortem accepit et praedicationi ibidem insistens et multa miracula faciens in pace quievit. In nonnullis vero codicibis legitur quod patibulum crucis pertulit et tali martyrio coronatus coelos adscendit. Huius corpus Romae in ecclesia S. Mariae Majoris sub lapide porphiretico sepultum esse dicitur et ibi caput populo demonstratur. 369) (In quadam vero legenda quae Treviris invenitur, sic inter cetera legitur): M. de tribu Juda et civitate Bethlehem illustri prosapia oriundus fuit, qui litteris traditus omnem in brevi legis et prophetarum scientiam apprehendit lasciviamque abhorrens pueriles annos morum maturitate vincebat. (Der folg. Satz der L. A. fehlt.) 379) Hic cum per Judaeam praedicaret, caecos illuminabat, leprosos mundabat, daemones expellebat, claudis

Alsa to dum þe spekyne,
& alswa in mony stede
He raysit þame þ*at* war ded.
þe Jowis, þat tuk tent her*e*-til,
For Inwy & gret ill-wyll
For his gud ded (hyme) felly so*ch*t
& hyme befor þare byschape bro*ch*t
& in*e* mony thing*is* hyme wreit,
As þai falsly one hyme leyt;
Bot ane þat þai callyt trespace
He tuk with þat he c*ri*stine wes.
þe byschope sad: »gyf me*ne* delay
Wil gyf þe, sal þu leyf þat lay?«
þane sad he: »god forbed þat I
For-sak C*ri*ste throw apostecy!«
þane, for he C*ri*ste nyt wald no*ch*t,
In to þare consale þai hyme bro*ch*t:
Quhar*e* twa fals witnes had hy*me* tane (!)
& gert þe layfe to dede hyme stane.
þe quhilk stanis, in to vitnes
Of þar fals (!) sentence, þ*at* fals ves,
He þame prayt to lay þame by
In þe grawe quhar*e* he suld ly.
Syne *with* ane ax his hewyde
þai strak of & put (hyme) to dede.

Ande (in) sum buk*is* quhare me*ne* redis
Of haly me*ne* & of þare dedis,
þai fynde: Quhene Mathias
In Massedone cu*m*yne was
& C*ri*stis treucht prechyt þare,
þe folk wald no*ch*t tak to h*is* lare,
Bot erare to sla hyme þa thinke;
For-þi þa gaf hyme sic a drynk
þat, quha-euire of It cane taste,
He worde stane-blynde in*e* to haste.
Bot he drank it & na skathe hade,
þo with vthyr*e* blynde (war) made
Wel twa hu*n*dyre & fyfty:
þat he gert se þare clerly
Of his handis thru þe twechi*n*ge.
Sa þat drink grewit na-thinge.
þe fals feynde þane wattis al-wa
Gudme*ne* fra Cryste to draw ay,
In lyknes of a litil barne
Aperyt þare & bad þa*me* ȝarne
þat þai suld Mathi tak & sla,
Or ellis he suld do þa*me* gret wa.
þane socht þai hyme dais thre,
Bot in þe myddis of þame ay ves he
& cuth fynde hyme be na way;
Til hyme-self one þe thryd day
Askyt þare ſekyne. þa sad: Mathi.
Q*uod* he agane: »lo, her*e* ame I«.
þane tuke þai hy*me* & v*ith* sar*e* bandis
Be-hynde his bake þai band h*is* handis,
& in ane rape for-owte chesone
þai harlyt hyme one to presone
& cloisit it, quhene þat wes done.
þane þe feynd apperit sone
& gry*n*nand one hyme mad fule ber*e*, —
Bot he durste no*ch*t til hyme cu*me* ner*e*.
þane oure lorde in*e* to gret lyicht
Come & aperit to his sycht,

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gressum, surdis auditum, mortuis vitam restituebat. 289) Qui cum coram pontifice accusaretur in multis, respondit: de objectis quae crimina dicitis, non opus me multa dicere, quoniam christianum esse non est criminis sed gloriae. Cui pontifex: si tibi dantur induciae, vis poenitere? Et ille: absit ut a veritate quam semel inveni, per apostasiam digrediar. (Der folg. Satz über die Tugenden des M. fehlt in B.) 401) (Qui cum verbum Dei per Judaeam praedicaret, multos signis et prodigiis convertebat). Unde Judaei invidentes ipsum in concilio statuerunt. Duo ergo falsi testes qui ipsum accusaverant, primo in ipsum lapides miserunt, quos lapides in testimonium illis secum fecit sepeliri. Qui dum lapidaretur, securi more Romano percutitur et extensis in coelum manibus spiritum Deo reddidit et subditur ibidem. (Cuius corpus de Judaea Romam et inde Trevirim est translatum.) 411) l. buke. 411) In quadam alia legenda legitur quod, dum M. in Macedoniam advenisset et fidem Christi praedicaret, quandam potionem toxicatam, quae visu cunctos privabat, sibi dederunt, quam in Christi nomine bibit et nullam laesionem incurrit, et cum illa potione plus quam CCL excaecassent, singulis manum imponens omnes illuminavit. 422) with st. war? 427) Dyabolus autem in similitudinem infantis iis apparens suasit ut Mathiam occiderent qui eorum cultum evacuaret, et cum ipse in medio eorum consisteret, tribus tamen diebus eum quaerentes minime invenerunt. Tertia autem die se iis manifestans dixit: ego sum; quem manibus post tergum ligatis et fune collo imposito crudeliter affiixerunt et in carcere recluserunt. 429) Ms. & in. 444) Ubi daemones apparentes denti-

& tuke hyme vpe þare quhar*e* he lay
& al his bandis brak in*e* twa
& confort hyme & bad hyme ga
Quhar*e* he vald. & he did sa.
& quhene he ves sa þat fre wil,
He prechit faste þe puple til.
Bot su*me* sa hardnyt war*e* þ*at* þai
Vald trew til hyme be na way;
& to þame he sad, I ȝow tel,
þat þai all quyke suld sink to hel.
V*ith* þat þe erde hopnyt richt þare
& þai fel done, as he sad ayre.
& al þat euire had sene þ*at* sycht,
Fra merknes þai come to þe licht
& turnyt to god & baptisme tuke
& vare gud men*e*, as sais þe buk.
Bot anent þis Mathias
Quhat ded he deit or in quhat place
He restis, as ȝe se wele heyre,
For syndry men*e* sais thing*is* sere:
Bot quhilke of þa*me* men*e* sal trow til,
To say here is nocht my*ne* will. f. 84
Bot I pray hyme for þat gret grace
Quhar*e*-throw þat he chosine wes,
þat be his prayer I ma be
Chosine to god in sik degre,
Ovte of þis lyf þat I ma twyne
But schame or de*t* & dedly syne.

XIII. Marcus.

(Prolog: von den Evangelisten.)

Ȝete suld I her*e* a-towre
Spek of þe ewa*n*gelist*is* fowre.
Of þe quhilk*is* befor of twa
Schortly su*me* me*n*cione I (cane) ma:
For þai ware of hear*e* degre:
As ap*osto*lis chosine to be;
& þat honoure þai had w*ith*-al
þat we þe ewa*n*gelyste cal;
Ane is sanct Jonê þe ewa*n*geliste
þat of C*ris*t*is* p*ri*wete mekil wyste,
Syne eftyre sanct*e* Mathew
þat þe ewa*n*gel clerly ca*ne* schew.
Sa remanyt vthire twa,
Of quha*me* I wel here meny*n*g ma:
þat is, of sanct Marke & Lucas,
þat C*ri*stis prentice þat ane was.
& gyf men*e* speris how fele var þai:
þai war*e* ewinely sewinty & twa,
þe discipulis þat we cal now,
þat co*m*monly vent with Jh*es*u
& of his werkis vitnes bare
& of his vord & of his layre.
Bot þire twa laste, þat vnd*ir*tuke
þe ewangelis to put in buke,
þat þai had no*ch*t hard na sene
Speryt þat þame þat ay had bene
With Jh*es*u, fra þat he be-guth
To preche opynly vith mowth,
& had harde al his prechinge
And al his ferly virkyne, —
As var ap*osto*lis þat ay
Conuersyt w*ith* hyme ny*ch*t & day;
Bot þai tuke suthfaste witnesinge
þat myld Mary of al þis thinge,

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bus in eum fremebant, sed appropinquare non poterant, dominus autem cum multo lumine ad eum veniens ipsum de terra levavit et vincula solvens et dulciter confortans ostium aperuit. Qui egressus verbum domini praedicavit, dum autem quidam obstinati persisterent, dixit iis: denuntio vobis quod vivi in infernum descendetis, moxque terra se aperuit et cunctos illos deglutivit, reliqui vero ad dominum sunt conversi. 465 ff.) Zusatz. 476) Ms. ded.

1—108 Einleitung in die Evangelisten. Das Cap. de s. Luca ev. in der L. A. (Cap. 156) hat einzelne ähnliche Stellen. 4) vor ma fehlt cane?

V. 16) Zu den Jüngern des Herrn zählte Marcus, nicht Lucas. 23—38) ähnlich L. A. de s.

For scho vyst beste quhat he did
Fra scho hyme bar, & ay held It
In*e* to hir harte, & vitnes bar*e*
Of his werkis al les & mare. —
& þe foure ewa*n*gelist*is* mad
Var, of þis warld lange & brad
In*e* þe four partis for to preche
C*r*istis word & It to teche; —
Sa þat þe varld þat wald no*ch*t trev
To þame in name of Jesu,
Sal haf enȝane (!), quhe*ne* he sal deme
Al þe varld as hyme think queme.
& ȝet þe fowre her*e* a-towre
Ar payntit *with* facis fowre,
As to four*e* part*is* haffand hed
Of al þis warld, lynth & bred,
To ger me*ne* kepe weil godd*is* vord
þat þai to preche has in hurd*e*.
& it is sad in p*ro*phecy
Of Yſachiel propyrly
þat of þir ilkane atour*e*
Be hyme-self has facis four*e*.
Ȝet þane of þa*me* has ilkane
A syndry forme be hy*me*-allane:
For Mathow, & þu vil se,
þe forme of a ma*ne* has he,
For-cause he trettis opynly
C*r*istis ma*n*ede maste p*ro*pyrly,
As he in his ewa*n*gel sais ws
þare Cum natus esset Jh*es*us,
þat þe begy*n*inge is but dred
Of Jh*es*u C*r*istis dere manhede.
& Luk in schape of a calfe
Of þe compas in þe ry*ch*t halfe,
For in þe ewa*n*gel, as ve rede,
He treittis of C*r*ist*is* p*re*sthede
& of þe sac*ri*fice þat he
Mad for man*e* one þe rud-tre.
& Mark als has þe fasone,
Quha vil luk, of a lyone.....
& sanct Joñe in*e* portratoure
Of ane erne has þe fygure, f. 85
For þat þe erne maste hey fleis
& þe sowne clerlyaste seis,
For-owt m*er*ryne of his sicht,
Quhene he is flowyne to mast hicht;
Sa sanct*e* Johñe, quhe*ne* he spek*is*,
To god*is* godhed rytheste rek*is*,
For he maste clerly cane It se,
Restand his hed one C*r*ist*is* kne.
& þocht þire four*e* in su*me* part ser*e*
þe ewangelis mad, as I sad her*e*,
Ȝet al þare sawis are but ane,
Gyf gud tent be to þame tane,
& ay accordand in witnes
To Crist*is* werke mar*e* & les.
& C*r*iste, quhame-of *þai* wryt —
Quha þat heris it has delite, —
Ves verray ma*ne* quhene he vas borne
Of Mary, þat vas rose of thorne,
& calfe quhene þat one þe rud
He offerit for ws his der blud,
& a lyone ves he sikerly
Quhene he fra ded rayse mychtly,
& erne in þe ascencione
Quhe*ne* he to hewy*ne* passit fra her-done.
& gyf ony ȝarnis her*e* atour*e*
To knav þe fasone of þire four*e*,
He may fynd in þe Eȝechel,
þat ferly thing*e* cañe of þa*me* tel,
þat I cane no*ch*t weile declar*e*.
Of It þare-for I spek nomar*e*,
To sanct*e* March turnand my*ne* hand,
As I in his legand fand.

Luca am Schlusse. 45) Ms. enȝone? l. ensonȝe? 53) vgl. Ezech. I, 5 ff. 57 ff.) vgl. L. A.: Per ista quatuor animalia secundum sanctos quatuor evangelistae significantur, quorum quilibet habuit quatuor facies scribendo. scil. de humanitate, passione, resurrectione et divinitate: singulae tamen singulis per quandam appropriationem attribuuntur. Secundum Hieronymum Matthaeus in homine figuratur quia principaliter circa Christi humanitatem immoratur, Lucas in vitulo agens de Christi sacerdotio, Marcus in leone evidentius scribens de resurrectione; catuli enim leonum, ut dicunt, usque in diem tertium quasi mortui jacent, sed rugitu leonis in die tertio excitantur. Iterum quia incepit a rugitu praedicationis, Johannes in aquila ceteris altius volans, scribens de Christi divinitate. Christus etiam, de quo scribit, omnia ista quatuor fuit, sc. homo natus de virgine, vitulus in passione, leo in resurrectione, aquila in ascensione. In der L. A. werden dann die 4 Attribute auf Lucas angewandt. Nach V. 74 fehlen einige Verse. 67) in st. þe? 82) Ms. rycheste? 90) l. werkis. 91) Ms. we st. þai. 100) Ms. herdone.

(Marcus.)

This Marke þe ewa*n*gelist suthly
Wes of þe kinryk of Levy
& preste als: & baptysme tuk
Of saint Petire, as sais þe buke,
& of godd*is* word (wes) his printeis,
þat he taucht furth as war*e* & vyse,
& vith sanct*e* Petir to Rome vent
& to þe puple þat þare lent
Cristis ewan̄gelis prechit richt faste.
& þai þat leile war*e* at þe laste
Tuk *with* ewangelis & cane pray
Sanct Mark þat he but delay
Vald trawele & put in to wryte
& þare in lestand mynd lef It.
þane word be word but delay
As he had hard his master say,
Richt trewly þare he put in wryt.
& quhene Petyre examyt It
And fand it leile, for-þi gert he
It in al plac*is* ap*ro*wit be.
Quhene Petyr saw þe stedfastnes
& þe ferme treucht þat i*n* Mark vas,
To preche in Aquelea
Crystis ewangel he gert hyme ta.
þare he sa hapinly wro*ch*t þane
þat mony sawle to C*ri*ste he wane.
þai ewangelis þai kepe i*n* daynte. —
Als þare a man*e* co*n*uertit he
þat Ermogerê had to name,
A mychty man*e* & of gret fame,
& with hyme syne to Rome hy*me* had:
Quhar sanct*e* Petir hy*me* bischope mad
Of Aquelea, Ilke-dele
þar he his stat steryt vele.
þane þe vntrewful þar ca*ne* hy*me* ta
& felly strak his nek in-twa. —
þane sanct*e* Petyre þis Mark send
Til Alysandyre, þame til amend; —
Sa wes he þe fyrste þat þare
Spak ony word of godd*is* lare.
& he in*e* til his fyrste *en*ttre
Of Alysand*ir* þat gret citte
Til þame sa techet þe ewa*n*gele
þat richt mony in lytil quhyle
He wane to god be his sermone,
& ekyt þare deuocione
In*e* p*ar*fyte treucht & castyte —
Sa it wes ferly for to se, —
Nocht anerly threw þe schewynge f. 86
Of þe ewangele, na of þe virkine
Of ferly werkis þat he wrocht
To sek & sar*e* at hyme socht,

Vgl. L. A. de s. Marco ev. (Cap. 59); der Bericht der Translatio (L. A. 2) und die Miracula (ib. 3—9) fehlen.

V. 1 ff.) L. A.: Marcus ev. leviticus genere et sacerdos, Petri ap. in baptismate filius atque in divino sermone discipulus, cum ipso b. Petro Romam profectus est. Cum autem Petrus ibidem evangelium praedicaret, rogaverunt fideles, qui erant Romae, b. Marcum, ut evangelium ad perpetuam fidelium memoriam deberet conscribere. Quod ille quidem, ut ex ore magistri sui b. Petri audierat, fideli stilo conscripsit, Petrus autem illud diligenter examinans, ubi omnem veritatem plene conspexit, recipiendum ab omnibus fidelibus comprobavit. 21) Videns autem Petrus Marcum constantem in fide, ipsum Aquilegiam destinavit, ubi verbum Dei praedicans innumeras gentium multitudines ad fidem Christi convertit ac evangelium suum similiter ibi conscripsisse dicitur, quod quidem usque hodie in Aquilegiensi ecclesia ostenditur et devotione congrua reservatur. Tandem b. M. Aquilegiensem civem, sc. Ermagoram, quem ad fidem Christi convertit, Romam ad Petrum adduxit ut eum Aquilegiae in episcopum consecraret. Suscepto itaque Ermagoras pontificatus officio cum Aquilegiensem ecclesiam optime gubernasset, tandem ab infidelibus capitur et ibidem martirio coronatur, Marcus vero a b. Petro Alexandriam missus est et ibi primus verbum Dei praedicavit. In primo autem introitu suo Alexandriam (ut ait Philo, disertissimus Judaeorum) maxima multitudo in fide et devotione et continentiae observatione adunata est. (Dann erwähnt L. A. das Lob des Papyas.) Petrus vero Damiani sic ait de eo: tantam eidem apud Alexandriam gratiam praerogavit, ut omnes qui tunc ad fidei rudimenta confluerent, mox per continentiam ac totius sanctae conversationis instantiam tanquam ad monasticae perfectionis fastigium pervolarent, ad quod non modo miraculorum prodigiis, non modo praedicationis eloquiis, sed etiam eximiis provocabat exemplis. Et infra: factum est autem ut post mortem ad Italiam deinde sit reversus, (ut terra in qua datum est sibi evangelium scribere, sacras mereretur ejus reliquias possidere). 33) Ms. & of. 41) Ms. cunctre st. entre. 44) Ms. Of st. Til. 59) L. A. Tantae autem humilitatis

Bot anerly befor þe lawe
þat his clene lyfe þa*me* sample ga(we);
& did sa wele þare þat he
Wes lifand in gud pouste; —
Syne his relik*is* reuerently
War bro*ch*t agane in Italy.
& he wes of sa gret meknes
Quhe*ne* he *with* me*ne* mad maste of wes,
þat, for he wald no*ch*t haf þe state
Of bischape, his thome of he bat.
Bot god disponyt vthire-way
þane he cuth othyre do or say:
For sanct Petris autoryte
Dist*rin*ȝet hyme byschape to be
Of Alisand*ir* & hyme mad,
Send hyddir þar saul*is* to god be gratht(!).

And quhene he ent*er*it at þe ȝete
Of þe citte in þe hey-gat,
þe tane of his schone rafe þare.
& he, as he p*ro*fete war*e*,
Sad, or he ȝed of þat stede:
»I se wele þat my*ne* gat is sped,
Na Sathanas sal no*ch*t mar*e* me,
Bot fra ded wark louse sal I be.«
With þat he lukyt by hy*me* sone
& saw a bochour mend al(d) schone,
& gef hyme his scho for to mend
For syk p*ri*ce as he had to spend.
& as þe bochour*e* wes mendand
þe scho, he hwrte rycht sar*e* h*is* hand,
& þare-*with* cryit in*e* til hy:
»In*e* til a god ay trew sal I.«
& quhene Mark harde hy*me* sa swa,
Sad: »god richt wele has sped my*ne* wa«;
& *with* his spittinge & *with* ȝerde
Mad hyme, þat hurt wes, hale & ferd*e*.
& quhene þe bochowre saw þis wro*ch*t,
Sanct*e* Marke in til his house he bro*ch*t
& askyt hyme quhat he wes.
& he hyme tald þe suthfastnes:
þat he of C*ri*ste wes a seruand
& fore saule-heile come in þ*at* land*e*.
Q*uod* he: »& I wald gladly se
þi Cryste, quha*me*-of þu tellis me.«
Sad Marke: »gyf þu wil hy*me* knaw,
Clerly to þe I sal hyme schaw.«
þane C*rist*is treucht a lange quhile
He techyt hyme & þe ewa*n*gele
& gert hyme trew & baptysme tak,
& al his menȝe for his sake.
þane quhene þe men*e* of þat citte
Hard þat a mane of Galilee
Dyspysit þare godd*is* & na-vyse
As þai did wald make sac*ri*fyce,
How for to get hyme þai ca*ne* spy.
& fra he wyst þat, in*e* til hy
þat sa*m*myne bachore to quha*me* h*is* scho
To mend he had gyfyne to
& his hand heilyt sudanly,
þat to name had Anany,
Of þat towne bischape sac*ri*te hyme;
& he went to Pentapolym*e*,
& twa ȝere þane dwelt he þare,
Techand besyly C*rist*is layre.
& in to Alisand*ir* fra þine

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dicitur fuisse, ut pollicem sibi amputaverit, ne ad ordinem sacerdotii posset humano judicio promoveri; verumtamen dispositio Petri et auctoritas s. Petri praevaluit, qui ipsum Alexandriae episcopum destinavit. 69 ff.) L. A.: Mox autem, ut Alexandriam est ingressus, subito calceamentum ejus ruptum est atque solutum: quod in spiritu intelligens ait: vere expeditum fecit dominus iter meum nec me Sathanas impedire poterit quem ab operibus mortuis dominus jam absolvit. Videns autem M. quendam vetera consuentem, eidem calceamentum tradidit corrigendum; quod cum faceret, sinistram manum graviter vulneravit ac fortiter exclamare coepit: unus Deus. Quo audito vir Dei ait: vere prosperum fecit dominus iter meum, factoque luto ex sputo manum ejus unxit et continuo sanitatem recepit. 89) Videns homo ille tantam ejus efficaciam in domum suam illum introduxit et quis esset et unde, percunctari coepit. At ille se domini Jesu servum confessus est. Cui ille ait: vellem ego videre eum. Et Marcus: ego tibi eum demonstrabo; incipiensque Marcus Christum ei evangelizavit et ipsum cum tota domo baptizavit. 103) Audientes autem viri civitatis illius quendam Galilaeum qui deorum sacrificia contemneret advenisse, ei insidias posuerunt; quod ille cognoscens hominem illum quem curaverat, qui dicebatur Anianus, ibi episcopum ordinavit, et ipse Pentapolim perrexit, et cum ibi duobus annis stetisset, iterum Alexandriam rediit, qui et juxta mare in rupibus ecclesiam construxerat in loco qui dicitur Bucculi, et

Fra Pentapolyme co*me* agane syne,
& be þe byschape of þat stede
He fand þe cr*is*tyne treucht vel sprad.
& in þe tyme he wes away,
þe folk þat trowit in Cr*istis* lay,
One a crage ner*e* þe se-syd
Had mad a kyrke lang & vyd
In*e* til a place þat Bucculy
To name had — þat is bubul*cy* —
Quhar*e* þe byschape Anany
Did his office ful thryftly.

The bischapis þa*ne* of þe templis,
Quhen þai harde sone of þus, f. 87
Gret wechyne mad besyly
To tak sanct*e* Marke, for invy, —
Fore he drew men fra fals errour*e*
& taucht þame a god til honour*e* —
Sa þa byschapis gret thinge
Tynt ilke day thru his prechinge.
& sa eftyre spyit þai
þat þai fand hyme one pasck-day;
& sone til erd cane hyme caste
& his handis & fete band faste
& kest a rape abowt his hals,
As he had bene a traitor*e* fals,
& drew hyme, as he sa cane ly,
Thru al þe towne dyspituisly.
Bot he ay lofyt god þat he
My*ch*t for his sak m*ar*tyre be.
þe scharpe stanis his flesch rafe,
Til gret pecis one þame clafe,
& syndry plac*is* of þe stret
W*ith* his blud vare mad wet.
& þare-with faste cane þai cry:
»Draw we þis ox to bubulcy!«
& quhene þai lange ty*me* þis had done,
þai put in presone þe gud ma*ne* sone.
Quhar*e* in merknes as mydny*ch*t
Ane angel come w*ith* gret ly*ch*t
& co*n*fort hyme debonarly;
& Cr*is*te hyme-self come in*e* til hy,
In þe sa*m*myne habyte þat he
In þis warld wonte wes to be,
& tuke hyme vpe quhar*e* he lay
& swetly syne cane til hy*me* say:
»My*ne* ewangelyste, pece to þe be,
Dred no*ch*t, for I ame ay with þe;
& þi name of lyfe in*e* þe buke
Sall wrytine fynd quha wil luke,
& þine sal neuir be put away.«
þane one þe morne quhe*ne* it wes day,
þai drew hyme newly thru þe towne.
& quhene þat he to ded wes bowne,
Prayt for þa*me* þat sa had done
þat god forgyfe suld þame sone,
& sad, sittand oñe his kne:
In manus tuas domine.

Ande quhene þe paianis vald haf bry*n*t
His cors, & for na thinge stynt,
Sa wondire myrke become þe ayr,
þat before wes clere & ſayre,
& thonyre flaw done & fyr-flacht,
þat stand one fut na-ma*ne* macht;
& gret haile fel in sic degre,
þat ilke a mane prefit to fle,
& lewit þe body it-alane.
þane cr*is*tine mene sone has It tane

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fideles ibidem multiplicatos invenit. 117) l. þane st. fra þine. 118) Ms. To st. Fra. syne ist zu tilgen. 127) Ms. bubulty, s. 152. 129) Pontifices autem templorum eum comprehendere conabantur; cum autem in solemnitate paschali b. M. missam celebraret, convenerunt illuc omnes et fune in collo ejus misso ipsum per civitatem trahebant dicentes: trahamus bubalum ad loca bucculi. Carnes autem ejus in terram fluebant et sanguine lapides rigabantur. 153) Posthac in carcere recluditur et ibidem ab angelo confortatur, sed et ipse Jesus Chr. eum visitavit eumque confortavit dicens Pax tibi, Marce evangelista meus, noli timere, quia ego tecum sum, ut eruam te. 168) Mane ergo facto funem iterum collo ejus immittunt et huc illucque raptim eum pertrahunt exclamantes: trahite bubalum ad loca bucculi. Ipse autem dum traheretur, gratias agebat dicens: in manus tuas commendo spiritum meum, et hoc dicens spiritum exhalavit sub Nerone, qui coepit circa a. d. LVII. 175) Cum autem pagani eum vellent comburere, subito aer turbatur, grando exoritur, tonitrua intonant fulguraque coruscant, ita ut quilibet evadere niteretur, et sanctum corpus intactum reliquerunt, Christiani vero corpus ejus rapuerunt et in ecclesia cum omni reverentia sepelierunt. Darauf ſolgt in der L. A. die Beschreibung des h.

& mad richt wele his sepultur
With drede of god & gret hono*ur*.
Syne, eftyre C*ri*st*is* birtht but ver*e*
Four hu*n*d*ir* sexti & sewyne ȝere,
Fra Alisand*ir*, quhare fyrst wes he
Grawine, as now hard haf ȝe,
To Venis was translat syne;
Quhar*e* now a kirke fare & fyne
In*e* honoure of hyme is wele mad.
Quhare god, to quha*me* he s*er*wit had,
Wirkis gret ferlis for hy*me* ay,
& euir sal do to domysday,
To þe strinthinge of haly kirk
& fore to eg mene gud to werk
& do ay gud & leyf Il.
Als vittirly I pray hyme til
Owte of þis lyfe þat I ma twene
But scame, deit & dedly syne.

XIV. Lucas.

Crystis ewa*n*geliste sanct*e* Lucas
As of nacion*e* Cyrus was.
In*e* his ȝouthede leyrit he
In*e* Antyoche leche to be,
& in*e* þat crafte was wele p*ar*fyt.
Bot fra he come to rype eld, tyt
To þe apostolis he hyme band,
& folowit þame in mony land,
& þare haly dedis be-dene
Wrat opynly as he had sene.
Sum mene sais ȝet neu*ir*-þe-les
þat he a p*ro*selyt mad was
& knew l*ett*ris of hebrew;
Bot l*ett*ris of grek wel he knew. f. 88
Syne folowit he Paul fra tone to tone
To þe tyme of his passione:
þat syne to Rome *vith* hyme had he
& gerte hyme þar sanct*e* Pet*ir* se.
Bot fra sanct*e* Paule he p*ar*tyt no*ch*t,
For wele na wa þat he thole mo*ch*t,
Bot in al tribulacione
To pase *with* hyme ay wes bowne
& in his pylg*ri*mage ay
He folowit hyme ny*ch*t & day.
& his trawale & dedis all
He put in wryt, gret & small;
& als gest*is* þat he leyryt
Of vthris ap*osto*lis put in*e* wryt:
& syne of þame al mad a buke
To þame þat lykyt þare-i*n* to luke,
In lofe & memore of þare name
& how þai liffyt her but blame,
& to þe stablyne of þe kyrke,
& for to kene men*e* wele to wirk.
& quhene sanct*e* Mathee his ewa*n*gel
Had mad, as I say(d) su*me*-quhyle,
In*e* to þe land of Judea,
& Marke in*e* (to) Yt*a*lia:
& Luke mad h*is* ewa(n)geil syne,
Of thing*is* hard mar þa*ne* of sene, —
As he of syndry leryt had
þat with Jh*esu* dwellyge mad
Fra he becwthe to wirk m*er*wale
To þe laste end of his trawale;
Bot of our*e* lady al-þire maste,
þat ful wes of þe haly gaste,
He gat maste part in-fowrmy(n)ge:
For scho þe suth wyste of althinge

M. und eine Stelle des h. Ambrosius. 187 ff.) Von der Erzählung der Translatio ist nur der erste Satz aufgenommen: Anno ab incarn. dom. 468 tempore Leonis imperatoris Veneti corpus s. Marci de Alexandria Venetias transtulerunt, ubi ecclesia in honore s. Marci mira pulchritudine fabricata est.

Die Quelle ist nicht die L. A. (Cap. 156), die eine längere, mehr homiletische Abhandlung enthält. 2) Ms. tyrus st. cyrus, L. A. natione Syrus. 19—24) ähnlich L. A. 23) l. pylgrimagis. 38) Ms. ytilia. 36—54) ähnlich L. A. 39) & ist zu tilgen. 56) Ms. bytne. Ms. & in; & ist zu tilgen. 67) Ms. bythanea st. Bythynia. 73) die L. A. erwähnt die Translatio nicht.

Beſt, of his werk & of his layre,
Fra þe tyme þat scho hy*me* bare;
For scho had ay in hyre hart hyd
Al þat he sad & at he dyd
In flesche til he wandryt here,
& tald it þame þat vald hy*me* spere.
& þis Luke he his ewa*n*gelis ca*ne* ma
In Byt(i)ne & in Asya,
Quhare he techit men*e* to lef syne
& quhow to god þai suld sy*ne* wy*ne*.
& for to serwe god mar*e* fud pay (!),
Warld(l)y t(h)ink he lefyt ay,
For he had nothire vyf na cheld,
Bot his flesche kepyt eu*ir* vnfylit;
& gret car*e* als he mad
þat he mycht no*ch*t mart*ir* be mad
For goddis sak — þat he had sene
Syndry be quhare he had bene.
Bot he in*e* Bythanea
þe endynge of his lyf ca*ne* ma,
Quhene he had drywy*ne* wel our*e*
þe kantt*is* of sewy*n*ty ȝer*is* & four*e*.
& dewot mene in*e* honoure
Of his cors mad þe sepultur*e*.
Syne eftyre þai *tra*nslat hyme
To Constantynopolyne,
Quhar*e* he sal be to domys-day,
God wirkand merwal*is* for hy*me* ay,
& þane of hyme reward to ta, —
As his ewangel meny*n*ge ca*ne* ma
þat þe angel his trumpe sal blav
& ger þame ryse þat lyis law
& to þe Jugme*n*t apere,
Quhar*e* al sal tak as þai s*er*uit her*e*,
Gud for gud & il for Ill.
A, wysely Luk, I pray þe til
þat I one þat auchtful day,
Quhene god our dedis sal assa,
Befor hyme trastly ma apere
& to be saf haffand na vere;
& þare-to helpe, þat I hyne twy*ne*
But schame, det & deydly syne.

XV. Barnabas.

Swme me*ne* wenis þat Barnabas
Ane of þe ap*osto*lis was;
Bot þai wene wrang*e*, gyf þa red
Quhat þai ware þat mad þe cred,
Of þe quhilk þe ap*osto*lis twelf
Ilkane ane article be It-selfe
Mad, — & in þe cred are
Twelfe articulis, les na mar*e*; — f. 89
For Mathow wes tane of god*is* wil
þe place of Judas to fulfill.
þo eftir C*ris*t*is* passione
& in hewyne his asce*n*cione
To sic honour he callit Paule
To safe & succur syndry sawle,
& mad hyme doctor generale
To preche in þis varld hale
& to ber leile witnes ewyne
Of It he had sewyn*e* in*e* hewy*ne*
Quhene he wes fellit *in* þe way
& thre dais blynd in Damask lay;
& for þat he was no*ch*t dwelland
With C*ri*ste na in þis warld vakand,
Na hard nothire na saw his ded,
þare-for he mad no*ch*t of þe cred.
Bot suthe It is, Mark & Lucas
& þe worthy Barnabas
Of dyscipilis thre ware þa
þat in*e* nom*ir* war LXX & twa,
þat C*ri*ste assignit for to be
In helpe his wark to suple —
As in þe ewa*n*gel ȝe ma red*e*
Of Luk, wil ȝe tak hed*e* —
& send þame furth twa & twa
In al place quhar*e* he wes vont to ga,
& sad to þame: þare wes corne mekil
Bot few war to ſet It in*e* ſekil;

Das Cap. der L. A.: de s. Barnaba ap. (Cap. 81), ist nicht die Quelle des Dichters. 1—44) Einleitung des Dichters. 9 ff.) Ähnlich p. 5, V. 161 ff. 9) Ms. Mathow st. Mathy. 18) sewyne st. sene, wie ewyne st. ene. 31) vgl. Luc. 10, 1—3. 35) vgl. Luc. l. c.: Messis quidem multa, operarii autem

»Pray ʒe þare-for þe lord of corne
To send wark-mene, or*e* It be lorne!
Gais furth, I send ʒ^{u}, I ʒ^{u} tel,
As wolfis amañg*e* lam*m*ys vnſel;«
& vthir sere thing*e* ca*ne* þame say,
As in þe ewa*n*gel ʒe se ma.
Quhar*e*-to for now me lest no*ch*t rek,
Bot of Barnabas I wil speke.

Barnabas in*e* til hebrew
»þe sone of solace« we cal nov;
þat dwelt with þe ap*osto*lis ay
& conforte þame in*e* hard assay.
& eftyr C*r*istis passione
& in hewyne his ascencione
þe ap*osto*lis send hyme to teche
Godd*is* word & þe fol(k) preche.
& he went furth *with* his p*r*intece,
Johñe, þat was (war) & vyse,
& to þe citte fyrste cane ga
þat callit was Anemoria,
& su*me* rychtwyse & vysme*ne* þare
He fand, þo þai payanis var*e*.
& quhene þai paianis þa*me* sen*e* had,
þai askit þame but abad
Quhat me*ne* þai war & quhe*ne* þai
Var cu*m*yne, prad þame to say,
& als þe cause of þar*e* cu*m*my*n*ge;
þat Barnabas had p*er*sawynge
þat þai in su*me* part sutel ware.
For-þi he mad worthy a*n*suere
& sad: »sene ʒarnit haf yhe
To wit quhat-ky*ne* me*ne* ve be
& quar*e*-for we cu*me* her,
We lat ʒow wyt but ony ver
þat of lord C*r*iste Jh*es*u,
þat mad þe warld as ʒe se nov,
We are þe seruand*is* & mene,
& cu*m*mys fra Jerusaleme
For to preche godd*is* word,
As Is gefyne vs in til hurd,
& for to gere men*e* kene h*is* name,
&, bot he, god is þare nane,
& quha þat trewis trewly,
Sal lyfe euire-lestandly.
& gyf ʒe wil kene þ*is* thinge,
Clethe ʒow in*e* nov clethynge,
þat neuire sal rot bot sche*ne* sal ay.«
& quhe*ne* þe paianis hard þ*is* sa,
þai sad: »sik merwal neu*ir* befel
As we her*e* ʒow of tel;
For quhat god ma be sa mychty?«
þane sad Barnabas þame In*e* hy:
»Gyf ʒe will wit quhat ve meyne,
Ʒe schryfe ʒow of ʒour*e* sy*n*is cleyne
& trewly trow & bap^{t}ſtit be: f. 90
& þat we hycht þa*ne* tak sal ʒe.«
& sad þai: þat þai vald do
Quhat-euir thing*e* þa sad þa*me* to.
& forthire to þame p*re*chit he
þe haly treucht of þe t*r*inite,
& bapstit þame in þat sted
& in now haly clathis þa*me* cled.
& fra þai wyste þat þai vare
Mad c*r*istine, v*ith* gladsum fare
þai lowyt god of his grace,
& gret gold to Barnabas
þai gaf: þat he but abad
Gafe to þe powre þat mister had,
& co*m*mawndit þame to dwel Ilkane
In Crist*is* grace þat þai had tane.

Fra þine to Cypre saylit þai
& fand twa me*ne* of C*r*istis lay,
Arysteone & Thymonen,
þat suthfastly vare c*r*istine mene;
Bot Thymone *þ*e fel fewire sa
Trawalyt þat he my*ch*t no*ch*t ga.
þe Barnabas tuk þe ewa*n*gele
þat sanct*e* Mathew vrat hy*ne* su*me*-quhile,
& lad it apone Thymonene
In*e* godd*is* name: & he richt þane
Sa hale wes of þe fewire mad

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pauci; rogate ergo dominum messis ut mittat operarios in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. 45) L. A.: Barnabas interpretatur filius venientis vel filius consolationis aut filius prophetae aut filius concludens. 54) Act. Ap. 12, 25 assumpto Joanne qui cognominatus est Marcus (cf. ib. 13, 5; 15, 37). 56) l. Antiochia? In den Act. Ap. findet sich diese Geschichte nicht. 59) Ms. send. 82 u. 98) now st. new. 113) þe st. þan? 108—119, 125—142) nicht in L. A.

As he newire before had had,
& folowit þame in*e* gret gladnes.
& Barnabas, quhar*e*-euire he was,
Mathowis ewangele had in*e* h*is* hand,
& ay, quhar*e* he sek men*e* fand,
Lad it one þame: & þai alsone
Ware hale, fra þat wes done. —
þane vent þai furth & sune fand ane
þat Eraclyus had to name,
þe quhilk be-for be Barnabas
& Paule to þe treucht wo*nn*y*ne* was;
& hyme, helpand þe haly gaste,
Byschape þai ordynit þare in*e* haste
Of c*ri*styne trewcht in*e* þe ekyne:
& he ves fayne of þ(a)re cu*m*yne. —
Fra þine forthire passit þai
& fand a mane in*e* þare way
þat Rodan*us* hicht, & ȝet þane
Payane he wes & no*ch*t c*ri*stine ma*ne*;
Debonare wes he no*ch*t-þe-les,
Rychtvyse & of gud-wil he was.
& fra Barnabas had tauchte
þe trewcht to hyme, he it so*ne* lacht
& lewit his syne & howy*ne* vas,
& folouyt hyme fra place to place. —
Quhene þis was downe, þa met *in* hy
A Jow þat delte v*ith* sorcery
& to name had Bariene,
þe quhilk sanct*e* Paule befor*e* þa*ne*,
For til haf mend hy*me* of h*is* plicht,
For a tyme tuk fra hy*me* þe sy*ch*t;
þe quhilk, fra he knev Barnabas,
Of Paphum, þa*r* he vald pase,
Lettyt hyme for til haf entre.
For-þi agane þare turnyt he. —
Fra þine he come to a place quhar*e*
Men*e* & women playand war*e*
Al nakit as þai vare borne;
Quhar*e*-of Barnabas tho*ch*t ſcorne,
& þare temply*s* waryt he
Quhar*e*-in sik men*e* had entre.
& þane a part of It fel done
& mad a gret distruccione
Of ethnykis þat oysit sa
Nakit one-schamely to ga;
& þai þat chapit þat ruyne
Fled to þe tempil Apolyne,
Quhar*e* þa of Jowis a gadringe
Fand; & but mar*e* byddinge
To þame sa prechit Barnaba
þat fele of þame þe trucht ca*ne* ta.
Bot þat wikyt Baryene,
Haffand gret dowt þ*at* mony me*ne*
Suld turne throw hy*me* to C*ris*t*is* lav,
His vikitnes furth ca*ne* schaw
& mowit sic ſedicione
In to þe foule folk of þe towne, f. 91
þat þai tuk sone sanct*e* Barnaba
& pynyt hyme & wro*ch*t hy*me* wa.

And as þai led hy*me* to þe place
Quhare to deme hy*me* ordinit vas,
It hapnyt þat a nobil mane
Owt of Cypre co*me* richt þane,
þat Eusebius had to name
& ves a man*e* of gret fame,
Of gret stat & of honoure,
& ner sib to þe emp*ri*oure.
& quhene þe Jowis p*er*savinge
Had of þat lordis cu*m*mynge:
For dowt he tuk hy*me* þa*me* fra,
A royd rape þai cane ma
& drew hyme til a preve place,
Til þat þe ny*ch*t cu*m*ynge was;
þane ful fele of þame ves bone
& harlyt hy*me* sone of þe towne,
& þare felly, or þai stynte,
In a bale-fyre þai hy*me* brynte.

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111 u. 140) Ms. he st. þe. 143) vgl. L. A.: Cum autem de Cypro exiissent (!), invenerunt Elymam magum, quem Paulus lumine oculorum ad tempus privaverat; qui iis restitit et Paphum intrare prohibuit. 150) Ms. þat st. þar. 153) L. A.: Die igitur quadam vidit B. homines et mulieres nudas currentes et sic sua festa agentes, unde indignatus templo maledixit et subito pars ejus corruens multos oppressit. Tandem Salaminam (!) devenit et ibi contra eum praedictus magus seditionem non modicam excitavit, comprehendentes igitur Judaei Barnabam multis affectum injuriis trahebant et judici civitatis puniendum tradere festinabant. 156) Ms. throcht. 157) Ms. templyt. 177 ff.) L. A.: Comperto autem quod Eusebius vir magnus et potens, de genere Neronis, illuc advenisset, timuerunt Judaei ne ipsum de manibus eorum eriperet et sic liberum abire permitteret, ligantes igitur funem

& of his lyfe sic end mad he,
For hy*me* þat boucht ws one þ^{e} tre,
& full Joyful var(i)iñge mad
þat for sik schort payne he had
þe blyse ay-lestand & brukis nov
Hey in hewine w*ith* dere Jh*es*u.
Ʒet war no*ch*t þe Jowis co*n*tent
þat þai had done hy*me* sic turme*n*t,
Bot repentyt þame ry*ch*t þare
þat þai torment hy*me* na mare,
& al þe fyre (!) left in*e* þat stede
þai wepyt in*e* a clath (!) of lede,
& In*e* þe sey to castit tho*ch*t.
Bot no*ch*t-þane god tholyt no*ch*t,
For Johñe, his pr*i*ntece, & Thymon*e*
þat ny*ch*t come, & v*ith* þame Redone,
& It a-way bare pr*i*waly
& dalf It quhar*e* it lange cane ly,
Ner-quhar*e* Gebeseis hade
In*e* ald tyme dwell*in*ge to þa*me* made.
& þare þat relyke lang*e* lay hyde.
Bot god fore it sic merwale kyde
þat it wes tane vpe in honoure,
Quhene þat Ʒenone was e*mp*e*r*oure;
& Gelaʒius pape wase
Quhene þis vnhyd wes Barnabas.
Quha*me* I Requer*e* hartly now
þat he for me pray Jhesu,
Owte of þis warld þat I ma twe*ne*
But schame, deit & dedly syne.

XVI. Magdalena.

Jhesu Cryst, lowyt þu be
þat for þine Inborne pitte
Denʒeit of voma*ne* to be borne
To sawfe ma*n*kynd þ*at* wes forlorne!
Bot þat was no*ch*t for rychtwise mene,
Bot for synful, wele we kene, —
As we in þe ewa*n*geliste red:
Hale mane has of leche na ned
Bot þai þat are bath sek & sare;
Als þi-selfe sais forthirmare:
»I ame no*ch*t cu*m*yne rychtwis to cal
To pe*n*nance, bot synfull al«,
& smartly als þu sais ws til:
»þe ded of synful I na wil
Bot þat he leife h*is* syn*e* & lif.«
þare-for lowinge we þe gefe.
þo*ch*t þu may be thy richtwisnes
For syne ws fla, ʒet no*ch*t-þe-les
þou bidis & suffer*is* til þat we
Thru repentance wil turne to þe.
As In samplis we fynd sere
Of ful mony þat synful were,
þat þu had eftyre in daynte
& in ful gret specialite:
As Thays and Palygya,
Sanct*e* Dawy, Mathow alsa,
Pawle als, & of Egipe Mary,
& þe Magdalene, þat was vorthy,
þat for hyre mekil halynes
Co-apostil syne callit was.
Als sais god þat mare Joy is
In*e* angelis w*ith* hewyne-blyse

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in collo ejus extra portam eum traxerunt et ibidem eum protinus combusserunt. 201) L. A. Denique nec sic impii Judaei satiati ossa ejus in quodam vase plumbeo recluserunt, in mare eadem praecipitare volentes, Johannes autem discipulus ejus cum duobus aliis (!) de nocte consurgens ea rapuit et in quadam crypta occulte sepelivit, quae ibidem, ut ait Sigbertus, usque ad tempora Zenonis imperatoris et Gelasii papae et usque ad a. d. D latuerunt, sed tunc ipso revelante reperta fuerunt. Die Miracula der L. A. fehlen. Ob der Dichter die L. A. benutzt hat, ist zweifelhaft. 197) Ms. varnĩge, l. variinge. 205) Ms. fyre st. banis. 206) Ms. clath st. vas? 218) Ms. eʒenone.

Vgl. L. A. Cap. 96; V. 1—50 Prolog des Dichters. V. 1 ist im Ms. in 2 Zeilen geschrieben. 7) Ms. & as. 15) Ms. leffe oder leife? 32) l. with angelis in.

Of a synful, pen*n*ance dowand,
þane nyne & nynte vnsy*n*nand. —
Nocht-þane in hope of forgyfnes f. 92
Suld nane syne do mar*e* na les:
For of syne is callyt maste
To syne in þe haly gaste. —
& þis I say to co*n*fort all,
þat in vanehope na-ma*ne* fal;
For mar is mercy þa*ne* mysded,
In syndry plac*is* as we red.
Bot a sampil I set certane
þat fel in þe Magdalane,
þat fyrst hyre gaf til al delyt
& was (syne) of a gret meryte, —
As me*ne* fyndis in haly wryt,
Quha ȝarnis for to se It, —
And is callyt coapostol;
þare-for þe ap*osto*lis we set hyr*e* next til.

Now her*e* of hyre we begyne,
þat cu*m*myne was of king*is* kyne;
Syrus hyre fad*ir*, of gret nobles,
& Eucar*e* callit hyre mod*ir* was,
þat mychty ware & of gret kyne
& mykil had of warldis wyne.
Scho had a cyster & (a) bruthyre:
Laȝare þe tane, Martha þe tod*ir*.
Eftire þare fadyre & mod*ir* ded
þire thre succedyt in*e* þare sted,
& halely þe possessione
þat fel þame be sucessione
Ewinly þai delte amang*e* þa*me* al:
To Laȝare cane a gre(t) p*ar*t fal
In Jerusaleme þe citte,
& syne to Martha fel in fe
Bethanya, & to Mary
Of Magdalene ca*ne* þe castel ly,
Quhar*e*-of þe suorname scho bar.
& to k(n)y*ch*thed hyre bruþ*ir* Laȝare
Halely hyme gafe & lytil rocht
Of landis or of riches ocht;
þis Mary to delyte hyre gafe
& lytil rocht of al þe lafe;
Bot Martha, þat was ry*ch*t wyse,
Wald no*ch*t thole þare land*is* p*er*ice
Bot bathe þar part*is* wysly steryt,
& gafe til þame al þat afferyt,
& þe remanand dystribut scho
To pure mene & neidful to. —
Of Martha now na of Laȝare
Here now wil I spek na-mare,
Bot of Mary we wil begyne,
þat bathte wes far & gret of ky*ne*
& in habundance had riches;
For-þi þe mare wantone scho ves.
For þat hir name his cha*ng*it nov
In »synful wemane«, as we trev,
As in þe godspel we ma se.
þat sais: Quhe*ne* C*ri*ste in þ*at* cuntre
Prechyt þe folk h*ere* & þare,
It hapnyt in ane sychware
A gudman*e*, callit Symo*ne* leprose,
Had callit Jh*esu*s til h*is* howse
With þe dyscipilis þat he had,
& to þame a feste he mad,
Plentuysly, I tak one hand,
Eftir þe maner of þe land.
Ande quhene Mary had tythyng*e*
Of þat feste & of þat gadringe,
God hire harte Illumynyt sa
þat scho dressit hire þar to ga.
Bot, hafande schame of sy*n*nis sar*e*,
Scho had gret rednes til aper*e*
Ymange rychtwyse; no*ch*t for-þi
Scho come eft*ir* þame scha*me*fully,
& gat in handis C*ri*stis fete
& with hire ter*is* ca*ne* þa*me* wet
& with hire hare syne ca*ne* þa*me* dry.
Bot vaxand syne mar hardy,
A bouste of precius vngument
Apone his hed in gud entent
Owt scho ȝet, til al þe place
Fulfillyt of þat odyre was; —
For þat tyme me*ne* in*e* custu*me* had,
þe gret heit of þe sone þ*at* bad,

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37) l. synis. 38) to st. þe? 51 ff.) Der Text stimmt inhaltlich, doch nicht wörtlich mit d. L. A. überein. 54) L. A. Eucharia. 59—60) nicht in L. A. 65) In st. of. 87) L. A. vnde jam proprio nomine perdito »peccatrix« consueverat appellari. 91) Ms. hard st. here. 94) Ms. þat had. 106) L. A. retro secus pedes domini mansit. 115—8) L. A. nam incolae regionis illius propter vehemen-

Bathis til oyse & vneyment,
To sawe þame, þ*at* þai var no*ch*t schent;—
& one kneys done cane scho ly f.93
& kissit his kneis richt tend*ir*ly.
& quhene þis Symeo*ne* has sene,
In*e* til hyme-selfe he tho*ch*t but vene:
Had þis bene p*ro*phet, as we trew,
He had no*ch*t tholyt ȝone sinful now
Tweche hyme. þane Jh*es*u ful rathe
Hyme blamyt & hir syn*e* forgafe. —
W*ith* quhat seruice se we now
þis woma*ne* to cu*me* to ples Jh*es*u?
þe vnguyme*nt*, scho dicht w*ith* cure
To gere hire flesche haf swet sawur*e*,
A-pone Jh*esus* hed It ȝet,
Forgyffyne of syk syne to get.
þane w*ith* þe wattire of hyr ene,
þat oft vnleiful sicht*is* had sene,
Scho wesche his fet *to* punyse It
A*t* scho *had* sy*n*nyt in þat wyt.
& w*ith* hire hayre, quhar*e*-i*n* scho had
Ful gret delyt & þare-w*ith* mad
Ekyne hyre bewte for to lat,
þar-with scho dryit C*ristis* fet.
& with hyre mowth, ful co*m*monly
þat of pryd had spokine & foly,
Ful oft scho kiffit C*ristis* fet,
In hope þat scho syne my*ch*t bete;
Haffand na dispare of hyr*e* syne,
Bot in traste hope p*ar*done to wyne.
& for scho luffyt mekil, þane he
Forgafe hyre mekil Iniquite
& scho wes callit vpe & done
þe synful woma*ne* in þat towne.
Als he schew hire þe tend*ir*nes
Of hartful luf þat in hy*me* was:
þe feyndis sewine of hire kyst he,
& gert hyr halely bry*n*nand be
In to his lufe; & forthirmare
He mad hyr his familiare,
& procurur in*e* to þe way
He wald hyr hafe, suth to say.
& quhene Symo*ne* hire accusyt,
Debonerly he hyre excusyte, —
He callit hyre synful & vnclene;
Anent hyr cyst*er*is þa*ne*, but wene,
Hir callit ydil, he cane defende —
Sik takine of lufe he til hyr lend;
& gret, quhene he saw hyr gret —
Sike lufe til hyre had Jh*es*u swet.
& fore hyre sak to lyfe fra ded
He raysit Laȝare in þat stede;
& for hire sak Martha þe gude,
Fra quha*me* sewine ȝere rane þ^{e} blud,
He heylyt þane; alsa Martilla,
þat þane seruand was to Martha,
He mad worthy þe word to say,
þe quhilk is delytabil ay:
»þe wame be (b)lissit þat bar þe,
& þe papis þat fost*er*it þe!«
Til hyre agane þa*ne* sone sad he:
»Ȝa, quhat be-þi (!) blissit mot þai be
þat beris godis word & It
Kepis« — þus says haly wryte. —

Eftyre Crystys ascencione
þe fowrtene ȝere, & passione,
Quhene Jowys had flane sanct*e* Stewe*ne*
& Crystis discipilis bedene
Owt of þare land dyspytuisly
Had chasyt, & ful fello*un*(l)y,
(þai) sawit þame in placis seyre,

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tissimum solis calorem unguentis et balneis utebantur. 118) sawe = salve. 127—146) nicht in L. A. 135) Ms. & st. to. 136) Ms. As scho þat. 156—8) L. A. familiarissimam eam sibi constituit, (hospitam suam fecit) et procuratricem suam eam in itinere habere voluit. 163) Ms. þat st. hir? 164) Ms. kend? 171 ff.) Martillam, sororis suae famulam, ut illud tam beatum et tam dulce verbum exclamans diceret: beatus venter qui te portavit (vgl. Luc. 11, 27—8), dignam fecit; (nam secundum Ambrosium illa fuit Martha et haec ejus famula). 179) l. heris. 177—80) Zusatz. In der L. A. folgt dann noch ein Satz, welcher die biblischen Erwähnungen der h. M. zusammenfasst. 181 ff.) L. A.: Post ascensionem domini, sc. anno XIV a passione cum Judaei Stephanum jamdiu occidissent et ceteros discipulos a Judaeae finibus ejecissent, diversarum gentium discipuli subeunt regiones, verbum domini ibi seminantes. Erat autem tunc temporis cum apostolis b. Maximinus, unus de LXXII domini discipulis, cui a b. Petro Maria Magd. fuerat commendata. In hac igitur dispersione b. Maximinus, Maria Magd., Lazarus frater ejus, Martha soror ipsius et Martilla pedisequa Marthae, necnon et b. Cedonius, qui caecus a nativitate exstiterat sed a do-

Ȝet goddis word þai sawand vere
Quhare-eu*ir* þai ȝede, & sawl*is* wa*ne* —
In*e* Crist*is* lufe say brynt þai þa*ne*.
With þe ap*osto*lis was þat tyme
A byschape, callit Maximyne,
þat ane wes of sewinty & twa
Byschapis (!) þat w*ith* Cr*is*te ca*ne* ga;
To quha*me* for his halynes
Sanct*e* Petyre, þat apostil was,
Had reco*m*mendit þe Magdalayne,
þat of hyre ȝemsel wald fulfane.
Quhene þe dyscipilis scalit war
In*e* þat tempeste, su*me* her su*me* þare:
Sanct*e* Maxymyne & þis Mary,
Laȝare & Martha witterly,
& hir fut-madyne Martilla,
& sanct*e* Cedone w*ith* þame alsa —
þe quhilk wes borne of ene but ly*ch*t
Bot Cr*is*te syne gefe hy*me* þe syc*h*t, —:
þe Jowis þire & mony wt(h)yre
Cr*is*tyne, þare fello*n*ny for to forthir,
Put in a bat apone þe se
Bot gouernale : for þai suld be
Drownyt. Bot quhe*ne* (þe) gud fok had
Apone þe se mad lang abad
Of hungyre & storme in*e* to dystres,
As god wald, ȝet no*ch*t-þe-lese
Aryfyt þat Marcel hale & fere.
Quhar*e* nane but paianys þ*at* ty*me* wer*e*;
þai ware sa fel & dyspytuise
þat nane wald herbry þa*me* in*e* house,
Bo(t) tholyt al þat haly rowte
In*e* wynd & wedyre ly þare-owt
Of þare tempil vnd*ir* þe wall,
Quhar*e* þare ydolis var stedyt al.

Here eftyre, quhene scho had sene
How þat þe puple al-bedene
To þare tempil sped þame in hy
To þare ydolis to sacryfy,
Scho rase, w*ith* *con*tenance plesand
& wysage clere, yma*n*ge þa*me* thrange
& presyt hyre in mony wyse
þame to refrenȝe fra sik seruice
Of ydolis þat þai honowryt had,
þat war na makar*is*, bot war mad
W*ith* ma*n*nis crafte & besy cure
& ware na worth in til assure;
W*ith* hardyme*n*t þa*ne* cane scho teche
þe c*ri*styne treucht & þame preche
How god þe warld fyrste mad
& mane syne fowrmyte had,
& how þat ma*ne* wes tynt for syne,
& how þat he, mane to wyne,
Fra lestand lyfe come vs amange
& how mane kynd þat he ca*ne* fange,
& how he tholyt noys sere,
In þis lyfe til he was heyre,
& how þe ded he tholyt syne,
To safe ws fra þe wethirwyne
& þat mane suld eftyre syne
Recouire his blyse & sauchny*ne* wyne.
& quhene þe puple had hard wele
Al þat scho sad ilke-deyle,
þai ware for-wond*er*yt mar*e* & les
Of hyre speke, þat sa plesand was.
& scho prechyt þa*me* so þane
þat fele of þame to Cr*is*te scho wa*ne*.

The prynce eftyre of þ*at* cunctre
Come w*ith* his wyf to þe citte,
Til ydolis sac*ri*fice to ma
To gyfe þame grace & furthir sa
þat he my*ch*t get & scho beyre
Barnys, þare landis to were.
To þame come Mary Magdelay*ne*,

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mino fuerat liberatus, omnes hi insimul et plures alii christiani navi ab infidelibus impositi et pelago sine aliquo gubernatore expositi, ut omnes sc. simul submergerentur, divino tandem nutu Massiliam advenerunt. 206) Ms. *cri*styne st. Criste. 211) Ms. gud fok st. goddis folk? 216) L. A. Ubi cum nullos qui eos hospitio recipere vellent invenissent, sub quadam porticu, quae fano gentis illius terrae praeerat, morabantur. 223) L. A. Cum autem b. M. M. videret populum ad fanum confluere, ut ydolis immolaret, assurgens vultu placido, facie serena, lingua discreta eos ab ydolorum cultura revocabat et Christum constantissime praedicabat, et admirati sunt universi prae specie, prae facundia, prae dulcedine eloquentiae ejus. (Nec mirum si os quod tam pia et pulcra pedibus salvatoris infixerat oscula, ceteris amplius verbi Dei spiraret odorem). 228) þa*me* st. þat? 255 ff. = L. A. 242) l. manis? 271—281) L. A. quare, cum tot divitiis abundetis, sanctos Dei fame

þat of þare cu*m*ynge wes ry*ch*t fane,
& prechit þame þe c*ri*stine fay,
For-bedand þame sadly ay
Til ydolis for to mak sac*ri*fice
þat þame my*ch*t helpe o*ne* na wise.
& eftyre lytil tyme by-passit,
To þis laydy slepand faste
In*e* visione, þat was no*ch*t in wane,
Aperyt Mary Magdelayne
(&) sad til hyre: »þu art to bald,
þat warldly gud has i*n* hald
& al delyte þat þi will
& tholis god*is* seruand(*is*) ſpyll
& de fore cauld & hu*n*gyre gret,
& þu lyis ſolland þe in ſwet!
Bot gyfe þame þu cleth & fed,
þu sal dere by, haf þu na dred;
& þi husband eitlife þare-to,
Gyf þu wenis wele to do,
To helpe þe puyre of h*is* riches!«
& quhene þe laydy waknyt vas,
þe visione scho durste no*ch*t tell f. 95
þat in hyre slepe sa be-fell.
þe todyre ny*ch*t Mary apperyt
To þis laydy & þat hire sperit
Quhy hire byddy*n*ge had scho no*ch*t done
& tysit hyre lord þare-to alsone;
& alsa let hyre forthire wit:
Gyf scho ware mar*e* rakles of It,
þat scho suld rewit farly sare.
Bot ȝet þe laydy dyd nomar*e*
þane as scho had þe fyrst ty*me* done.
þe thryd ny*ch*t but la*n*gare hone
Scho aperit til hyr in gret Ire
& visage as bles of fyre,
Richt as scho wald þe house all
Bryne in a blese & ger it fall,
& gry*n*nand sad dyspituisly
Til hyre husband, slepand ca*ne* ly:
»þe membyre of Sathane, slepis þ^{u}
With þat edd*ir*, þi wyfe, now,
þat twyse has lefit to fulfill
þe thinge þat I co*m*mawndit hir til?
Of Crist*is* croice þu fellone fay,
þu rest*is* & þi wame alsa
Wantonly þu far*c*is w*ith* met
Maste delytabile þu ma get,
Bot reke of powre þu na liste
þat p*er*yse in hu*n*gyre & in threste?
& þu in*e* chuchis (!) & silkine clathis
Lyis ful softe, & na tho*ch*t hase
Of powre, þu seis dyssolate
Of howse & herbry, as þ^{u} wate,
& no*ch*t gyffis þame of þi gud
Nothire to clathis na to fude?
Quhat, wenis þu, wekit, þ*at* þu sal
Eschape but payne? þ*at* sal no*ch*t fal,
For þame to helpe þu has delait
Quhene þai ful pytuisly þe *p*rayt.«
Her-eftyre quhene þis wife ca*ne* wak,
Scho til hyr dreme sic tent ca*ne* tak
þat for rednes scho al qu*o*ke;
& at hir husband, quhe*ne* he wok,
þat fore þe sa*m*myne cause ves rad,
Scho franyt quhy he ves sa mad.
Q*uod* he: »deme, ferly nocht
þochte I sycht & haf gret tho*ch*t:
Fore sic a dreme þis ny*ch*t saw I,
þat vris me ful gretu*m*ly.«
þane tald he hyre albedene

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et frigore mori permittitis? Addidit et minas, nisi marito suo persuaderet ut sanctorum inopiam relevaret, iram Dei omnipotentis incurreret. 274) Ms. seruand*e*. 285—93) L. A. Sequenti igitur nocte eidem similia dicens apparuit, sed adhuc viro suo hoc indicare neglexit. 294 ff.) L. A.: Tertio vero sub intempestae noctis silentio apparuit utrique fremens et irata, vultu igneo ac si tota domus arderet, et ait: Dormisne tyranne, membrum patris tui Satanae, cum vipera conjuge tua, quae tibi indicare noluit verba mea? quiescisne, crucis Christi inimice, diversis ciborum generibus ventris tui referta (Grässe: refecta) ingluvie, et sanctos Dei fame et siti permittis perire? jacesne in palatio pannis involutus sericis et illos desolatos sine hospitio vides et praeteris? Non sic, inique, evades, nec impune feres quod tantum iis benefacere distulisti. 307) Ms. fartis. 311) l. tuchis? 320) Ms. grayt. 323) Ms. queke. 321 ff.) Anders L. A.: Cumque matrona evigilans suspiraret et tremeret, viro suo eadem de causa suspiranti ait: domine mi, vidistine somnium quod vidi? Vidi, inquit, et admirari et pavere non desino; quid inde faciemus? Cui mulier: utilius est ei obtempe-

þat he i*n* his slepe had sene.
þane wes scho richt blyt*h* & glad,
& tald hyme how scho sene had
þat Ilke dreme, »ſ*ir*, þat yhe«.
& sad hyme: »bettire, ſ*ir*, is þ*at* we
Bow ȝone wome*ne* bydynge til
þane thru þe wreth of hir god spil,
Quhame-of scho prechis ythandly
& sais þat he is sa mychty
þat he ma do quhat he will,
& nane ma lattinge mak þ*ar*-till.«
& sic awysment haf þai tane
þat one þe morne, or þai fane,
þe Magdelayne & hire co*m*pany
þai tuk in hovse and herbry
& þame wele ca*ne* clethe & fede,
Of na thinge tholeand þai*me* haf ned*e*.

To Mary þane þe p*r*ince ca*ne* sa:
»Trewis þu, woma*ne*, þ*at* þu ma
Defend þat treucht þu sa techis
Ws and saydly prechis?«
»Ȝa, sad scho, I ame redy
Til defend It suthfastly
As thru prechi*n*g & m*er*wal*is* ser
Schew it ws oure mast*er* der,
Petyre, at Rome þat dwell*is* nov.«
& sad he: »womane, trewis þu,
Gyf he obeyse þi biddi*n*ge till,
þat he be mychty or ȝet wil
Grant ws grace a barne to hafe,
Othire a madyne or a knaf?
& we sal trew in hy*me* trewly
& lef oure ydolis halely.«
þane þe Magdelane sad in*e* hy:
»I trew it ſal no*ch*t ſtand þare-by.« f. 96
Til god þat Mary prayt ȝarne
þat he wald grant to þa*me* a barne,
Sa þat þis treucht at his hyd (!)
Be micht t(h)row sic m*er*wale kyd.
þane god, þat luffit hir tend*ir*ly,
Hyre prayer hard: and þ*at* laydy
Co*n*sawit barne; & þane þai
Ware co*n*fermyt in c*ri*styne fay.
þane to þe p*r*ince come in mynd
þat he wald to sanct*e* Petyr wend,
To spere gyf al wes certane
þat to þame prechit þe Magdalane
Of Jh*es*u Cryste & of his layre,
As scho þame prechit her*e* & þare.
þane cane his wyf til hy*me* say:
»Sir, wil ȝe pase & I nocht may?
It sal no*ch*t be, for wele na way,
þane yddire *with* ȝow sal I ga,
& as ȝe do, I do with ȝow,
& quhar*e* ȝe reste, I rest *with* ȝow.«
Sad he: »lefe sal þu haf nane
To pase *with* me, bot dwel at hame,
For þu art wak & gret *with* barne;
For-þi þi ȝarni*n*ge I þe warne,
Fore þu mycht sone p*er*yste be
Be storme þat hapnis in*e* þe se.«
Bo(t) til his eſſonȝe scho tuk na hed
Na for na p*ar*ele wald scho dred
þane one *with* hyme wald scho far*e*,
Suppose *with* barne scho hewy ware.
Bot hire husband, þat was ry*ch*t wyse,
Til hyre co*n*sent wald na-wyse,
Bot sad: scho þat hame suld dwel
& kepe þe thinge þat to þa*me* fel
Of þare warldly possessione,
& he alsone suld pas of towne.
Bot nedly wald scho *with* hy*me* ga,
Quhat sa co*me* eftyre, wele or wa.
For wema*ne* are of bry*n*nand wil
Ay þare ȝarni*n*ge to fulfil,

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rare quam iram Dei sui, quem praedicat, in currere. 330) l. bris (breis)? 332) Ms. is st. in. 349 ff.) L. A. Cum autem quadam die M. M. praedicaret, princeps dixit ei: putas posse defendere fidem quam praedicas? Cui illa: equidem illam defendere praesto sum, utpote quotidianis miraculis et praedicatione magistri mei Petri, qui Romae praesidet, roboratam. Cui princeps cum conjuge dixit: ecce dictis tuis per omnia obtemperare parati sumus, si a Deo, quem praedicas, nobis filium impetrabis. Propter hoc, inquit Magd., non remanebit e. c. 356) Ms. be oure. 369) l. his treucht at þis tyd. 382—411) L. A. Quid est domine, putasne sine me proficisci? Absit; te enim recedente recedam, te veniente veniam, te quiescente quiescam. Cui vir ait: non sic fiet, domina, etenim cum sis gravida et in mari sint infinita pericula, de facili periclitari posses, domi igitur quiesces et possessionibus nostris curam impendes. Econtra illa instabat, »femineum nec mutans femina morem«,

& with wordis cane rycht wele
Our-cum mene hard as stele.
Sa wro*ch*t þis woma*ne* w*ith* þis mane,
Til scho halely his wil wane,
Vith teris & w*ith* wordis swete
& fallinge-done befor h*is* fet.

Fore dowt þa*ne* of our*e* fello*ne* fa,
One þare schuld*r*is Mary ca*ne* ma
þe takine of þe croice verray,
þat mycht defend þa*me* in þare vay.
þane he & scho but abad
Purwayt & a schipe redy mad
Of althinge þat nedfull war*e*
To serwe & ese þame in*e* þare far*e*;
& halely þare possessione,
þat þai had in*e* land ore towne,
þai put al in ȝemsell
Of þe Magdelane, þ*at* hame ca*ne* dwel,
& to þe sey passit þare way
& schippit one þe todyr day,
& saylit furth (a) day & nycht,
Til þai of land (had) tynt þe sicht.
Syne eftyr ca*ne* gret wind ryse
& sterit þe se one mony vyse,
þat hol & hey wallis mad.
& þai þat in*e* þe schepe abad
War in þat storme sted i*n* sik st*r*ife
At euir (!) in poynt to ty*ne* þare lif;
For-þi abasit þai var & rad
Quhene þai þame-ſelfine sav sa sted.
Bot þat laydy oure al þe lafe
Sa gret dout & dred cane hafe,
& sa gret dout of hyr child-il,
þat na remed my*ch*t be þare-til
þat na scho (in) þe seknes allaſe
Of a knafe-child deliu*er* waſe;
& scho þe lyf allane ca*ne* thorne,
Fra þat ilke barne wes borne.
þane cane hyr husband ȝol & ȝel
& mony a tyme a-pon*e* h*ir* fel;
Bot quhene he saw be ded h*is* vyf
& his sone borne & haf þe lif,
& wist þat (in) a lytil we
For falt of met þe barne suld de,
Sa ekit þane wes his gret car*e* f. 97
þat he cane roydly cry & rare
& waryt þe tyme he wes borne
& þe fortone lad hyme beforne,
& regratit ofte be-twene
þat euir he had þe Magdela*ne* sene; —
Nocht-for-þi in gret & smal
He tho*ch*t to do hyr bydinge al.
þe child cane ſnawil þa*ne* & grape
þe modyr pape, for fud to tak.
Allace! nov is þe barne sa borne
Modyr-ſlaar, & he, forlorne
& helples, mo*ne* he de of nede,
Sene þar is na-thing*e* hy*me* to fed.
þa*ne* was þe lord ferly wa, '
His wyf saw ded, his barne alsa,
þat gret pitte wes to her*e*
His regrat & sorowful chere;
»Allace, he sad hyme-se(l)fine to,
Werch & waful, quhat sal þ^{u} do?
Quhene I desyrit barnis til hafe,
þane wes I fule or þe lafe,
& bath has tynt for my*ne* desyre;
For-þi I bryne as in a bale-fyre.«
þane cane þe schepme*ne* hely cry:

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et cum lacrymis pedibus ejus obvoluta, quod petebat tandem obtinuit. 413 ff.) L. A. Maria ergo humeris eorum signum crucis imposuit, ne eos antiquus hostis in aliquo itinere impediret. Navem igitur omnibus necessariis copiose onerantes, cetera, quae habebant, in Mariae M. custodia relinquentes, proficisci coeperunt, jamque unius diei et noctis cursu consummato coepit nimium mare intumescere, ventus flare, ita ut omnes et maxime matrona, gravida et debilis, tam saeva inundatione fluctuum quassati gravissimis angustiis urgerentur, in tantum quod in eam subito dolor partus irruit et inter augustias ventris et pressuras temporis filium parturiens exspiravit. 434) at st. as? 439) Ms. urspr. hil. 441) þe st. in? 443) allane st. allace? l. tharne. 445 ff.) Etwas anders L. A.: Natus igitur puerulus palpitabat et mammillarum maternarum quaerens solatia lamentabiles dabat vagitus. Proh dolor, et natus est infans vivus et matricida effectus, mori eum convenit, cum non sit qui vitae tribuat alimentum. Quid faciet peregrinus, et cum uxorem mortuam videat et puerum vagientem querulis vocibus matris mammam appetentem? Lamentabatur plurimum et dicebat: heu miser, quid facies? filium habere desiderasti et matrem cum filio perdidisti. 475) L. A. Nautae acclamabant dicentes: projiciatur in mare hoc corpus, antequam insimul pereamus, quamdiu enim

»Do caste we owt þis ded body!
For þis tempeste sal lest, for force,
Ay till we herbry þ*is* ded cors;
For-þi, to sawfe ws, castit owt!«
V*ith* þat hyr husband bega*ne* to schowt
& sad: »*gyf* ȝe spare nocht to me
Na to þe modyr, ȝet parde
Ȝe suld, gyf pytte in*e* ȝow var,
To þis ſqueland barne ȝe spare
& hafe mercy of þame & me;
For It ma happyne wele *scho* be
Ma fal ȝet no*ch*t fullely ded,
þo*ch*t sik dystras hyre ca*ne* led
& mad hyr lyk sa to be, —
For me*ne* ma oft weme*ne* se
In swnyge su*me*-tyme ly;
& syne our-cu*me*. gudme*ne*, for-þi
Sparis a tyme, þat we ma se
Suthfastly gyf scho ded be!«
»Na, sad þai, we wil no*ch*t spare
Bot kyste hyr owt.« & þ*ar*-for þare
þai hynt hyr. & sad (ane): »but were,
I se a lytile Ile apere
In*e* to þe se, no*ch*t fer away.«
þane pytuisly þe p*ri*nce ca*ne* pray
þat (þai) hyr kest no*ch*t in þe se,
Met til vnbest*is* to be,
Bot he prait þa*me* for god*is* sake
þat þai wald of his mebile tak
& ſchute þare bate w*ith* gud wil
& cary þat body til þe hill;
& with gret dyficulte
To do þat þane purchast he,
& for sik *m*ed þat þai wald ȝarne.
þai tuke þe mod*ir* & þe barne
& in þe bat but mar*e* delay
þame lait, syne rowit away,
To þai var cu*m*yne to þat hil,
þis p*ri*nc*is* ȝarnige to fulfill;
& one þe hil þai lad in*e* hy
þe ȝonge barne & þe ded body.
Sa wond*ir* (hard) was þat hil,
& þai had na lomys to wil,
For to make a gānand grawe;
þar-for þai socht & fand a cawe,
& of It in þe maste p*ri*we place
þai lad þat body, þ*at* ded was,
In*e* riche atyre & dressit wele,
Wappyt in a furrit ma*n*tele;
& layde þe chylde til h*ir* breste,
Hed & mouthe þe papis neste;
& gretand sar þine passit away
& to þe Magdelane ca*ne* say:
»Allace, quhy ca*ne* þu Marcil sek
To me þis mekile bale to eke,
Quhar*e*-thru is þ*us* ded my wife,
þat was þe substance of my lyfe! f. 98
& I vnhappy cuth no*ch*t fyne
Bo(t) trowit in þine admoneſtine
&, for þu bad, þis way ca*ne* take,
& þis ha*s* tynt my*ne* warld*is* make; —
For I tho*ch*t neuire þe to crawe
þat I suld ony barnys hafe,
Be-cause þat my beste-luffit wife
Suld one þis wyse now ty*ne* þe lyfe.
&, dere Mary, throu þi prayer*e*
Scho consawit, I trew but wer*e*,
Throu þi prayere scho co*n*sawit,
Quhar*e*-thru til hyr ded is *gra*þit,
& hyre birthe als mo*ne* de one nede
Sene nane is It to fostir na fede.
No mar*e* to þe sa wil I,

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nobiscum fuerit, haec quassatio non cessabit. Et cum corpus apprehendissent, ut illud in mare jactarent: parcite, inquit peregrinus, parcite, et si nec mihi nec matri parcere volueritis, misereamini saltem parvuli vagientis, sinite modicum et sustinete, si forte mulier prae dolore in exstasi posita adhuc valeat respirare. 481) Ms. ȝet to (?) st. gyf. 484) Ms. esqueland. 486) Ms. to st. scho. 487) ane fehlt, oder fehlen Verse? 488) Ms. bed? 495—7) Zusatz. 509) Ms. ned. 512) l. laid. 522) þai st. he? 498) L. A. Et ecce non procul a mari quidam collis apparuit, quo viso utilius esse credidit corpus et puerulum illuc deferri quam marinis belluis ad devorandum dari, et vix a nautis prece et pretio extorsit ut illic applicarent, cumque illic prae duritia foveam non potuisset effodere, in secretiori parte collis chlamyde supposita corpus collocavit et puerulum mammis ejus apponens cum lacrymis ait: 529) O Maria Magd., ad perditionis meae cumulum Massiliae partibus applicuisti: cur infelix admonitione tua hoc iter arripui? petistine Deum, ut mulier mea hac de causa conciperet et periret? Ecce enim concepit et pariendo mortem subiit, conceptusque est natus ut pereat, cum non sit qui enutriat. Ecce quod prece tua obtinui, tibi enim omnia mea commendavi Deoque tuo commendo; si potens

Bot wyfe & barne Increly
& al þe lafe þ*at* eu*ir* my*ne* was
To god & to þi halynes
I reco*m*mend, & prays þe
þat þu wil thochtful one me be
& pray to god, in quha*me* þu now
Sa suthfastly has gerte me trew,
þat of my*ne* wyfis saule he rew,
þat to me wes traste & trew,
& hafe pytte of my*ne* ȝonge barne;
For þi request he wil no*ch*t warne.«
Mar dule he mad þa*ne* I cane say,
Syne passit to þe schipe one h*is* way,
& þare bayt in*e* þai hynte.
þane þe storme begane to stynt;
& sowne þai arywinge mad
In þe porte quhar*e* þai etline had,
& war wond*ir* blythe & glade
þat þai sa eschapyt hade
Sa ser*e* p*ar*elis & sic stryfe
& to land wo*n*ny*n*ge w*ith* þare lyfe.

Thane þe p*r*ince, ore he fane,
Towarte J*erusal*eme (!) is gane.
& richt as he wes cu*m*yne þare,
Thru godis wil in þat sychwar*e*
Sanct*e* Petyr hyme met: & has sene
þe takine of þe croice but wene
One his schuldyr. & þane he
Sperit at hyme quhene he be
& for quhat cause & of quhat land
He wes þare cu*m*yne wandrand.
& he, þat na-thinge fra hy*me* wald
Co*n*sele, þe taile al has hy*me* tald
Quhene he was & of quhat state,
& w*ith* þe Magdelane als how-gat
He met & how scho gert hy*me* trev,
& his wyfe als, in*e* C*r*iste Jh*es*u,
& how, to make hy*me* sekyr, eke
Sanct*e* Petyr scho bad hy*me* seke,
& syne (tald hyme) how his wyfe
& his barne had tynt þe lyfe
& quhow he lewit þa*me* one a hil
Bathe quek & ded — he tald *hyme* til.
þa*ne* Petyr sad: »pece to þe be,
Bruthyr, þu art welcu*me* to me,
For helsu*me* consale sekyrly
þe tuk quhe*ne* to Magdela*ne* Mary
þu throwit in*e* scho to þe tacht,
& þis far way for hi*r* has lacht.
Be no*ch*t anoyt (gyf) þi wyf slepe,
þi sone reste & wmquhile wepe;
For a god mychty is but make
Al temp*or*ale thinge to gyf & tak
To quha*me* he wil; for-þi þ^{u} na murne,
For he cane dule in*e* Joy turne.
& al is suthte, no*ch*t is to lane,
þat *þ*e sad of þe Magdelane:
For-þi be silkir in*e* þ*at*, I say,
þat scho þe taucht!« þa*ne* but delay
He gert hyme al þe plac*is* se
Quhar*e* C*r*iste had bene in þ*at* citte
& quhar*e* he þe treucht ca*ne* teche
& quhar*e* in ȝouthed he fyrst (cane) prech;
Owt of þe towne to Bethleem*e*,
Quhare C*r*iste wes borne, he had hy*me* þa*ne*, f. 99
Syne eftyr to þe flome Jordane
Quhar*e* he baptysme had tane,
& mony plac*is* gert hyme se
Quhar*e* C*r*iste had bene, in þ*at* cuntre;
& syne to þe towne hy*me* bro*ch*t has
& led hyme þare fra place to place
Quhar*e* C*r*iste vthyr-quhar*e* ȝed
Or wro*ch*t ony notable ded,
&, his deuocione to bete,
H*yme* led to þe monte of Olyvete.
A richt far place be-owt þe towne

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es, memor sis animae matris, et prece tua misereatur, ne pereat natus. Tunc chlamyde sua corpus cum puero circumquaque operuit et navem conscendit. 531) Ms. þis st. is. 536) Ms. had. 559—568) nicht in L. A. 569) Cumque ad Petrum venisset, Petrus ei obvius fuit, qui, viso signo crucis in humero suo, qui esset et unde veniret, sciscitatus est. Qui omnia sibi per ordinem narravit, cui Petrus: pax tibi fiat, bene venisti et utili consilio credidisti nec moleste feras si mulier tua dormit, si parvulus cum ea quiescit, potens enim est dominus, cui vult, dona dare, data auferre, ablata restituere, et moerorem tuum in gaudium commutare. 590) Ms. þame st. hyme. 594) þe st. þu? 597) gyf fehlt im Ms. 604) Ms. he st. þe. 622) Ms. he st. hyme. 607) Petrus autem ipsum in Hierosolymam duxit et omnia loca in quibus Christus praedicavit et miracula fecit, locum etiam in quo passus est et

Quhar*e* Cr*i*ste did his deuocione
& quhar*e* þat he was eftyr tane
W*ith* fals Jowis mony ane,
& syne (hyme) led to mony place
Of þat towne, as his wil was,
Quhar*e* he for ws had skath & scorne
& eftyr cronyt wes w*ith* thorne,
Bondy*ne* & beſte fello*un*(l)y
& led syne to mont Caluary
& tholit þare dyspituise ded,
Fra welland wa vs al to led;
To Cr*ist*is grawe sy*ne* he hy*me* led,
& eftyre to þat haly sted
Quhar*e* Cr*i*ste w*ith* his discipil*is* stud
Fra þame in*e* hewine quhe*ne* he ȝud.
Eftyr all þis ȝet dwelt he þare
W*ith* sanct*e* Pet*ir* twa ȝer & mar*e*,
þat mad hyme i*n* our*e* treucht p*ar*fyt
& fals mawment*is* gert hy*me* nyt,
& lewit hy*me* þane & bad þat he
þine hame suld pas in h*is* cu*n*tre.

Thane to þe se he sped hy*me* sone
& ent*er*it in þe schipe but ony howne.
He had gud wynd & saylit faste.
& god granttyt at þe laste
Of þat hil s*o*ne sicht *g*at þai
Quhar*e* his sowne & h*is* wyf lay.
He ȝarnit þane to wit quhat tyd
Of þame þat he lefit þar hyd;
þe schipme*ne* prayt he but hone
To ſchut þe bat & row hy*me* sone
To þe hil quhar*e* his wyf lay.
& sa þai did but delay
& set hyme one land gud-sped*e*;
& sum of þame furth w*ith* hy*me* ȝed*e*.
& as þai ȝed one þe sand*e*,
A child þai saw hy*me* playand*e*
As ȝonge child*ir* ar wont to do;
Bot fra he saw þame cu*me* hy*me* to,
He w*ith*-drew hyme, as he mo*ch*t,
& quhar*e* his mod*ir* lay he so*ch*t
& crape vnd*ir* hyre ma*n*til rath,
In hope to hyd hyr fra þar skath.
þe pr*i*nce of þis cane wond*ir* hafe,
& als gret ferly had þe lafe,
þe lytil child quhe*ne* þai had se*ne*,
For þai wyst no*ch*t quhat It suld me*ne*;
Bot hyme þai folouyt no*ch*t-for-þi
Til þai come quhar*e* he can ly:
& fand þe body lyand þare
As þai hyr lewit les & mar*e*,
Hyr colour vnwe*m*myt & hyr flesch,
Bot ry*ch*t as scho fyrste lad þar was.
þai lyftyt vpe þe ma*n*til-lape
& fand þe child at þe pape
Lyand ry*ch*t as he sukit had, —
Bot he cane gret, for he was red.
& sa Joyful was þe pylg*ri*me,
To kis his sone þ*at* he na cuth fy*ne*,
In armis vpe he ca*ne* hy*me* brad*e*.
& (to) þe Magdelane he sad:
»A, Mary Magdelane, how happy
In al at me is tyd war*e* I,
Gyf þu for me sa wele had wro*ch*t
þat my wyf quhyk haf I mo*ch*t,
In*e* my*ne* cu*n*tre to pase w*ith* me;
Laydy, Joyful þa*ne* wald I be!
þane wyst I wele but (ony) wer*e*
þat þu w*ith* god var*e* luffit der*e*.
For weñe I wend na barne haf,
þu has me gyffine þis litil knafe f. 100
& fed hyme twa ȝere one þis hil.
For-þi I wat wele: gyf þu wil

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in quo coelos adscendit, eidem ostendit; cumque de fide fuisset instructus diligenter a Petro, biennii spatio jam elapso navem adscendit repatriare curans. 649) Ms. þat st. gat. 651) Ms. þame. 647) Cum navigarent, domino disponente juxta collem in quo corpus uxoris cum puero positum fuerat, pervenerunt, qui prece et pretio eos ibi ad applicandum induxit. Puerulus autem ibidem a Maria Magd. incolumis conservatus frequenter ad litus maris procedebat et ibi, ut puerorum moris est, cum lapillis et glareis ludere solitus erat, et, cum applicuisset, vidit puerulum more solito in littore maris cum lapillis ludentem, et quid esset admirari non desinens de scapha exsiliit. Quem videns parvulus, cum nunquam tale quid vidisset, expavit et ad solita matris recurrens ubera occulte sub chlamyde latitabat. Peregrinus vero, ut manifestius videret, illuc accessit et puerulum pulcherrimum matris ubera sugentem invenit, et accipiens puerum ait: O beata Maria Magd., quam felix essem, quam mihi cuncta prospera advenissent, si mulier respiraret et mecum repatriare valeret; scio equidem,

Nov pray for me, þat þu wele may
My*ne* wyfe fra ded raſe but delay.«
V*ith* þat his wyf hyr hed ca*ne* ster*e*
& lukit one þame w*ith* ene cler*e*,
As scho vaknyt had bene fra slepe, —
For þare-to tuk þai cuth (!) kepe;
V*ith* þat scho rase & stud one fwte
& to þame cane sic wordis mwte:
»Lowit be þu, Magdelayne,
þat s*er*uit god w*ith* al þi mayne;
þi trawele he ca*ne* þe quyt
Quhene he mad þe one sic meryt
þat quhat þu ask*is* (he) grantt*is* þe:
As be me may wel p*ro*vyt be;
For as med-wyf to me þu was;
Quhe*ne* I wes maste in*e* to distres
Of stormys gret & p*ar*elis ser*e*,
þu was ay til me ful ner*e*,
& al my*ne* fawt*is* wele supleit
& in*e* al my*ne* myster me relewit.«
Quhe*ne* hyr husband þ*is* has hard,
For Joy as wodme*ne* he ferd,
& ferlyand grettu*m*ly of þis far*e*
Til hyre si*c* wordis sad he þar*e*:
»My*ne* der wyf, lewis þu now?«
»Ȝa, scho sad, & come richt now
Of pylg*ri*mage quhar*e* ȝe haf bene,
& al þat ȝe saw I haf sene:
For w*ith* Mary þe Magdelane
I haf bene þar for-owte payne,
& quhe*ne* ȝe cane sanct*e* Pet*ir* met,
þat al þe placis ȝou se lete
In*e* towne or owt quhar*e* Jh*es*u
Myracle wro*ch*t or ȝet of Jow
Tholit dysses for-owt ſawete,
ȝe beand þar he let me se,
& I wes ay þar w*ith* ȝou,
As be taknys ȝe ma trew;«
þane scho tald hyme wond*ir* wele
Al þat he saw þare ilke-dele,
Sa þat he knew but ony vene
þat scho þat had harde & sene
Al þat he trawalit for to se.
For-þi Joyful ma*ne* wes he;
þane lowit he god Inkyrly
& þe Magdelane Mary.
His wyfe þa*ne* & his sone he hynt,
& rowit to þe schipe, or þai stint.
Vedir & wynd þat wil had he
& saylit sone to his cuntre,
Sa þ*at* in*e* to schorte quhile,
þai arywit in Mary-hile (!)
& land, & sone þare þai fand
V*ith* hyr p*r*intece Mary p*re*chand*e*.
The p*r*ince þa*ne* & his wyf in gret
Fel done at þe Magdelane fet
& tald hyr*e* al, wele & vay,
þ*at* tyd þame, fra þai ȝed hyr*e* fra.
þane god scho thank*it* mony tyme,
& gert þa*me* of sanct*e* Maxymyne
Resawe baptysme, þ*at* glad var al
In*e* þat cite, gret & smal.
& in*e* þe cite of Marcille
Al þare gret templis i*n* a quhile
& þar mawment*is*, thru quhik þai
Had bene disawit mony day,
þai distroit our*e*-alquhar*e*,
& byschape mad þai sanct*e* Laȝare

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scio et procul dubio credo, quod tu qui puerum dedisti et in hac rupe per biennium pavisti, poteris matrem suam prece tua pristinae restituere sanitati. 699) Ad haec verba mulier respiravit et quasi a somno evigilans ait: magni meriti es, b. Maria Magd., et gloriosa, quae in partus mei pressuris obstetricis implevisti officium et in omnibus necessitatibus ancillae servitium explesti. Quo audito peregrinus admirans ait: vivisne, uxor mea dilecta? Cui illa: vivo equidem et nunc primo de peregrinatione, de qua et tu venisti, venio, et sicut b. Petrus te Hierosolymam duxit et omnia loca in quibus Christus passus est, mortuus et sepultus, et alia plura loca ostendit, sic et ego cum b. Maria Magd. duce et comite vobiscum fui et conspecta memoriae commendavi. Et loca omnia in quibus Christus passus est, et miracula quae viderat, adeo plene explicuit, ut nec in aliquo deviaret. 702) l. gud st. cuth? 720) Ms. sich? 740) Tunc peregrinus recepta conjuge et puero navim laetus conscendit et paulo post Massiliae portibus applicuerunt et ingressi invenerunt b. Mariam M. cum suis discipulis praedicantem, et ejus pedibus cum lacrymis provoluti omnia quae iis acciderant narraverunt et a b. Maximino sacrum baptisma susceperunt. 759) Tunc in civitate Massiliae omnium ydolorum templa destruentes Christi ecclesias construxerunt et b. Lazarum in eiusdem civitatis

Of Marchil & of al þat land*e*,
þe quhilk apt þar-to þai fand*e*.
þane went þai thru god*is* vil,
þe towne of Akis til þa co*me* til:
& of þat place sanct*e* Maxymy*ne*
Byschape wes in*e* al his tyme
& in*e* þat land, til he lefit, duelt,
& w*ith* his subdit*is* sa vele delt
þat al þe folk of þat cu*n*ctre
Ferme in c*ris*tine treucht lefit he,
& strinthlyt gr(e)tly god*is* kirk
Thru gret mervalis þ*at* he ca*ne* virk.

Now mak we relacione f. 101
Hou al to contemplacione
Mary hyr gafe of hart & vil.
& scho sa ȝarnful wes þar-til
þat scho til wild*ir*nes has so*ch*t:
& fand a derne sted, was wro*ch*t
In til a crage of angil wark;
& ydd*ir* ewinely ca*ne* hyr mark,
In þe hycht of þat ilke roche,
Quhar*e* ma*ne* na beste my*ch*t no*ch*t aproche.
& þar scho dwelt thretty ȝere,
Vnknawine to ma*ne* þat lifand ver*e*.
& ner*e* about hyr greu ry*ch*t no*ch*t
þat hyr co*n*fort or solace mo*ch*t,
Gers na tre na nocht ellis,
Na vattyr, as þe story tellis:
For god, in quhais luf scho brynt,
Sa halely to hyme has hyr hint
þat he na wald þ*at* scho co*n*fortynge
For-out hyme had of temp*or*ale thinge.
V*ith* warldis fud was scho no*ch*t fede
In al þe tyme þat scho þare led:
For ilke day in hour*is* sewine
With angelis þ*at* til hyr co*me* fra hewine
vpe in þe ayre scho lyftyt was,
& of ane hour hale þe space
V*ith* gret delyt of angel sange
Fed scho was, & Joy Imange,
Syne bro*ch*t agane; — sic ves hyr fud,
& of na vthyr temp*or*ale gud;
For al þat tyd na delyt
Had scho in*e* met, na apetyte.
þat tyme a preste þare ves
Of gud lyfe & of halynes,
þat fled þe warld as heremyt,
Of god to haf þe mar*e* meryt;
& in þat roche hey & stay
A cowe he had quhar*e* he lay,
þ*at* twelfe stage was fra þe place
Quhar*e* þe Magdelane vy*n*nand vas. —
& ilke stage, quha wil depart,
Is of a myle þe auchtand parte;
For a stage, þu sal wite,
Sex score it haldis of fete;
& men*e* says þat Hercules,
Haffand na rednes na pes,
þat he a stage in a rese
Vald ryne — sa wel anedyt he ves. —
Quhene þis preste lange þ*ar* had be*ne*,
A tyme god opnyt his ene
& le*t*e hy*me* se ma*n*ifestly
V*ith* fleschly ene opynly
Hou þat þe angelis in*e* þat place
Lich(t)yd, quhar*e* þe Magdela*ne* was,
& had hyre vpe but dyspare
V*ith* gret Joy in to þe ayre

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episcopum unanimiter elegerunt. Tandem divino nutu ad Aquensem civitatem venerunt et populum illum ad fidem Christi per multa miracula adduxerunt ubi: etiam b. Maximinus in episcopum est ordinatus. 776) Ms. ap*er*t? 777) Interea b. M. M. supernae contemplationis avida asperrimum eremum petiit et in loco angelicis manibus praeparato per XXX annos incognita mansit. In quo quidem loco nec aquarum fluenta nec arborum nec herbarum erant solatia, ut ex hoc manifestaretur quod redemtor noster ipsam non terrenis refectionibus sed tantum coelestibus epulis disposuerat satiare. Qualibet autem die septem horis canonicis ab angelis in aethera elevabatur et coelestium agminum gloriosos concentus etiam corporalibus auribus audiebat, unde diebus singulis his suavissimis dapibus satiata et inde per eosdem angelos ad locum proprium revocata corporalibus alimentis nullatenus indigebat. 800) Ms. four*e* st. with, s. V. 894. 809) Sacerdos autem quidam solitariam vitam agere desiderans ad duodecim stadia loco eidem vicinam sibi cellam locavit. 817—824) Zusatz. 824 = aindit. 827) Ms. lefte. 825) Die quadam dominus praedicti sacerdotis oculos aperuit et corporeis oculis evidenter adspexit qualiter angeli ad praedictum locum, in quo b. Maria morabatur, discedebant et eam in aethera sublevabant et post horae spatium ad eundem locum cum divinis

& of ane hour*e* wele þe space
Held hyre þare in*e* gret solace,
Syne eftyre þai ca*ne* hyre hafe
Done agane in*e* (to) hyre cawe,
V*ith* gret Joy & angel gle.
& fra þis sicht sene had he,
Our*e* althinge he ȝarnige had
Of þat sicht wyse to be mad;
With contryt hart he mad hy*me* bone
In*e* prayere and devocione,
& sa he trawalyt þ*at* he was
Be a stane-caste ner þe place.
þane begane his kneis to quake
& al his body for to schake
& al his strynth falȝet, sa
þat he my*ch*t na forthyr ga;
& ay þe mare he presit hyme
To þat Joyful place to clyme,
þe mar he wox mat & mate.
Sa þat he my*ch*t na-kine gat
Cu*me* ner*e* þe place, þo he p*re*ſſit faste,
þane a mane *with* a sta*ne* my*ch*t caste,
For hyme falȝet mud & mayne
For to cu*me* þar, þo he wald fane.
þane wele p*er*sawit he
þat it wes godis pryuete, f. 102
þat but god ma*ne* ma no*ch*t cu*me* to
For ony thinge þat he my*ch*t do.
þane tho*ch*t he god wald be
Mare plesyt thru humylite
Na strinth of ma*ne*; for-þi but mar*e*
He prayt god, gretand ry*ch*t sar*e*,
þat he wald for his mekil grace
Thole hyme haf acceſß to þ*at* place.
V*ith* þat ry*ch*t hely cryit he:
»In*e* goddis name I *con*iure þe,
Quhethyre þu be man*e* or wyfe
þat in þat cawe led*is* þi lyfe,
þat þu spek & answer me
Of It þat I spere þat þe.«
& quhene he had sad þus thryſe,
Scho ansuerit hy*me* one þ*is* wyse:
»Cum*e* ner*e*, & al þu wil sper*e*,
I sal þe tel, for-owtine wer*e*.«
& he tremaland, as he mo*ch*t,
þe crage cly*m*and vpe he hyre so*ch*t,
Til he come to þe myd-way,
& forþ*ir* no*ch*t. þane cane scho sa:

»Menis þe no*ch*t of þe ewa*n*gel
þat in*e* þe kirk is red vmquhile
Of Mary, þat had renowne
Of synful wom*ane* vpe & downe
& *with* hyr ter*is* wysche þ*e* fete
Of Jh*es*u Cr*is*te, our*e* lord swet?«
»Ȝa, it is gane wele thretty ȝer
Sene I hard fyrste þ*at* godspel der.«
»& I ame scho, cane scho say,
þat her*e* þe thretty vint*ir* ay
Til alme*n*e has vnke*n*nyt bene,
&, as þu ȝyst*ir*day has sene,
Sa Ilke day in*e* hour*is* sewyne
V*ith* angelis, send me fra þe hewy*ne*,
Vpraysit *with* angel*is* (!) haf I bene
& hard þare sange & þa*me*-self sene.
& it is schewit nov me til
þ*at* of swet Jh*es*u is þe will
þat fra þis varld I ame to ga,

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laudibus revocabant. 838) Volens autem sacerdos tam admirabilis visionis veritatem agnoscere. creatori suo precibus se commendans ad praedictum locum audaci devotione properabat, cumque ad unius jactum lapidis appropinquaret, coeperunt ejus crura resolvi et timore valido ipsius praecordia medullitus anhelare, cumque retro rediret, ambulandi usum cruru cum pedibus simul praebebant, sed si verso tramite ad praedictum locum accedere conaretur, totiens eum languor corporis et hebetudo mentis prohibebant. 857) Intellexit igitur vir Dei illud procul dubio coeleste esse sacramentum, ad quod accedere humanum non poterat experimentum. (861—66 Zusatz.) Invocato igitur salvatoris nomine exclamavit, adjuro te per dominum, ut, si homo es vel aliqua rationalis creatura, quae in illa spelunca habitas, mihi respondeas et tui edisseras veritatem. Cumque hoc tertio repetisset, b. M. M. ei respondit: accede proprius et omnium quae desiderat anima tua, scire poteris veritatem. Cumque ille tremens usque ad medii spatii terminum appropinquasset, ait ad eum: Meministi ex evangelio de Maria illa famosa peccatrice quae pedes salvatoris lacrymis lavit, capillis tersit et suorum delictorum veniam promeruit? Cui sacerdos: memini et plus quam XXX annorum evolata sunt curricula quod hoc factum etiam sancta credit et confitetur ecclesia. Ego, inquit, sum illa quae per XXX annorum spatium omnibus ignota permansi

Quhare-in noc*h*t is bot dule & va;
For-þi to sanct*e* Maxymyne
þu schaw my*ne* message, or þ^{u} fyne,
& say hyme: at þe next pask-day,
In*e* sa*m*myne tyme þ*at* (wont) war thay
In*e* matyne-offyce for to ryse,
He cu*me* hy*me*-selfe be ony wyse
But ma in*e* to þe oratoure,
& he sal fynd me hy*me* before
W*ith* angelis of god ydd*ir* broc*h*t.«
þe preste þis hard, bot he saw noc*h*t.
þane to sanct*e* Maxymy*ne* but bad
He passit, & al þat he had
Of þe Magdelane hard ore sene,
Til hyme he tald al-bedene.
Mar*e* Joyful wes neu*ir* Maxymyne
In*e* al his lyf þane þat tyme,
þane he was quhe*ne* þ*is* ves tald;
& (to) god gret thank he ȝalde.
&, vit ȝe, þat he forȝet noc*h*t
þis tale, bot one It ay he thoc*h*t,
& þe selfe our*e* & þe day
þat þe preste cane til hy*me* say
He ent*er*it in þe orator*e*,
As til hyme sad was befor:
& fand þe Magdelane þ*ar* sta*n*nand,
He heywit vpe w*ith* angel *h*and
Of ouris (!) tva fully þe space,
& as scho (stud) sa, prayand was
In*e* myd*is* of þe angelis bryc*h*t,
& tholyt þe byschape se þat syc*h*t.
& þo (þe) bischape for rednes
Durste cu*me* na narrer*e*, noc*h*t-þe-lese,
Scho turnyt hyr & sad hy*me* syne:
»Gud, swet faddere Maxymyne,
Cum*e* ner*e*, þi douchtire fle þ^{u} noc*h*t!«
Bot scho sa fayre was þ*at* he no moc*h*t
Behald hyre face þat ves sa bryc*h*t
Of angelis thru þe mekil lyc*h*t:
For it myc*h*t les grewe, I trew,
To (se) þe sowne in maste vertu
þane for to se þat Joyful face f. 103
þat wes sa blyth thru godd*is* grace.
»Ga furth, scho sad, & cal þe til
Prest*is* & clerk*is* of gud wil
& bryng to me in gud entent,
þat sal me sawe, þe sacrame*n*t!«
þane but mare þe byschape ȝud*e*
& w*ith* hyme broc*h*t god(is) flesch & blud*e*,
W*ith* prest*is* & w*ith* clerk*is* fele;
& þe Magdelane for hyr saule hele
Tuk of his hand þe sacrame*n*t,
& of hyre ded hyre cane repent,
Befor þe alter & lay done
Strekyt, & w*ith* deuocione
Hyr armys in*e* hyre breste cane fald,
& sa to god þe gaste scho ȝald*e*.
& fra þe saule & þe body
War dep*ar*tyte, sone in*e* hy
A swet sawoure fulfyllyt
þat place & al þat vare in*e* hyt,
Plentuysly, fyve dais & mare,
& heylit al sek þat come þare.

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et sicut tibi heri cernere permissum est, sic singulis diebus angelicis manibus in aethera sublevata coelestium agminum dulcissimam jubilationem septenis vicibus per singulos dies corporeis auribus audire promerui. Quia igitur mihi a domino revelatum est quod ex hoc migratura sum saeculo, b. Maximinum adeas et ei hoc studeas intimare, proximo die resurrectionis dominicae tempore, quo ad matutinum surgere consuevit, oratorium solus ingrediatur et me illic per angelorum ministerium inveniet consistentem. 910) Sacerdos autem vocem ejus velut vocem angeli audiebat, neminem autem videbat. Concitus igitur b. Maximinum adiit et ei omnia enarravit, s. autem Maximinus nimio repletus gaudio salvatori gratias immensas retulit et illa die ac hora, ut sibi jussum fuerat, oratorium solus ingressus videt b. Mariam Magd. in choro adhuc stantem eorum qui eam adduxerant angelorum. Erat autem spatio duorum cubitorum elevata a terra, stans in medio angelorum et extensis manibus Deum exorans. 885) Ms. þi st. þe. 909) Ms. þidir? 926) Ms. vand (band?) st. hand. 927) l. cowtis (cubitis) st. ouris. 931) Cum autem b. Maximinus ad eam accedere trepidaret, conversa dixit ad eum: accede huc propius nec fugias filiam tuam, pater. Appropinquante autem eo, sicut in ipsius b. Maximini legitur libris, ita vultus dominae ex continua et diuturna visione angelorum radiabat, ut facilius solis radios quam faciem suam intueri quis posset. 943—6 fehlen. 947) Convocato igitur universo clero et sacerdote praedicto corpus et sanguinem domini ab episcopo b. Maria Magd. cum multa lacrymarum inundatione suscepit, deinde toto corpore ante altaris prostrato crepidinem sanctissima illa anima migravit ad dominum. 957) Post cuius exitum tan-

Hyre body þane *with* mekil cure
Sanct*e* Maxymy*ne* *with* gret honour*e*
With bawme ennowntyt ca*ne* entyre
In*e* place, quhar*e* he had ordanyt her*e*
Quhene he suld d*e*, hyme-self to ly,
þare layd he Magdelane Mary. —

Now say we, in þe sa*m*myne tyme
þe Magdelane & þe Maxymyne
To Marcil come, & als Martha,
With þame Laȝare & vthyre ma,
Quhar*e* þis Laȝare wes byschape mad;
Bot his cystyre mad na*ne* abad*e*
Bot passit & al þare company
Til Egis, *with* Maxymiyne, in*e* hy,
Quhar*e* þat he wes byschape mad;
& sa gret grace of god he had
þat in his lyfe he m*er*valis wrocht;
& of his lyfe quhene he was bro*ch*t,
Be-syd þe Magdelane had sepulture,
Of quhame be-fore he had þe cure:
Quhar*e* now be his prayere lele
Syndry seke mene gett*is* þare hele
& are lousit of mekil payne. —
& þe mentyme þe Magdelaine
Cr*i*ste in*e* his luf sa cane inflame
þat scho but ma vent to þe baume
þat is in*e* þe crage sa ſchor*e*,
Quhare-of I tauld ȝ^{u} her*e*-befor*e*:

XVII. Martha.

That tyme Cr*istis* hoste Martha
Our al þe warld cane pr*e*chand ga,
Sawand oure-al goddis sede;
& sa wele þat wark cane spede
þat scho þe cr*i*styne treucht brocht til
Mony at in poynt ware to spil.
For scho was far of fax and face,
& god til hyre had tent sic grace
Of speche & of far schawynge,
þat, quha hyre hard, hauld or ȝinge,
Al fals ydolis sowne forsuke
& rychtwyse treucht & baptysy*ne* tuk.
& ſchawand godd*is* sede, scho drev
Towarte Arle & wa yneucht (!)
Of Rone endlange oñe þe flud —
Sa thik & ſownd was þe wod
Be-twene Arle and Avynone —
A place now of gret renovne.
Hapnyt Martha in þat vod þare
To teche & kene godd*is* layre,
& in þat vaste scho fand a tovne,
þat nov is callit T*arr*ascone.
Of þat come þane bath ȝu*n*g & ald
þare skath regratand (&) hyr tald
Of a dragone fers & fel
þat in þat wod þa*ne* ca*ne* dwel
& dyd to þame mekil skathe,
þat mene & vome*ne* ete he bathe, —
A fel beste of þe kynd of þai
þat ar gen*er*yt in Asya;
& quhene-euir hyme tho*ch*t gud,
As fysche wald he dwel i*n* þe flud

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tus odor suavitatis ibidem remansit ut per septem dies fere ab ingredientibus oratorium sentiretur. Cuius s. corpus b. Maximinus diversis conditum aromatibus honorifice sepelivit et post mortem suam juxta se sepeliri praecepit. Darauf folgt noch ein Citat und dann 8 Miracula, von denen Barbour nur das letzte, und zwar am Schlusse von Martha mittheilt. — Magd. schliesst mit V. 968, im Ms. steht aber der Titel der folg. Leg. nach V. 990; Magd. u. Martha bilden eine Einheit. 967) Ms. do st. de. 969) Ms. in þe in þe. V. 977 im Ms. doppelt.

Anders der Anfang der L. A. (Cap. 105). 7) L. A. Erat autem b. Martha valde facunda et omnibus gratiosa. Dann folgt sogleich die Beschreibung des Drachen: Erat autem tunc temporis super Rhodanum in nemore quodam inter Arelatem et Avenionem draco quidam, medius animal medius piscis, grossior bove, longior equo, habens dentes ut spata, acutos ut cornua, binis parmis ex utraque parte munitus, qui latens in flumine omnes transeuntes perimebat et naves submergebat; venerat autem per mare de Galatia Asiae, generatus a Leviathan qui est serpens

& ourtyrwit batis þat rowyt þare f. 104
& ete þe mene les and mare,
35 & vthyre-tyme as beste he vald
To þat foreste his gat hald
& sla and ete al þat had lyfe,
Ald, ʒonge, mane & vyfe.
For his hevid was sa awful mad
40 þat he twa techte as swordis had,
Bathe lange & scharpe; for-þi my*ch*t nane
Eschape þat euire he has ourtane.
& quha to fle mad hyme faste,
His foylʒe eft*ir* hyme cane he caste,
45 þe quhilk, quhatthinge It ourtuke,
A(s) fyr gregois brynt at a luke,
& þat swith he wald ger ga
Eftyre ony þat he wald sla
Of ane oxgange hale þe space —
50 þat twa hu*n*dreth fet *in* lynth has
& twenty, and in bred alsa
Sewyne ſchor*e* of fute & na ma.
þane, quhare Martha ves prechand,
þe puple fel to fut & hand
55 & til hyre tald hale þe tale
How þis beste dyd þa*me* sik bale,
& prayt hyr for godd*is* sake,
Quhais treucht scho gert þa*me* take,
To safe þame, þat þai var no*ch*t tynt.
60 Sanct*e* Martha þane, or scho stynt,
Socht in*e* þe voud or scho fande
þat felone beste a ma*ne* etande.
A crucifix scho w*ith* hyre had,
& haly vatyr, þe preste had mad;
65 One hyme scho kyste þe vatyr rath
& al(s) þe croyce ſawyt hyme bath:
& as ſconfyſte (s)til he stud.
& scho furth one til hy*me* ʒud
& anerly be god*is* helpe
About hyre hals scho put hyr belt 70
& mekly led hyme as a schepe
Tovart þe folk, þat hyme ca*ne* kepe;
þane Joyful, glad & blythe,
þai slew þe fellone beste alswycht
With spere & swerde & caste of stane 75
& mony vthire vapynis ane,
& lofyt god & hyre alsa
þat þame deliu*er*it of þat fa.

Of Maxymyne þa*ne* *with* þe wil
& hi*r* cystyre co*n*sentand til, 80
At T*ar*rascone dwelte Martha ay
Til of hyre lyf þe last day,
In*e* prayer & in gret fastinge;
& mad sone a gret gad*er*ynge
Of madynis & of cyst*er*is sere, 85
& syne þare gert scho werk but ver
A kyrke wele mad & ſtraystly
In*e* þe honoure of oure lady.
Quhar*e* scho ſtrate lyfe ay ca*ne* led:
Sa þat hyre-selfe scho vald no*ch*t fed 90
W*ith* flesche, fysche, butyr na chese,
þo*ch*t scho suld þe lyf leyse,
& hyre bot anis wald scho fed
Euir-ilke day vith mekil *n*ed;
A hu*n*drecht tymys ilke day 95
One hyr kneis scho vald pray
& alsa ofte one þe ny*ch*t,
Prayand god w*ith* al hyr my*ch*t.
It hapnyt hyre þat Awynenovn*e*
Be-twene þe watyre & þe tovne 100

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aquosus et ferocissimus, et ab Onacho animali quod Galatiae regio gignit, quod in sectatores suos per spatium jugeris stercus suum velut spiculum dirigit et quidquid tetigerit, velut ignis exurit. 14) & st. in? 50) Ms. & st. in. Ms. lynch? 50—2) Zusatz. 53) L. A. Ad quem M. a populis rogata accedens ipsumque in nemore quendam hominem manducantem reperiens aquam benedictam super eum jecit et crucem quandam ostendit. Qui protinus victus ut ovis stans a s. M. proprio cingulo alligatur et illico a populo lanceis et lapidibus perimitur. (Vocabatur autem draco ab incolis Tarasconus, unde in huius memoriam locus ille adhuc vocatur Tarascona, qui antea vocabatur Nerluc, i. e. niger lacus, eo quod ibi erant nemora nigra et umbrosa.) 61) or st. til. 79) Ibi igitur b. M. licentia magistri sui Maximini et sororis suae deinceps remansit et orationibus et jejuniis indesinenter vacabat, deinde congregato ibi magno sororum conventu et ad honorem b. Mariae virginis magna aedificata basilica, satis ibi asperam duxit vitam, carnem et omnem pinguedinem, ova, caseum, et vinum vitans, semel tantum in die edebat, centies in die, toties in nocte genua flectebat. 80) Ms. his. 94) Ms. med? 99) Quadam vice dum apud Avenionem inter urbem et fluvium Rhodani praedicaret, juvenis quidam ultra fluvium consistens ejus verba audire desiderans, cum navigio careret,

For to preche þe puple to,
Befor as scho was wont to do:
It hapnyt þat be-ȝond þe vatere
A ȝunge mane wald hafe ben*e* ath*ire*,
Su*me* gud of hyre moutht to here;
Bot for na vyſcele wes þane ner*e*,
He ent*er*it in*e* riuere faste
& swemand ay, til and myc*h*t leste;
Bot he falȝeyt & drownyt þar
Be strynth of flud, þ*at* hy*me* don*e* bar.
& scantly þe tod*ir* day
Fand þai quhar*e* þe body lay,
To-ryvine al castine one a schald.
þane tuk men*e* to *con*sale, þai vald
þe body bere to sanct*e* Martha
Til Awynone; & sone dyd sa, f. 105
& (it) befor hyr fet þai lad
& *vith* a voyce syne þai sad
Of his drownynge þe enchesone,
Sayand: wald scho mak vrysone
For hym to god, gud hope had þai
þat þai suld hafe hyme quek avay.
For þat þane scho fel to þe grownd
Vith armys spred & sa (la) a stovnd
& sad: »Jh*es*u C*r*iste, my lord dere,
As þu my*ne* bruthire raysit Laȝer:
My*ne* awne dere geſte, sa, I pray þe,
Rayse þis chyld, þat al ma se!
Sa for þi m*er*akile þai may
Be ferme in*e* þe treucht ay.«
þane scho tuk hy*me* be þe hand:
& he rase & one fet ca*ne* stand,
& lowit god hale & fere.
þane scho a prest gert cu*me* ner,
& baptyste hyme in*e* þat stede;
& eftyre gud lyfe he lad.
Sone schawyt god hyre but les,
Eftyre a ȝere þat scho suld cese.
þane hyre þe fevris al þ*at* ȝere
Trawalyt gretu*m*ly but were.
þe auchtand day or scho cane de,
Scho saw þe angel(is) þ*at* bare vpe he
Mary, hyr cystyre, sawle in*e* hewyne
With Joyful sange & swet stewyne.
Eftyre (þis) grace was til hyre lent,
Of cyst*er*ys & bruthyre co*n*vent
Scho send & sad to þame but wer:
»*Mi* cyst*er*is & my*ne* chyld*ir* dere,
Haf Joy of me, for I hafe sene
My*ne* cystyre sawle, of syne ful clene,
Hee bro*ch*t in hewyne *with* angel gle;
Me byrd be bly*th* þat sycht to se.«
Sone eftyre Martha but were
P*er*sawyt hyre passage be sa ner*e*:
& bad hyr madynis þai suld dycht
Candelis yneucht & þame ly*ch*t
A-bowt hyr til þe tyme of ded
& wak about hyre in þat sted.
& ore scho to þe ded was dycht,
Befor þe mydys of þe nycht,
þai þat (þa) lichtis suld kepe
For hewynes fele one a slepe;
þane ruschit a wynd in sodanly
& flokyt þa lichtis halely,
& scho with þat sone has sene
A co*m*pany of feyndis vnclene.

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nudatus natare coepit, sed subito vi fluminis rapitur et protinus suffocatur. Cuius corpus vix secunda die inventum ante pedes s. Marthae resuscitandum praesentatur, illa vero in modum crucis sola prostrata taliter oravit: Adonay domine Jesu Christe, qui fratrem meum Lazarum dilectum tuum olim resuscitasti, respice, mi hospes care, ad fidem circumstantium et resuscita puerum istum, et apprehensa ejus manu mox juvenis surrexit et sacrum baptisma suscepit. L. A. handelt dann von der Identität der Martha mit dem blutflüssigen Weibe (Emorroissa). 103) Ms. athS, l. at hire? 106) Ms. vyſtele. 108) l. swemit. Ms. tiland. 124) la fehlt. 130) l. alway. 137) L. A. Obitum suum sibi dominus ante per annum revelavit, in quo toto anno febribus elaborans ante octavum diem sui exi tus angelicos choros sororis suae in coelum animam deferentes audivit, quae mox fratrum et sororum conventu congregato ait: mei comites et dulcissimi alumni, mihi quaeso congratulamini, quoniam angelicos choros sororis meae animam ad sedes pollicitas ferentes ovanter cerno. O pulcherrima et mi dilecta soror vivas cum magistro tuo et hospite meo in sede beata. 139) Ms. febris. 140) Ms. hyre trawalyt. 148) Ms. þai st.mi. 154) Ms. but in be corrigirt. 153) L. A. Statimque b. M. exitum suum vicinnm praesentiens eos admonuit ut luminaribus accensis circa se usque ad obitum vigilarent, nocte vero media ante transitus sui diem custodibus somno gravatis ventus vehemens irruit et luminaria cuncta exstinxit, illa vero malignorum spirituum turbam cernens orare coepit: mi pater ely, mi hospes care, congregati sunt ad devorandum me seduc-

þane begouth scho to pray in hy
& sad: »my*ne* dere fad*ir* Haly
& my*ne* keste to me sa dere,
Quhy are al þire feynd*is* gad*er*it here?
Hely, defere þe nocht fra me,
Bot in my*ne* helpe no(v) haste þu þe!«
þis sad, hyre cystyre has scho sene
Of fyre a brand hyr hand*is* betwe*ne*
Haffand: quhar-of þe sergis al
Scho lychtyt, bathe gret & smal;
& athyre of þame callit vth*ir* be na*me*.
Vith þat come C*ri*ste in to þat hame
& sad: »my*ne* luffit hoste, cu*m* to me,
For, quhar*e* I ame, þu sal ay be.
Me, þi geste, ofte cane þu plese:
For-þi in hewyne I sal þe ese;
& þame þat callis one þe here,
þare prayere sal I grant & here.«
þane furth scho gert hyre borne be,
One to þe hewyne þ*at* scho my*ch*t se,
& bad þame hyre in askis lay
& schaw til hyre a croice verra;
& *with* syk wordis prayt scho:
»My*ne* dere geste, resawe me þe to
& þi powre madyne nov kepe me;
As þu in erde deyngnyt to be
Herbryt *with* me, do sa þat I
Be now resawyt in þi herbry!«
Before hyre þane in þat stede
Luk*is* evangel scho gert be rede; . . .
V*ith* þat scho swelt & gawe þe gest.
& al hyre covent leste & maste
Apone þe morne, it wes sovnday,
Hyre body in*e* þe kyrk ca*ne* lay
& hyre exequies dewotly f. 106
Did as afferyt, & solempnitly, —
& thre oure of day þus vas:
& þane at Petragorycas
Frontus, þat þare was byschape þane,
In þat sa*m*myne tyme his mes begane.
& quhe*ne* þe fyrst collet wes done,
In his cathedyre he sat done sone
& fel one slepe of god*is* wil;
& slepand, god sad hyme til:
»Frontus, my*ne* luffyt & dere,
Gyf þu wil, as þu sad but vere,
Do to my*ne* hoste, folow nov!«
& he to bydynge sone cane bov;
& sudandly in þe towne
þay war bathe sat in*e* T*ar*rascone,
& hale þe offyce ca*ne* þai say
About hyre cors, þat þare þa*ne* lay.
& (quhene) þe mes ves al sad,
In*e* to þe grave þai twa hyre layd
With þare handis, C*ri*ste & Front*us*.
& quhe*ne* þe thinge wes done þus,
Be þane at Petragorycas
To þe ewangel al sad vas.
þe puple mad lange dwellinge;
Bot he þat þe godspel suld synge
But byschapis blyssinge vald no*ch*t rede,
& hyme to wakine ȝet had dred.
Bot no*ch*t-þane for þe puple sak,
þat lange abad, he gert hy*me* vak
& askyt hyme his benysone,
Of þe ewangel to red a lesone.
& þe byschape sad alsone:
»My*ne* brethyre der, quhat haf ȝe done

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tores mei, scripta tenentes mala quae gessi. Ely ne elongeris a me, sed in adjutorium meum intende. 168) Ms. haly st. hely. 169) keste st. geste. 173) L. A. Et ecce sororem ad se venientem vidit quae manu facem tenens cereos et lampades inde accendit, dumque altera alteram proprio nomine vocaret, ecce Christus advenit dicens: veni dilecta hospita, et ubi ego sum, illuc mecum eris: tu me suscepisti in hospitio tuo, ego te recipiam in coelo meo et invocantes te exaudiam amore tuo. 185) Appropinquante vero hora sui transitus foras deferri se fecit, ut coelnm posset videre, jussitque se in terra super cinerem poni et signum crucis coram se teneri et in haec verba oravit: hospes mi care, hanc pauperculam tuam custodi, et sicut mecum dignatus es hospitari, sic me suscipe in hospitio tuo coelesti. Jussitque ut passio sec. Lucam coram se legeretur, et cum diceretur Pater in manus tuas . . ., illa emisit spiritum. 192) Ms. deymgmyt. Nach 196 fehlt ein Verspaar. 203) þus st. þis. 198) L. A. Sequenti vero die, sc. dominica, dum circa corpus ejus laudes exsolverent, circa horam tertiam apud Petrogoricas b. Frontoni missam celebranti et post epistolam in cathedra dormitanti dominus apparuit dicens: dilecte mi Fronto, si vis adimplere quod olim hospitae nostrae pollicitus es, surge velociter et sequere me. Quo jussa complente subito ambo Tarasconam venerunt et circa corpus ejus psallentes totum officium ambo ceteris

þat me has vaknyt one þ*is* vyse?
For I with C*ri*ste at þe seruice
Vas & þe ent*ir*ment of Martha
& hyre exequies alsa.
Bot my*ne* gluwis & my*ne* rynge
þare I lewyt, fore my*ne* wakinge.
For-þi a messingere send sone
& feche þame to me but hone,
þat I lefyt quhene I mad me bowne
þat haly body to lay done,
& to þe sac*riſtane* to kepe
Gafe: quhene ȝe raysit me fra slepe;
& sa forȝet haf I þame þare.«
& þai, þat for þame send vare,
Suth þai fand þe byschape al tald;
For-þi langar*e* duele þai na vald,
Bot bro*ch*t þe ta glufe & þe rynge,
& levyt þe todyre in taknynge
Of þat marvale, & alsa
How wele C*ri*ste lufit Martha.
At quhais towme eftyr hyr decese
Sa mony m*er*wal*is* done vas
þat þe kynge of France, Glowdowe,
Hyre sepulture come for to se,
In*e* hope of helpyne of þe stane
þat in þe ner*is* hy*me* had tane.
þe quhilk eftyre schort abad,
Quhe*ne* he his offerand had mad,
Hele gat of his Infyrmyte.
For-quhy vele It dowit he
Of al þe land thre myle about,
& mad it fre but ony doute
Of al warldly exaccione,
þat he þane gaf, castel or tovne.
þane hir madyne Martilla
Vrat al hyre lyfe; & cane ga
To þe towne of Clavony,
Quhar*e* scho prechit yt(h)andly
God*is* vourde tene ȝer & mare,
& quhene scho ded, vas grawene þar*e*,
& rest*is* nov w*ith* god in pece —
Sa god vs grant at our*e* decese. —

(Miraculum von der h. Magdalena.)

There cyst*er*is drev wele in a lyne
þat þis endyt in a tyme,
& her to god sa thankful ware
þat þai w*ith* hyme to hevine ca*ne* far*e*
Quhe*ne* þai vncled vare of þis flesche;
& ȝet in*e* ȝerde ar no*ch*t-þe-les
Honouryt & lowit mony-faulde
For þare gud ded of ȝu*n*g & aulde:
For Jh*es*u C*ri*ste is no*ch*t Irke
For þame gret m*er*valis to virke, f. 107
& namely for Magdelane Mary.
& I a tale sal tele þare-by. —
In Flavndris borne ves a clerk,
A tyrand ma*ne* in vord & vark,
& in*e* baptysme was callit Stevyne,
& to þe powre was eu*ir* vlewyne (!);

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respondentibus peregerunt et corpus ejus in sepulcro suis manibus collocaverunt. Verum dum apud Petragoricas finitis cantibus dyaconus evangelium lecturus benedictionem petens episcopum excitaret, ille vix excitatus respondit: fratres mei, cur me excitastis? Dominus J. Chr. ad corpus Marthae hospitae suae me duxit et ipsam tradidimus sepulturae, dirigite igitur illuc velociter nuncios qui nobis annulum nostrum, aurum et cyrothecas criseas deferant, quae, dum ad corpus sepeliendum me aptarem, sacristae commendavi et ex oblivione dimisi, quia me tam cito excistatis. Missi nuntii et hoc, ut episcopus dixerat, invenientes annulum solamque cyrothecam attulerunt, aliam vero in huius rei testimonium sacrista retinuit. (Nach der L. A. fügt Fronto noch hinzu dass einem Bruder der Herr ein Buch zeigt, auf jeder Seite m. d. W. beschrieben: in memoria aeterna erit justa hospita mea, ab auditione mala non timebit in die novissimo.) 245) Ms. sac*ri*fice. 255) L. A. Cum autem ad ejus sepulcrum multa miracula fierent, Clodoveus rex Francorum christianus effectus a s. Remigio baptizatus, cum gravem renum pateretur dolorem, ad ejus tumulum veniens sanitatem integram reportavit, quapropter illum locum ditavit et trium milliariorum spatio in giro ex utraque parte Rhodani terram, villas et castra dedit locumque illum liberum fecit. Martilla vero ejus famula vitam conscripsit ipsius, quae postmodum in Sclavoniam pergens et ibi evangelium Dei praedicans post X annum a dormitione Marthae in pace quievit. 274) l. deit.

277—89) *Zusatz.* 287) Ms. & Mary. 290 ff.) s. L. A. de s. Magdalena 10 (das letzte Mirac.): Clericus quidam de Flandria, Stephanus nomine, in tantam scelerum immanitatem ceciderat quod, omnia exer-

Brokil a(l)s he was of flesche,
& althinge þat vnleyful vas
He oysyt ay, & had na thocht
Of saule-heile na of It wro*ch*t.
Ȝet þane gret affeccione
He had & als deuocione
In þe Magdelane, & ilke ȝere
To faste hyre ewine he vas no*ch*t swer*e*
& ilke ȝere one hyre day
Solempnyt s*er*uice to ger say
& hour*is*, in to gud entent.
Sa hapnyt a tyme he vent
Hyr sepulture to vysit,
& þare prayand, had apetyt
To slepe, & þane done he lay, —
& eft*ir* þat hyme-self vald sa
þat nod*ir* was he slepand ry*ch*t sadly
Na ȝet valkand al fullely.
þe Magdelane to hyme ca*ne* apere,
As voma*ne* fare *vith* visage clere,
Ane angel bry*ch*t haffand but vene
One athire syd, hyr to sustene;
Bot hyr ene var of vatere vete,
As scho noyusly had gret;
& sad hyme: »Stewine, I p*ra*y þe quhy
Ar þi dedis sa vnworthy
þou ȝeldis me for my*ne* meryt?
My*ne* gud dede suld *be* bett*ir* quyte;
To co*m*puncione þ*e* suld steyre
þe instance of my*ne* prayer ser*e*.
For, sene þu in deuocione
Had me, I haf bene ay bowne
To pray for þe Ithandly.
For-þi ryſe, na langar ly,
& ſare for-think þi sy*n*nis al;
& þe leyf I na sall,
Til god þat þu reconsalyt be,
Gyf þu doys þat I say þe.«
& he sone sa mekil grace
Fand, þat in hyme ȝetine vas,
þat he renu*n*cyt halely
To þis vykit varld & his foly
& ful of gret co*m*punccione
Ent*er*yt in to relygione,
& his mysdyd ame*n*d*it* all
þat he dyd, bathte gret & smal.
& as he ded was, by h*is* ber*e*
þe Magdelane stud *vith* angel*is* ser
& his saule bare vpe in hewine
As a quhyt dow in angel*is* stewy*ne*; —
& þat mony mene has sene
Ful redly *with* fleschly ene.

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cens flagitia, ea quae salutis erant, non solum non facere, sed nec audire volebat. In b. tamen Mariam M. devotionem magnam habens ejus vigilias jejunabat et festum colebat. Dum igitur ejus tumulum visitasset, Maria M. nec ex toto dormienti nec ex toto vigilanti tanquam mulier formosa lugubres gerens oculos et duorum angelorum dextra laevaque sustentata praesidio apparuit eique dixit: cur quaeso, Stephane, indigna meis meritis facta rependis, cur labiorum meorum instantia nulla compunctione moveris? Ex quo enim devotionem in me habere coepisti, pro te dominum semper instanter exoravi: surge igitur et poeniteas, neque enim ego te deseram donec Deo fueris reconciliatus. Ille igitur mox in se infundi tantam gratiam sensit quod saeculo abrenuntians religionem introivit et perfectissimae vitae fuit. In cuius morte visa est Maria M. juxta feretrum cum angelis adstitisse et ejus animam quasi columbam candidam cum laudibus in coelum sustulisse. 319) Ms. ȝou st. þou. 320) Ms. þe st. be. 321) Ms. þu st. þe.

XVIII. (Maria) Egipciaca.

It ware spedfule, quha-sa cuthe,
To put in wryt ore tel be movthe
It þat my*ch*t men*e* gere lef syne
& *with* god sa sauchtny*ne* wyne,
As be ensampile is of It
þat mene fyndis in haly wryt,
Of þame þat lange sinful has be*ne*
& to god syne ware ful queme,
As was þe Magdelane & Davy,
þat eftyrwart var ful worthy,
Plesand to god & ful dere.
For-þi of þame þire samplis ser*e*
I set, þat na-ma*ne* suld for syne
Be dysparyt grace to wyne.
þe doctour*e* Gregore sais þare-by:
Nothire ſtek*is* fra godd*is* m*er*cy
Of þe syne þe qua*n*tyte
Na ȝet of It þe Inormyte
Na þe latnes of þe houre,
Sa þat to þe saweoure
Be knawyne þe cha*n*ginge of vil.
As set ma be ensampil till
Of a tale, I sal here tele,
Ferlyful, how it befell.—

Of Palistinis in ane abbay
þar duelte a monke, forsit hy*me* ay f. 108
In althinge god to enplese;
For sa en*n*ornyt þat ma*ne* was
In monklyke varke, vord & dede,
Fra þe tyme of his ȝouthede,
þat he to god al gevine vas,
& til his name had Ȝoȝamas;
His flesche sa dayntyt he had
þat to þe saule subiet he It mad.
þane sere me*ne* for Informacione
þare come of his co*n*uersacione,
þat Ithandly had his tho*ch*t
One haly wryt & ellis no*ch*t.
For he had sic infusione
Of god*is* illustracione
þat he saw god*is* p*ri*wete —
& we sal trew þat at my*ch*t be:
Fore god hyme-selfe in haly vryt
Sais, & suthfaste thinge is It,
þat þai at are of (h)art clene
Sal ofte se god forowte vene.
Sone eftyre hy*me* come to tho*ch*t
þat p*ar*fytar he na be mo*ch*t:
For he trewyt na-ma*ne* vare
Quha*me*-of hyme nedyt til have lare;
Als he trewyt na-ma*ne* was
In*e* abay na in*e* vild*ir*nes
þat mo*ch*t do mare þane he had done.
& sa a voice sad hyme sone:
»Ȝoȝima, þu has wele strewine
& stalawrtly þi cource or-dryvine,
As to þe possib*i*le ma be;
Bot sa p*ar*fyt is nane þat na he
Suld ay be dowtand for to fal,
Sene thinge to cu*me* we myskene al.
Bot gyf þou ȝarnis to vyt þus
How mony ways of hele þare Is,
Pase fra þi kithe owte of þe land,
Ane abay til þu fynd ner*e*hand
þe flume Jordane.« & he syne sone
Passit one for-owtine hone,
þe sad abay til he fande,
& at it stil cuthe he stande.

Thane þe abot come fut-hate
& fand Ȝoȝ*im*as at þe ȝete.
& for he religiouse sa apperyte,
He blyssit hyme fyrste, & syne speryt
Quhene he come & quhat thinge
þe cause was of his cu*m*mynge.

Die Quelle ist nicht das kurze Cap. der L. A. (Cap. 56), worin die ganze Vorgeschichte von Zosimas V. 25—187 fehlt, sondern die Acta in den Act. SS. Boll. April I, 76 ff. — Überschrift: Egipciane, im Index Egipciaca. 1—24) Einleitung. 15—24) Dieselben Verse begegnen oft mit denselben Worten, z. B. Paul 899—905. 25) l. Palistine. 32) l. Ȝoȝimas. 33) dayntyt dantit = subdued. 34) Ms. subiec. 45) Ms. art. 47) Ms. oftyre. 56) ordrewine von oùrdriff overcome, bring to an end. 58) þat na quin. 70) Ms. ȝoȝinias.

þane sad he þat he come þare
For informacione & layre:
»Fore it is prechyt ry*ch*t fare ryfe
Gret ferlys of ȝoure haly lyfe.
For-þi til hafe instruccione
I come of ȝoure co*n*uersacione,
Sa (þat) my*ne* sawle my*ch*t coplyt be
Ȝouris in to al cheryte.«
þane sad þe abbot: »bruthyr dere,
God, þat seke mays hale & fere,
Gyf w*s* grace sa to do
þat ay we may emplese hy*me* to,
Sene but his grace we ma no*ch*t
Ane helpe vthyre in ded na tho*ch*t.
þu sal be welcu*me* to þis place,
& god of his habu*n*dand grace
Grant þe (þat) þu be p*ar*fyte
In*e* his seruice & hafe delyte;
& we sal for þe pray.« & *þ*ene
Ȝoȝimas kneland sad amen*e*.
þane in þat abbay stil dwelt he,
Quhar*e* he saw mene schynand be
& bot rep*ro*fe to god seruand,
Of dedis gud & spyryt schaldand;
þare wes na vourd of Idilnes,
Of gold na siluire na ȝet riches
Na of ony thinge temp*or*ale,
Bot to þe varld ded vare (þai) hayle
& straytly þe lyfe cane leyde
Anerly in vatyre & brede.
& (quhene) þis saw Ȝoȝ*im*as,
Ful gretly he steryt vas
Mare p*er*feccione fore to do,
Fyndand þat god he(l)pyt þare-to.
þe custume ves of þat abbay
þat þe ȝett*is* ware ſtokyt ay,
But ony monke ore herymyte
p*er*case vald cum to þame to wit;
Fore It was ȝete sa vnknawyne f. 109
þat few come þare bot þayire awne.
Sa wes custome of lange tyme;
Fore-þi god ydd*ir* send Ȝoȝyme.

And (as) su*me* days ourd*ri*wyne ware
Eftyre he had co*n*uersyt þare:
þe tyme come of þe lent*ri*ne,
Quhene gudmen*e* suld to faste begyne,
Of syne to clenge þare *e*ntent
& clene resawe þe sacrament.
Of þat fastinge þe fyrste sonday
Ilke monk but mare delay,
Eftyre þat he had sad his mese
& fed hyme, syne, as oyse was,
þai entryt in þare oratore
þare abbot*is* fete mekly before
& kneland maad þare oracione,
Syne askyt his benysone
þat þai my*ch*t thru his helpe fulfil
þe trawele þat þai set þame til
Of god in to þe honoure
& for þare sawlys þe succoure.
& quhene It was þis-wyse done,
þe ȝett*is* hopnyt þai alsone
& passyt, singand, w*ith* reherse,
Of þe todyr nocturne þe fyrst verse
W*ith* al þat syne folowys efte;
& in þare house na-ma*ne* þai lefte
Bot quhylis twa & quhylis ane,
Sa þat þe abbay it-alane
Suld no*ch*t be lewyt, — bot þat ne was
Fore ȝemsale of þare riches,
Bot forowte mes it suld no*ch*t be
Of fastynge in þe solempnite.
& ilkane tuk w*ith* hyme sic fude
As þai beſte leſte, quhe*ne* þai ȝude;
Sume tuk daitt*is*, su*me* fyg*is* dry,
Sume vatt*ir*-potage al-anerly;
Sume tuke a clathe to hele his corce,
& sume of lyfinge mad na forse.
þis passyt þai, til þai ilkane
Vare cu*m*yne to þe flume Jordane;
& fra þai passit þat vatyr had,
Ilkane of þame but abad
Passit furth in vild*ir*nes
Be hyme-ane, to pyne his flesche;
& for þe maste part fost*er*yt var
V*ith* Joys, gres & vatere clere;
Na ane of þame (of) vthir viste,
Bot ilkane lufyt as hy*me* lyste
But sperynge ane of ony vthyr*e*,

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82) l. to ȝouris. 85) Ms. we st. ws. 93) Ms. ȝene. 102) Ms. vorld? 105) Ms. ȝoȝinias. quhene fehlt. 108) Ms. hepyt. 110) l. stekyt. 134) for st. of. 138) In den Act. l. c. ist es der Psalm: Dominus illuminatio mea et salus mea, quem timebo? 146) Ms. ſtastynge. 160) joys juice.

Al-sat he vare his awne bruþ*ir*;
& gyf It hapnyt in þat tyme
Ane saw vthire, he vald declyne
& fle a-vay, as he hyme dred.
Sic was þe lyfe þai þare led,
To god in*e* gud vark lyfand,
Bot as to flesche ay deand.
þis haly fastinge þ*us* ourdrafe þai
Til it come to þe palme-sonday,
& þat day befor þe nowne
Al come þai hame but hony hone,
Hafand his co*n*sciens vytnes
How he in þat tyme liffand vas —
For vthyre witnes nedit nane
Bot god & hyme-selfe al-ane,
Na of his trawale na of h*is* ded
Na of þe lyfe þat he cane led.
For quha for ma*n*is thank dois ocht
& no*ch*t for god dred hyme no*ch*t,
He purchacis hyme-self skathe
As to þe saule, & mekil vathe. —
Bot lat (we) nov þire gud me*ne* be
& of Ȝoȝ*im*as spek will we.

Of lentryn*e* syne þe fyrst sonday,
Quhene vthire passit, he tuk h*is* vay
V*ith* þame al to þe flume Jordane.
& þare-oure quhe*ne* at he vane,
In*e* to þat vyld & hole foreste
He passyt ay furth (but) areste,
Richt as a ma*ne* su*me* think þ*at* so*ch*t
þe quhilk to fynd (he) ry*ch*t no*ch*t rocht;
For he trewyt, þat vyld*ir*nes
But haly me*ne* be na vay was
Of quha*me* ensampil he acht hafe
Of halynes a-beoufe þe lafe — f. 110
For al halely vas his delyte
In godd*is* lare to be p*ar*fyte.
For-þi fra dawynge of þe day
He passit furthe ay one h*is* way,
Bot þat he fewine-syse mad arest
To pray to god in to þe este;
& one þe ȝerd bare & cauld
Euire-ilke ny*ch*t reste he wald.
& quhene (he) þus but delay
Had travalyt, one þe twenty day
At þe sexte oure he mad areste.
Makand prayere to þe este,
As he was vont to do, kneland,
He fchaw a schedaw one h*is* ry*ch*t hand,
In forme of mane semand to be.
For-þi in extasy fel he,
Venand It a spyrit had bene
þat he sa soudanly had sene;
For-þi he fanyt hyme ful faste,
As ma*ne* at gretly var agaste.
Bot eftyre his abasitnes
One his heft (!) hand in suthfastnes
As a woma*ne* he saw þare,
þat na clathis had, bot ves al bar*e*;
Brynt *with* þe sone blak scho vas,
Bot one hyre hed no*ch*t-þe-les
Hayre scho had quhyt & streke,
Rekand na forthire na h*ir* neke.
& quhene Ȝoȝ*im*as had hyr sene,
He vas Joyful þane but vene,
& sped hyme v*ith* al his mycht
To þe place quhar*e* he saw þ*at* sy*ch*t.
For creatoure saw he nane
þe ane & twe*n*ty dais he had gane,
Nothyre fuile, ma*ne* na beste,
Fra he come in þat foreste;
For-þi þe mar*e* ȝarnyt he
þat body grathly for to se.
Bot fra scho Ȝoȝima*m* had sene,
Scho fled richtfaste forout vene
In*e* vild*ir*nes. bot Ȝoȝ*im*as,
þo*ch*t he auld & very vas,
Ȝarnand for to se þ(at) sycht,
He folouyt fast v*ith* al his my*ch*t.

He folowyt & (scho) fled ful faste,
Bot he cane ryne, til at þe laste
He ves cu*m*yne hyre sa nere
þat scho my*ch*t his vord wele her*e*.
þane gret Ȝoȝ*im*as, he c*ri*yand:
»Me abyd, þu godis servande!
Suppos at I mane synful be,

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164) sat set gesetzt dass, obgleich. 174) hony = ony. 181) Ms. tahank. 186) Ȝoȝinias. 192) but fehlt im Ms. 217) Ms. fanyt st. sanyt. 220) Ms. heft st. left? 225) streke tight, strait, d. strack. 227, 239 u. 247) Ms. ȝoȝinias. 233) Ms. feile st. fule? 241) þ st. þ*at*. 243) scho fehlt.

A-byde a lytil & spek *with* me,
I coniure þe in godis name
For quha*me* þis pena*ns* þ^{u} has tane,
& fore þe hope of þe reward
þat þu is to haf e(ſ)t*ir*warte;
&, sene þat refuſis nane,
Abyd & blyse me, ore þu gane!«
þ*us* þo Ȝoȝ*im*as cryit ay,
Scho withdrev hyr our a valá,
& one þe todyr syd scho bad.
Bot to ga forthir, my*ch*t he na had.
þane sychit he ſar gretand
& teris to ter*is* dow(b)land.
þat laydy þa*ne* sic speche ca*ne* mak:
»Ȝoȝ*om*a, spar for godis sak,
For I ma no*ch*t me turne to þe
For schame þat þ^{u} me voma*ne* se.
Bot, sene þu fayne vald v*ith* me spek,
Su*me* of þi clathis þ^{u} me *re*k!«
þane red ves dene Ȝoȝamas
& gret dowt in his hart he tais,
& ful gret ferly als ha*s* tane,
Quhene he hard ne*m*myne h*is* name;
Ry*ch*t þane, as vyse & ſle,
He bethoucht hyme a lytil we
þat scho my*ch*t neuir h*is* na*me* kene —
Sene scho saw hyme neu*ir* to þa*ne* —
Bot of grace of þe haly gaste,
þat schenys quhar*e* hy*me* leſt, bot vaſt.
þar-for sone, as scho hyme bad,
Of þe twa haik*is* þat he had
He tuk þe tane & bakvart kest;
& scho tuk it, or scho reste,
& hyr cou*er*yt. syne to Ȝoȝ*ima*
Scho sad: »fadyr, quhat has sa
To þis wild*ir*nes brocht þe, f. 111
A synful woma*ne* for to se?«
þane to þe erde he fel sone done
& askyt hyr hyr benysone.
& scho to erd fel als þat tyd,
&, lyand say one athyr syd,
Ilkane askyt vthyr b*en*y*ſ*ōnis
Ful mekly & þar orac*i*onis;
Sa ves no*ch*t ellis hard
Bot »blyse me, blyse me« — sa þai ferd.

Eſtyr lange þai þus lay,
To Ȝoȝomas cane scho say:
»For þu arte preste & has bene lange
At godis altar als servand
& his ſeyre p*ri*ueteis socht
& sacryt (þat) *al* mad of no*ch*t,
Fadyr, fyrst It afferi*s* þe
To blyse & for to pray for me.«
& quhene Ȝoȝ*im*as herd þ*is* thinge,
For rednes tuk hyme sic abaysinge
þat þe swet til his fete rane.
No*ch*t-for-þi he sad hyr þane:
»Sp*irit*uale modyr*e*, quhat-sa þu be,
For godis sak schau þe to me!
For sa p*ar*fyt to god Is þu,
At to þis varld þu art ded now,
þat me, þat þu neu*ir* has sene,
þu callis my*ne* name; &, as I wene,
Grace is no*ch*t knawynge thru dignite,
A sympil preste þo I now be,
Bot it is di*n*gnite verray
þat has set þe to sik assay;
For-þi blyse me for god*is* sake,
& als for me (þu) prayer make
& grant syne to my*ne* Indigens
þi p*ro*teccione & defens!«
Scho hafand þane of hyme pitte,
Sad: »lowyt mot our lorde be
þ*at* purchesis þus saule-hele!«
Ame*n*, Ȝoȝ*im*as ca*ne* þane mele.
Fra þe erde þane rayse þai bath,
& to þat auld þane sad scho rathe:
»Ma*ne*, quhare-to co*me* þu to me
A synful womane for to se?
Neu*ir*-þe-lese, sene to þis vaste
þe has broucht þe halygaste,
Sa þat þu my*ch*t do sume service
To me wreche in su*me* wyse:
Sa me fyrste how þat c*ri*st(i)ndome
Is led, & how þe pape of Rome,

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254) Ms. et*ir*warte. 257) Ms. ȝoȝinias. 262) Ms. dowland st. dowbland, vgl. Act.: addens lacrymis lacrymas. 264) Ms. ȝoȝonia. 266) Ms. vema*ne*? 271) Ms. had. 278) l. scheuys? 280) haik pallium (flandr. haik toga·(283) Ms. ȝoȝonias. 291) Ms. bũſoñis. 300) þat fehlt; Ms. was st. al. 301) Ms. & fadyr. 303) Ms. ȝoȝonias. 311) Ms. for st. þat. 307) Ms. sprũale. 313) vgl. Act.: quoniam gratia non ex dignitate, sed ex spiritualibus ornamentis dignoscitur. 328 = 286.

& þe empr*io*ure al-sa.«
þane Ȝoȝomas ca*ne* answer ma:
»Dere modyre, thru god prayere
þai far al wele ȝe eftyr*e* sper*e*.
Neuir-þe-les for god*is* sake
For al þe varld ȝe p*ra*yere mak;
& for me synful sene namely,
þat þis trawel þat her mad I
Be no*ch*t to me in vane na tynt!«
þa*ne* sad scho: »of sic p*ra*yer*e* stynt!
For to þe, fad*ir* Ȝoȝi*ma*,
Afferis sic prayere to ma:
For þu has honoure of p*re*sthed;
For-þi to god for me þu bede!
It þu bydis als, v*ith* gud wil,
þo*ch*t it affer no*ch*t, I sal fulfil.«
& say(a)nd þis, scho turnyt ewy*ne*,
Haldand hyr ene vpe to þe hevy*ne*,
But lippis steringe mad p*ra*yer*e*
Or word þat ony ma*ne* my*ch*t her*e*.
þane stud þe monk ful dredand,
But word, to þe erde lukand.
Eftyr*e* to witnes god drew he
þat, as he blenkyt vpe w*ith* ee,
He saw hyr raysit a cowte, & mar*e*,
Fra erde in ayre, & dwelt sy*ne* þar*e*.
& quhe*ne* he saw how þ*is* befel,
For rednes to þe erde he fel,
In abaysitnes þane sad he
Ofte Miserere domine;
& lyand one þe erde he tho*ch*t
Gyf euir it a spyrit be mo*ch*t
þat sa yt *f*enȝet for to p*ray*.
þane scho turnand til hy*me* ca*ne* sa:
»Fad*ir*, quhat thinge assaileis þe
þat þᵘ in t(h)ocht sa ſcland*er*is me,
þ*at* I spyrit my*ch*t be, wenand,
To pray in þi sicht me fenȝeand?
It is nocht sa, bot ma þu trew, f. 112
þo*ch*t I be synful, I ame now
C*ri*stine womane, but fantasy,
Na trew nane vthyr spryt ame I.«
þir wordis quhene scho had sad,
þe takine of þe croice scho lad
One hyr body ouralquhare;
& syne sad to Ȝoȝo*mas* þare:
»Fad*ir*, god of our wethyrwyne
Grant til ws þe our-cu*m*myne
& of his fals purches alsa,
For he cane fele buschme*nt* ma.«

þe alde þis hard & in grete
Fel done til erde at hyr fete
& sad: »dere modyr, I þe pray,
For C*ri*stis sak, god verray,
& for quha*me* þis þᵘ nakit gais
& þi flesche þis vastit has,
þat þu hele na-thinge fra me,
þi serwand, þat I sal ask þe:
Quhat, quhyne & of quhat state,
& for quhat cause — þu me late —
þu has bene sa lange ty*me* her*e*,
W*ith* al þir c*ir*cu*m*stance sere
Quhar*e*-of I sal *m*ak þe frany*n*ge,
þu lat me wyt but ony fe*n*ȝey*n*ge,
& tel me þe suthfastnes
Of al þi lyfe mar*e* & les.
For god has send me, as I trew,
W*ith* quha*me* þat þu co*n*uersis now,
In*e* to þis foreste wild & depe,
þi lyfe, þi stat al hal to vet.
For-þi na thing*e* þu lef fra me!
For to god gyf it *de*-plesand be
þat I suld wit all-hale þe lyf
Quhou þu in payne has dreyt þ*is* lyf,
He na had tholyt þe of me be sene
Na of na vthyr — þat is but wene —
Na had co*n*fort me p*er*fay
To lef my*ne* cel & tak þis way,
þat I ame auld & febil bathe.«
Scho raysit hyme þa*ne* & sad rath:
»Fad*ir*, me schamys suthfastly
To tel þe al; bot nocht-for-þi
I sal sa quhow my*ne* saule v*ith*hine
Is fylyt v*ith* a vlatsu*me* syne.
Na for halynes is it no*ch*t

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345) Ms. ȝoȝinia. 351) Ms. saynd. 367) Ms. ſtrenȝet st. fenȝet; vgl. Act.: cogitando ne forte spiritus esset et orationem simularet. 380) Ms. ȝoȝonias. 389) Ms. & for. 394) me st. ne? 397) Ms. sak st. mak. 406) Ms. þe plesand st. deplesand, oder þe st. ne? 410) na st. as. 413) Ms. bot st. þat, wie 421, vgl. 603. 417) Ms. vᵗhine. 418) vlatsum, wlatsum abominable.

þat I consele fra þe suld ocht,
þat I for my*ne* syne, allace,
Sa lange has herb*ri*te Sathanas;
(Bot) for-þi, gyf I now begyne
To tel þe forthyr of my*ne* syne,
þu sal fle sone avay, allace,
As quha dois befor þe face
Of ane edir þ*at* wald hy*me* stang*e*,
Na þine er*is* to her it sa lange
Ma no*ch*t thole, bot þa mone Irk
To her*e* þe syne þ*at* I cane vyrk.
Bot no*ch*t-þane w*ith* mekil syte
I sal (þe) tel my*ne* ful delyte,
Prayand þe for godd*is* sake
þat þu for me wil p*ra*yer mak
þat I ma til h*is* m*er*cy wyne
& get forgyfnes of my*ne* syne.«
þa*ne* þat ald gret for pytte,
As quha þat du*n*ynge suld be.
þane beguth scho for to tel
Of al hyr lyf how it befel.

»Fader, in*e* Egipe vas I borne,
& my*ne* eld*er*is me beforne.
In þe twel ȝer of my ȝuthed
Fra kyne & cu*n*ctre bath I ȝed
Til Alysand*ir*, or euir I stynt.
My*ne* madyn*n*ed quhow I fyrst tynt
þar & how þane to lychory
Vith al þe luste folouandly
I vnd*ir*lad me, þat I haf schame
In to my*ne* hart to think alane;
& it var lange to tel how I
Had bry*n*nand luste of lychory,
þat me na tho*ch*t I my*ch*t fillit be;
þat vylte þane sa lykyt me.
Bot for gyft*is* I neuir*e* ſawld
To ma*ne*, othyr ȝu*n*g na auld,
Bot gaf It frely til al þai
þat with me wald sik mast*ri* ma,
& ofte entysit ſer þare-till f. 113
To syne w*ith* me — sic was my wil;
& fuly led my*ne* lyfe þare
Wele sewintene*e* ȝer*e* owt & mar*e*;
My*ne* met of thygand, (sa) þat I
Frely my*ch*t serwe to lychery,
& seldyne spane for my fud —
To fil my*ne* flesche sa ȝed I wod;
Ay *va*louand me in þat syne
As ſow a medynge dois vithine —
For þ*at* wes maste þa*ne* my*ne* mynd
Quhar*e*-in I mysded maste to kynd.
In sic ful sowne (I was) lyffand ay:
Til *I* p*er*case a-pone a day
Saw me*ne* of Luby & of Egipe
Hast þame to sey for to schype.
þane sad me ane of þa mene
þat þai var bone to J*er*usalem*e*,
»»To se þe solempnyte
Of C*ri*st*is* croice, þat sal sone be.««
»»&, bruthyr, hopis þu þai wil me
V*ith* þame tak to pase þe se?««
Sad he: »»ȝa, gyf þ^u has macht
To pay þame þi schip-fraucht.««
»»Frawcht haf I nane, bruthyr der*e*;
Bot I wil to þe schipe but ver*e*;
& for I haf nane vthyr gud
To pay for fraucht or for fud,
My*ne* body I wil gyfe þame til,
Til demayne þat þar wil.«« —
Fader, spare me! na cause had I
For to mak sik trawel, trewly,
Bot þat I my*ch*t ful mony wyne
Ay lustfully w*ith* me to syne.
Fad*ir*, þar-for for godis ar*e*
Lewe no(v) & sper at me nomar*e*!
For schame & dout latt*is* me
To tel mar*e* of my*ne* syne to þe;
For of my*ne* syne It is vnfayr*e*
Quhene I spek, it fylis þe ayr*e*.«
Ȥoȝomas þane gretand faste
Answeryt & sad at þe laste:
»Tel furth þi tayle, modyr der*e*,
& al þe suth þ*u* lat me her*e*
& fra me þu heile na-thinge,
For his luf, of hewyne is kinge!«

Qvhene scho was co*n*iuryt sa,
Sik spek furth cane scho ma:

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421) Ms. bot st. þat. 423) Ms. For þi st. for þu? 437) stang isl. stang to sting. 453) Ms. tho*ck*t at I. 467) Ms. folouand st. valouand. 471) I was fehlt. 472) Ms. a st. I. 480) Ms. to þe se. 489) Ms. spere? 502) Ms. þe st. þu.

»Ȝone ȝonge ma*ne*, þe tale me tald
þat þai to þe se paß wald,
At my*ne* fule spek smylit in hy.
Bot þe rok þat in hand had I
I kyste away, & faste sped me
W*ith* þame at passit to þe se.
Quhene I co*me* þar*e*, sone I fand
Of ȝongme*ne* teñe in a place sta*n*and,
þat semyt wele to do þat syne
þat my*ne* luste was sa bry*n*nand In*e*,
& mony vthyr*e* at bowne war*e*
To þe se & to schipfare.
& I ful besyly w*ith*-al
Thrange in amange þa*me* all,
Sayand : »»brethyr, tak*is* me v*ith* ȝou,
& I ful besyly sal ſerfe ȝou««,
Recordand my*ne* vnhoneste,
I gert al laucht þ*at* me cuth se.
& for my vylte alsone þai
Tuk me in hand, saylit þar vay. —
Quhat tunge my*ch*t tel or er*is* ere
þe vlatsu*me* wark*is* þat þar vere
Be me wro*ch*t in þat schipe þar*e*?
& gyf þat su*me* war in þ*at* fare
þat w*ith* me wald no*ch*t gladly sy*ne*,
Til entyse hyme I cuth no*ch*t bly*ne*;
For of syk syne al kind*is* cler*e*
þat þai mysknew, I cuth þa*me* ler*e*.
þar-for, fadyr, be *con*tent now
Of þis foule story þ*at* herd as þu!
For þe mowth, it spek*is*, It filis no*ch*t
Anerly, bot als þe thocht.
þar-for me wond*er*is hou þe se
Bar vpe þe schipe at herb*r*ite me,
Or þat þe erd gapand wyd
Me swelyt no*ch*t vthyr*e* tyd;
For I wes gyme but ony mak
þat sawlis put to lestand vrak.
Bot now I trew þat Jhe*su* Cryste,
þat na-ma*ne* wald haf peryst
Bot at mysdoar*is* lefe þe syne
& throw repentans cu*me* to hyme, f. 114
þus lange in me has pe*n*nans socht
Or ellis ſchawit I had bene no*ch*t.

And to þe land quhe*ne* we cu*m*my*ne* had,
To J*erusal*em but mar abad
We passit, & bad in þe citte
Til þe feste of þe croice suld be
Schawit til al þ*at* to my*ch*t wyne.
Bot I lefit no*ch*t þane my*ne* syne,
Bot me demaynyt as I dyd are,
& in þat case nane wald spar*e*;
& ȝet all an*er*ly nocht þai
Of þe schipe cane me to ga,
Bot al vthyr als þat I
My*ch*t enduce to þat foly;
Sa þat al þat mentyme
I fylyt sawlis als fer as myne.
Bot syne in þe solempnite,
Quhene þat þe relyk suld schauyt be,
I presit al before ry*n*nand,
þe ȝuñge me*ne* to syne tysand.
& quhene þe day begüth to daw,
To þe tempil men*e* cane draw;
& of It til in þe ȝarde
I wes cu*m*myne, I ne spard.
& quhene tyme of day was cu*m*yne
þat þe relyk owt suld be wo*n*nynge,
I thrange ful ȝarne amange al þa
þat in þe tempil fyrste ca*ne* ga,
Ry*ch*t to þe dure w*ith* trawal gret
Til I come, & in gret swet.
& quhe*ne* we come to þe thryswald,
Al had entre þat euir wald,
Bot I vnhappy, thruſtyne sar*e*,
A fut my*ch*t no*ch*t get forthyr-mar*e* —
& þat god*is* willis was,
þat me for my wikytnes
Wald no*ch*t his tempil I co*me* In*e*,
þat sa follit was in syne.
& quhene I was sa put bakwart,
I ȝed alane in þe kyrk-ȝard,
& þar co*n*sid*er*it Inocht me
þat for my*ne* sy*n*nis It my*ch*t be.
Amange mony ȝet fast I thrange
Vith mekil payne & furth ca*ne* gange
To þe treswald: & þar but falȝe,

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507) Ms. ȝonge ȝonge st. ȝone ȝonge. 532) l. þame? 554) feste st. forme? 560) Ms. me to st. to me. 579) thryswald threshold. 586) Ms. sowit? 589) Ms. I nocht st. Inocht = Inouth within.

As I dyd fyrste, tynt my*ne* trawel,
For in þe tempil ent*er*it ilkane
But ony late, bot I alane.
& in þe ȝard a-gane I ȝud
& þar ythandly I stud
Regratand my*ne* vnhapynes,
þat I alane vnworthi was
Of al þat come, til haf entre.
No*ch*t-þane ȝet pressit I me
Twyse eftyr, þat I wald sa fane
Entre haf, — bot al in vayne;
& at þe laste for werynes
Of ned me worth(it) be in*e* pes.
I wes sa thru*n*gyne & mad sar*e*
þat, þo I wald, I my*ch*t nomar*e*,
Bot of þe ȝard in til a nuke
I restyt me & my*ne* aynd tuke.
V*ith* sar ſobyne, doule & syt
My*ne* hard fortone ca*ne* I wyt,
Ba*n*nand þe tyme þ*at* I was borne,
As I ded ofte þat day beforne,
For let wes mad to na*ne* but me
þat Joyful relyk for to se.
Bot quhy þis was quhe*ne* at I tho*ch*t,
Athyr*e* e*n*chesone fand I nocht
Bot, for þe vilte of my*ne* syne
þat god wald no*ch*t I come In
His tempil, (for) to·se þat tre,
For our*e* sawete one quhik vas he
Put & his blud schede
& for ws put nane‸vthir wed.

Thane one my*ne* brest fast I da*n*g,
Ȝoland, & my*ne* hand*is* wrange;
For anguſne fast I quowke.
Bot at þe laste vpe ca*ne* I‸luke
To þe tempil: & sudandly
I saw ane ymage of our lady.
& sadly one hyr ſet I my sy*ch*t,
Prayand hyr at al my*ne* my*ch*t:
»»A lady Mary, madyne chaste,
Throw sterynge of þe haly gaste
As þu god co*n*sawit & mane,
þat ws fra·þe warlo wane,
& flesche of þe tuk suthfastly f. 115
& syne was borne of þi body:
Als wyſly, laydy, pray I þe
þat þu wald mercy hafe of me.
Bot how, allace, sal I be-gyne
Of þe, laydis, mercy to wyne,
Or w*ith* quhat harte or muth suld I
Be-gyne to ask þe, lady, mercy,
þat ar sa fule be-In*e* & owt
þ*at* I to ask w*ith* þame has dout
In presens of þi wysage cler*e*,
Co*n*syd*er*and my*ne* sy*n*nis ser*e*;
Als vnworthy is, þu be sene
Of þir my*ne* vnthankful ene,
þat is chage (!) & clene virgine
& saule vnwe*m*myt has þe In*e*;
Bot ry*ch*t & resone wil þat I,
þat cesyt neu*ir* in syne to ly,
Haf repulse nov fra þi clerte
þat neu*ir* ma co*m*pulsit be,
& for my lake be *p*ut away.
& no*ch*t-for-þi hafe (I) herd say
þat god & mane of þe wes borne,
To saufe synful þat was forlorne,
& þou his modyr mad w*ith*-al
þat þu to pe*n*nance suld vs cal.
þu gyf me co*n*sall, wil of wane
þat has na helpe bot þe alane,
& grant (me) þat I leyf ma hafe
Of fre entre, as has þe lafe,
Sa þat I p*ar*tenar ma be
Of sicht of þat Joyful tre
Quhar-one god & ma*ne* for our trespas,
þu soroful seand, nalyt was.
& for me þar amange þe lafe,
I wat wel, his blud he gaf.
Der laydy, alsa witt*ir*ly
Of me synful þu haf mercy,
þe exaltacione þat I ma se
Of þe forsad Joyful tre:
& þe to god as borcht I gyf
þat I sal neu*ir*, til I lyf,
Fyle my*ne* flesche w*ith* lychery
Na mel me mar in*e* þat foly,

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610) aynd breath. 611) Ms. sovyne oder sobyne? 627) l. anguſine. 636) warlo warlaw, fiend. 642) l. laydi? 647) Ms. precesens. 651) Ms. chage st. chaste. 657) Ms. þat st. put.

Bot, alsone as I ma se
Of þi sowne þe blyssit tre,
I sal renu*n*ce but delay
To þis fals warld þis ilke day
& alsa to þe warkis al
At in It wroc*h*t ar, gret & smal,
& pase quhar*e*-euir*e* þu bid*is* me,
Fra I haf sene þat Joyful tre.««
& fra þat I had mad þ*is* bone,
Sum co*n*fort tuk my*ne* harte sone,
Haffand gud hope in hyr succur*e*
þat of þe tre bar þe ferme flour*e*;
& of þat place, þar*e* I stud
Ekand (!) *þ*is prayer, furth I ȝud
& thran̄g w*ith* vthyr to, sa faste,
Til I gat entre at þe laste,
Fyndand nane me lattinge mad
As befor I fundyne had.
þat haly howse fra I come In
& vmbethoc*h*t me of my*ne* syne,
Sic redure & sic dowl me tuk
þat to-gydd*ir* I ſwet & quok,
In*e* to þe flour*e* þa*ne* done fel I
& remaynyt lange in extasy.
   Thane eftyr þat I gat one fut
& vnd*ir*stud þat I gat bowte
Thru my berch of my bale sa swyt*h*:
I cane noc*h*t tel, sa I wes blyt*h*,
Na quhat in my*ne* hart þa*ne* was,
Til I was in þat haly place,
þat ryche relyk for to se,
Of godis croice þe lyffand tre.
Godis sacrame*n*t þar saw I
& thru þa*me* knew quhou redy
God of his grace þa*me* wil tak
þat wil þar*e* sy*n*nis syne forsak,
W*ith* schryft of mowth & h*er*tly wil
þar pe*n*nance syne eftyr fulfill.
þa*ne* done I fel one þe paythme*n*t
& blyssit It in gud entent,
Syne passit in but mar*e* abad
Til I come quhar*e* I fyrste [had
Of hyr þe fygur*e* sene I(n) thraw,
þat I in borowgange ca*ne* draw.
þa*r* one my kneys I fel done
& þus I mad my*ne* oracione: f. 116
»»þi mercy, laydy, & þi pitte
þu schawyt quhene I prayt þe,
K*e*ste me noc*h*t away þe fra
Bot l*e*t me se þat Joy *þat* þa
þat ſ*m*ithful ar noc*h*t worth to se:
For-þi to god ay lowynge be,
þat thru þe sparand Is to wrak
Of synful þat wil pe*n*nance tak.
I synful wat noc*h*t quhat way
To þe forthyr*e* I sal say;
For tyme it (is) þat I fulfil
In althinge þi debonar*e* wil,
Of þat þat I to borch þe tuk
Quhene þu noc*h*t my*ne* prayer*e* forsuk.
Send me quhar*e*-ewyr þu wil,
For I sal (al) þi wil fulfil
& with penance hald þat vay
þat best to me awale may,
Sa þat þu my*ne* mastres be
& ledar in wa of sawete;
þi grace þar beand me beforne,
I paß noc*h*t quhar*e* I be forlorne.««
& þus sayand a voyce *I here*
As quha war*e* one me c*r*iand one far*e*,
To þat ymage of our*e* lady
Increly be-haldand ay:
»»*I*ordane gyf þu passis, but hone
Lange-ȝarnyt rest þu findis sone.««
& quhene þis voyce hard I had,
& trewit it for me be mad;
I grat ful sar & fast ca*ne* cry
& w*ith* hee woice cane til h*ir* say:
»»Laydy, laydy, hewins quene
& of al þus warld, but wene,
Throw quha*me* to ma*n*kynd hele Is broc*h*t,
For þi gret mercy leyf me noc*h*t!««
W*ith* þis of þe ȝard I passyt
Towart þe towne & sped me faste.
þa*ne* a gudma*ne*, as I passit-by,
þat saw me ga*n*gand in sik hy,

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687) Ms. ledis oder bidis? 694) l. makand? Ms. his st. þis. 706) bowte = bute. 707) Ms. berth st. borch. 713) Act.: vidi arcana Dei et quam paratus sit suscipere poenitentem. 723) Ms. I thraw. 725) Ms. þat st. þar. 729) Ms. Kaste. 730) Ms. lat. w*ith* st. þat. 731) Ms. finthful. 743) Ms. & I with. 749) Ms. sa hard &, st. I here. 750) Ms. & quha one far*e* war*e* one me c*r*iand; vgl. Act.: His dictis audio vocem eminus clamantis. 753) Ms. Iordane. 755) & st. I.

Thre pe*nn*ys tuk he & me gefe,
To by me met, my lyf to safe.« —

Of þis woma*ne* quhe*ne* I haf tho*ch*t
þat þis fra bale to blyse Is bro*ch*t
þocht scho was lange follit in syne,
& syne at god cane mercy vyne
Throw our lady, Mary þe fre:
Suld nane for syne dysparit be,
þat for helpe wil pray hyr til;
For scho his prayer wil fulfil
& pece hyr sowne v*ith* sinful ma*ne*,
Quhene na wthyr ma na kane.
For laydy of þe warld we h*ir* cal,
& als emp*ri*ce of hele w*ith*-all.
Of al laydis þu art lady,
Of weme*ne* worschipe anerly,
þu art bewte of angelis al,
& Joy of halouys we þe cal,
& mod*ir* als of haly kyrk,
To safe synful þat wil no*ch*t Irk,
Modyr of pite & indulgens,
To myst*er*ful sou*er*ane defens,
God*is* house & hewine-ȝate
Be quha*me* synful entre sal get,
Confowrt of wrech, wast*er* of sy*ne*;
þe haly gast herbreis þe In*e*,
þu art fayrer þa*ne* sone or mōne,
þu sitt*is* w*ith* god in til h*is* trowne
þat na requeste wil þe warne;
Lowit be thu þat bar þ*at* barne!
& set þu his mod*ir* be
þat mad þis warld, ȝeit, p*ar*de,
Art þu douchtyr til Adame
& Ewe, þat ws bro*ch*t in blame;
& we alswa of þi kyne,
Set þu was neu*ir* fylit w*ith* syne
Bot euir was virgine, kep*it* clene.
Ȝet god*is* sone of þe but wene
V*ir*gine, was borne, for our*e* savete
& no*ch*t for þi vyrgynyte.
þar-for, lady, we pray þe,
To þe soñis of Ewe frend þu be
& purches ws þe grace ve crafe,
For þe gladschepe þu ca*ne* haf
Quhe*ne* Gabriel to þe send vas
Sayand: »hale Mary, ful of grace,
&, sayd he, god is vith þe,
A-beoufe al weme*ne* blist þ^{u} be« —
For þa Joys we þe pray,
Sene þu cane best & best may, f. 117
Do sa our*e* erand be sped
At hyme þu one þ^{i} brest fed
Til he was ȝonge be kind of flesch;
& als for þe sorowfulnes
þat þu had set in þi mynd
Quhene þu saw hyme for ma*n*kynd
Thole ded to ransone þame of wa:
He grant ws grace heyr to lif sa
þat we wyne ma til his blyse.
&, der laydy, I pray þe þis
þat I til hyme thankful lif led
& sawit be fra dowble ded
& de but dett & deydly syne;
Quhe*ne* þe lyf & sawle sal twyne,
Fra Sathanas þu kepe me,
þat fra hyme I pase al fre
One þat day quhe*ne* al beis done,
W*ith* god in blyse & Joy to wyne. —

Now of þis woma*ne* (furth) spek we,
þat, as ȝe hard, tuk pe*nn*ys thre,
& sad: »Quhe*ne* I tuk þis payment,
Furth in þe towne ful sone I went
& bocht þre lawis to my fud,
To haf w*ith* me quhar*e* I ȝud.
& at hyme þat þe bred me sald
I speryt gyf he cuth or wald
Kene me þe gat þ*at* my*ch*t me led
To þe flume Jordane i*n* mast sped.
Ȝa, sayd he, & sone þane
þe vay to þe ȝet ca*ne* me kene,
Quhar*e*-(by) þai þar passage mad
þat to þat vat*ir* erand had.
þe bred I tuk & held m*y* way
Ry*ch*t as þe man*e* to me ca*ne* say.
& of day þe thred our þane
Ves cu*m*yne quhe*ne* I þe ȝat wane

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767) Ms. & he st. he & 771—834) Lob Maria's, Einschiebsel. 779) Ms. hir st. þe. 787) Ms. & of. 813) Ms. & sayd he sayd. 849) Ms. me st. my.

þe preciuse croice one to se,
As befor ȝe hard tel me;
þe remaynyn*n*ge þane of þat day
I sped me faste one my*ne* way,
Gretand sar for my*ne* trespace.
& quhene þe sone ner*e* done was,
Wele ner þe flu*me* I fand a kyrk;
þar ȝed I in, for I wes Irke, —
& halowit þar was þ*at* bywiste
In honour of sanct*e* Johñe þ^{e} baptiſt;
Kneland my prayer þar I mad
To god, þat ydyr send me had.
& quhene I had knelyt a stond
& mad my*ne* prayer, I cane fond
To þat flume þ*at* haly was,
& wesche In yt bath hand*is* & face;
Syne come agane & w*ith* schryfte
& co*n*tryt hart mad me tyfte,
þe sacrame*n*t of al-queknand
I tuk þar of prest*is* hand,
Of Jh*es*u C*ris*t*is* flesche & blud,
In to þat kyrk, or I furth ȝud.
þane of þe laf a-pon*e* þe bang
I ȝet, & of þe vatir drank,
& al þat nycht restyt me þar*e*,
One þe ȝerd lyand al bar*e*.
& quhene þe day be-guth to daw,
I passit þe watyr in a thraw
& prayt my*ne* borcht þ*at* scho wald me
*Con*woy & led in sawete
Quhar*e* at to enples hyr it my*ch*t maste,
With helpe of þe haly gaste.
In þis wastrone fra þine haf I
Dwelt euir cotynualy
Sene I come of þe sad cite.« —
þane sad Ȥoȥi*m*as to þat fre:
»Gud modyr, quhat met ca*ne* þ^{u} fynd,
Sa lange to sustene þi kynd?«
»Twa lafis & ane half but mar*e*,
þe quhilk þat I w*ith* me bar*e*
þe flume Jordane quhe*ne* I past;
þat wyd*er*it war eftyr sa faste
þane þay war lykare to be
Stanys þa*ne* bred, trew to me!
& su*me* quhile of þame p*er*fay
My*ne* lyf*e* I lede, as þu her*is* say,
& passit sa sa lange tyme.«
Q*uod* he: »but othyr dule or pyne?«
þane sad scho: »þu askis me
A thinge of gret diffyculte,
þe quhilk *to* sa I haf gret dred;
Fore, gyf I now to memor*e* lede f. 118
Of syndry thoct*is* þe parele
þat has dystrublit me vmquhile,
I dout, eftsōnis þat þai ſal
In to distrow(b)lyng*e* ger me fal.«

Sayd he þane: »mod*ir*, þu lef no*ch*t
Vnsad to me þu has in tho*ch*t!
For þare-to god let me þe se
þat þu suld hele na-thinge fra me.«
»Fad*ir*, sad scho, trew but wer*e*
þat our passit war sewinte*ne* ȝere,
Haf I had ofte ful gret batale
Of ȝarnige, þat ofte cuth me assale,
Vnleleful & oneresonabile,
Fillit of filthe & vnstabil.
For quhile quhe*ne* me tuk apetyt
Til ete, þa*ne* wald me cu*me* delyt
Til hafe flesch & to ete It
& fesche, as I dyd in Egipe.
Delyt alsa & ȝarnynge
I had quhile to drinke gud wine
In to þe warld til I was:
Bot þar-of haffand dyſtras
In to þis wild*ir*nes vasty,
For sic defawt oft wantonly
I brynt as fyre in my*ne* entent
& In my*ne* hart had gret torme*n*t.
. . . .
þat bro*ch*t quhil*is* in my thinkine
Sang*is* ȝa of lychery
Vile & als dewylry,
þat I was wount in warld to synge,
Has me stroublyt in mekil thinge.
Bot quhene sic synful tho*ch*t was gane,
þane wald I gret & mak my*ne* *m*ayne,
& dyngand one my*ne* breste w*ith*-all

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875) bang st. banc. 883) tilge to. 898) Ms. lyf*is*. 901) Ms. for þu. 903) Ms. I st. to. 908) Ms. distrowlyng. 914) our = or. 919) Ms. me*ne* st. me. 922) Ms. flesche. Nach 931 fehlt ein Vers. 938) Ms. nayne st. mayne.

Oft synful wreche I wald me call.
Bot þane nane vthyr hope I had
Bot one hyr think þ*at* I bourcht mad.
þane wald I ryne — quhethir, I ne ro*ch*t,
& prynte þat ymage in my tho*ch*t;
Befor hyr ry*ch*t as I suld stand,
W*ith* mony ter*is* hyr prayand
þa thocht*is* for to put me fra,
My soroful corce þat stroblyt sa.
þan quhen I had lange tyme gret
& al my*ne* face w*ith* ter*is* wete
& my*ne* brest w*ith* nefis dovny*n*ge bath,
Til þe lyf me was lathe:
*Com*monly þane vald I se
A gret lycht al enwyrone me,
& leste gud quhyle vald þ*is* clernes,
To co*n*fourt me þat soroful was.
& tho*ch*t, vmquhyle þ*at* strenȝe me vald
To lychery, ma no*ch*t be tald:
Spar me, fader, sic tho*ch*t of syne!
My*ne* wrechit corse brynt oft w*ith*-In*e*.
& quhene sick tho*ch*t ca*ne* me ſchald,
Falland to erd sar gret I wald,
Thinkand suthly scho stud by me
þ*at* was my*ne* borch of my*ne* sawete,
Makand me ma*n*nance þa*ne*, me tho*ch*t,
Fellyly for I kepyt no*ch*t
þe borowgane I drew hyr{In*e*
Quhene I hecht hyr to lef my*ne* sy*ne*;
þan tho*ch*t I þat scho wald be
Sa noyus & sa wrath w*ith* me
As scho suld bryne me in a fyr*e*
Or stryk w*ith* hyr swerd of yre
For my*ne* trespas. bot no*ch*t-for-þi
Vpe fra þe erde, quhar*e* þa*ne* la I,
I wald no*ch*t ryse, til hyr pite
Of hyr gret grace illumynyt me,
Befor as ȝe (haf) hard me sa,
& sic ful thocht chasyt awa.
For one hyr þat my*ne* borch had bene
I dresyt ay my hartly ene.
& In þat wastry*ne* prayand h*ir* to
þat I my*ch*t heilful pe*n*nance do,
W*ith* fawndinge þus I haf oft st*ri*wy*ne*
þis sewinten*e* ȝer*e* & þai*me* ourdryvy*ne*;
& fra þine furth ay Ithandly
Of our*e* swet laydy helpe had I,
God*is* modyr & maydene clene,
þat dressis al my*ne* ded bedene.«

Thane Ȝoȝ*im*as at hyr ca*ne* sper*e*:
»Ete þu na met, sene þ^{u} come her*e*?
& quhat manere of clethinge
Had þ^{u} for to cleth þe ſene-ſyne?«
þan answert scho & sad: »but wer*e* f. 119
(It is) þat in þe fyrst aucht ȝere
þe twa lafis & half ete I;
& syne furth gres anerly,
Sik as I fand, has bene my*ne* fud
In þus waste quhar*e* I ȝud.
Bot vthyr clathis had I nane
þane I bro*ch*t our*e* flume Jordane;
Bot in few ȝer*is* clene war þai
For gret elde wastit a-way.
Gret cald þar*e*-for of ser snaw
I haf tholyt, ȝou byrd wel knaw,
Sa þat I vmquhyle wald be
Hard frosyne as ony tre;
Vthyr-tyme þe sone brynt me
Til I worth blak as ȝe ma se;
& quhyl for het & syne for cauld
One þe ȝerd done fal I wald
But ſpret or steringe hand þar*e*,
A ded body as I þane war*e*.
þis haf I dryw*yne* þe sewy*n*ten*e* ȝer*e*
In ned & mony fandinge ser*e*.
& fra þat tyme one to þis day
þe grace of god me kepyt ay
In sawle & hayle in body,
Helpand my*ne* borcht. þis lyf led I
W*ith* met þat ma no*ch*t wastyt be,
In habu*n*dance & gret pleynte;
þis wes I cled & fed alsa
Thru godis word þat al ca*ne* ma:
For wrytine is: no*ch*t al anerly
Ma*ne* liffis of bred, bot sykyrly
In*e* al gud word þat p*ro*cedis
Of god*is* mowth — as me*ne* redis;

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951) Ms. dovnynge st. dovngyne. 961) schald scald, burn. 971) Ms. me*ne* st. me. 980) Ms. & þi oder & yn. 989) Ms. ȝoȝinias. 994) It is fehlt im Ms.

&: þai þat þame dyſpolȝeis of syne
& *con*sciens clene has þame In*e*,
Suppos þat þai haf clething*e* nane,
He cane ger þame be cled *with* ſtane.«
& fra Ȝoȝ*im*as p*er*sawit It
þat scho alleygit haly wryt . . . .
& psalmis or*e* l*ett*res wthyr*e*;
þane smyland sad scho: »gud bruthyr*e*,
Na, for*e* to þis day saw I nane,
Sene I come our*e* þe flume Jordane,
Of vylde na tame na-kind beste,
Sene at I come in þis foreste,
Na letyr*e* neu*ir* saw p*er*fay
Na psalme hard (one) to þis day,
Na ȝet herd ma*ne* red haly wryt
Be-fore; — þ^u^ wele wat It
þat godis word is ay mychty
To doct*ri*ne ma*n*is wit in hy.
þus is þe hend of al but wer*e*
þat þu ȝarnis of me to sper*e*;
Be C*ri*st*is* byrth I Requer*e* þe
þu wald pray to god for me.« —

Qwhene þ*i*s was sad, Ȝoȝ*im*as ra*ne*
To kes hyr*e* fete but abad þane,
& sad to hyr*e* *with* gretand stewy*ne*:
»Blissít ay be our*e* lord of hewy*ne*
þat ferlys wyrk*is* hyme-ane,
quhar*e*-of nowm*ir* ma be nane!
& alsa, lord, blissit þu be
þat has deygnit to schaw me
Quhat reward & quhat-kine med
þu gyfis to þame þ*at* vil þe dred:
For, quha-sa-eu*ir* sekis þe,
But helpe þu wil no*ch*t lat þa*m*e be.«
To Ȝoȝ*im*as þane ca*ne* scho fond
& let hyme no*ch*t knele to þe grond,
& sad: »fad*ir*, I *con*iure þe
þat i*t* þat þu has hard of me,
Be god our*e* fad*ir*, Cryst Jh*es*u,
Verray god, in quha*me* we trew,
þat þu tel nothyr*e* to ma*ne* na vyf,
Til god haf tane me of þ*i*s lyf.
Be now in pece & far*e* þi gat,
For*e* I haf sad þe þat I wat.
Bot eftsonys to þe but wer*e*
þis samy*ne* tyme of þe next ȝer*e*
I sal aper*e* & se þi face,
Of haly gaste me helpand grace;
For*e*-þi þe trawale one þe tak
þat I þe byd, for godis sake,
& quhene þis ȝer*e* is al our*e*-paste
& tyme cu*m*myne of þe haly faste,
þu cwme to Jordane þa*ne* alsone, —
Bot pas It no*ch*t, as men*e* war wone
þat dwelt þat hame in*e* ȝour*e* abbay« — f.120
þat he wend na*ne* knew bot þai.
As mane abasit þane cryit he:
»Lowynge to god euirmar*e* be
þat gyf*is* mare to his luferi*s*
þane þai cane ask.« þa*ne* scho answer*is*,
Sayand: »fadyr, in þine abbay
Hald þe til þe forsad day —
For*e*, and þu wald þe co*n*trar*e* p*ro*fe,
þu sal na my*ch*t haf to remofe, —
Til þat day þat Jh*es*u had
W*ith* his pri*nt*ese his sup*er* mad;
þan godis blud & his body
Put in to weschale, þar*e*-to worthy,
& þat ilke tyme of day
þat ȝe ar wont of þat abbay
To cu*me* to þe flume Jordane,
W*ith* þat relyk come þe-alane,
þat I þar*e*-*with* ma co*m*mond be,
& als þat preciuse thing to se.
Fayr*e*, fadyr, my bowne grant me,
& bryng, þat I haf askyt þe,
Ry*ch*t to sanct*e* Johnis oratour*e*,
þar*e* I was co*m*mond last befor*e*
W*ith* þat ſame þat Jh*es*u had
W*ith* his sad p*ri*ntese h*is* sup*er* mad,
þat I be mad syne p*ar*tener*e*
W*ith* þame of þat haly supar*e*.
& quhe*ne* þu cu*m*mys hame, þu may
To ȝour abbot, dene Johnê, say:
»»To þe & to þi folk tak hede,
For of mendynge ȝe haf gret ned*e*!«« —
Bot now þis say *þu* no*ch*t hyme til,
Bot quhat tyme god byd þe It wil.«
þane eſtyr*e* scho prayt þat ald

Nach 1032 fehlen Verse, vgl. Act.: Audiens Z. quod meminisset biblicarum sententiarum ex Moise et Job atque libri psalmorum, dixit: An psalmos quoque et scripturas alias didicisti? 1031, 1049, 1061) Ms. ȝoȝinias. 1064) Ms. is. 1073) Ms. & st. I. 1092) Ms. p*ri*ncese. 1113) Ms. I st. þu.

þat he for*e* hyr*e* mak prayere wald,
& sped hyr*e* syne in to na haste
One to þe gret hol of þat waste.
þane Ȝoȝomas *with* soroful mude
Kyssyt þe erde quhar*e* scho stud,
Of kneis thankand god oft-syse
þat ſawit hyme þat sicht i*n* þat vise;
& ſaste hame syne ȝed
Til his abbay richt gud-spede
Ewyne throu þe wast*r*ine þat Ilke day
þat he come fra þat abbay (!)
& come but let þe sa*m*myn*e* þar*e* (!)
þar þai war*e* wont þat dwelt þar*e*.
& al þe ȝer*e* þar*e* stil ca*ne* dwel,
Bot þ*is* tale wald he na-ma*ne* tel,
& in his hart ay prayer*e* mad
þat þe swet sicht þat he sene had
God suld hyme grant a-gane to se;
For*e*-þi þat ȝer*e* to lange thocht he.

Eftyr*e*, þe next le*n*tryn*e*, quhe*ne* begonnyn*e*
Was þe fastine, þe ȝer*e* our(r)u*n*nyne,
& cu*m*myne was þe fyrst sonday
þat þai war*e* wont of þar*e* abbay
To pas, as þai (in) custu*me* had,
W*ith* þar*e* abbott*is* leif, but bad:
þa*ne* Ȝoȝomas mad hyme ȝar*e*,
As vthyr*e* dyd, furth to far*e*.
þe feuire hyme tuk, & he dwelt stil,
þo*ch*t It war*e* a-gane his will.
Bot quhe*ne* þat he hy*me* vmtho*ch*t
Hou scho (had) sad þat he suld no*ch*t
Pas of his abbay, tholmoudly
He leite þat haly tyme ga by,
Til þat theriſſurday (!) come ner*e*;
þane wox he sone hale & fer*e*.
Quhe*ne* his bruthir*e* hame cu*m*yn*e* war*e*
Fra wild*ir*nes, as þai dyd ere,
þane þat day in*e* gret honour*e*
þe sacrame*n*t of oure saweour*e*
In clene weschel he tuk in hy,
As hym scho bad, reu*er*ently;
Fyg*is* & dayt*is* w*ith* hyme he had,
& potage als, in*e* wat*ir* mad,
& to þe kirk he come but let
Quhar*e* scho to hyme t*r*iste set,
Syne ȝed to þe vat*ir*-syde
& sat done, hyr*e* come to byd.
Bot, sekirly, he slepyt nocht!
For he had ay mekil thocht
One hyr*e*, to se hyr*e* cu*m*yne ay.
Bot quhe*ne* (he) saw scho mad delay,
Cane nane þe teynd tel of diſces
In til his hart þat þane was,
Sayand: »allace, I wyrk in*e* wane, f. 121
Scho has bene her*e* & gane agane.«
Gowand to hewine fast prayt he
To god to thole hyme þar to be
No*ch*t but sycht of þat haly face
þat he to se befor*e* had grace.
»Allace, he sad, sal I gange hame
Berand my*ne* sy*n*nis for*e* þis blame?«
& fel eft*ir*wart in his thocht:
Suppos scho come, scho my*ch*t no*ch*t .
For fawt of bat (pas) our*e* þe flume
»Na to me wrechit synful cume.
Allace, now quhat sal word of me?
Now alienit gyf I sall be
Of þat swet sicht, it war*e* me wa.«
& thinkand (þis), he lukit hy*me* fra:
& saw þat haly woma*ne* ner*e*-hand
Ewine to þe wat*ir* ga*n*gand.
& quhene one þe ferrar*e* bank
He saw hyr*e* stand, god ca*ne* he thank;
Thinkand, þane, in*e* his thocht
Quhethyr*e* scho my*ch*t our*e*-pas or*e* no*ch*t.
& sone eftyr*e* he lukit hy*me* fra:
& saw hyre one þe vat*ir* ma
þe takine of þe croice verray.
þane ny*ch*t was cu*m*yne & gane day;
Bot þe mone sa clerly kyde
þat he al þat eu*ir* scho dyd
Saw. & fra þe croice was mad
Apone þe flume, þat was sa brad,
One þe watyr*e* scho ȝed, but wene,
But dred, as It (one) erd had bene.
þane Ȝoȝo*m*as, þat saw þat wele,

1121) Ms. of st. on. 1122) sawit = schawit. 1125—8) sind unheilbar verderbt; vgl. Act.: Et rursus sositudinem emetiens venit ad monasterium eo die quo ceteri solebant reverti. 1144) Ms. & þo*ch*t. 1149) l. shere-thursday. 1173) Ms. þat nocht, þat ist zu tilgen. 1201) Ms. ȝoȝonias.

As man*e* abaisit beguth to knele.
Bot scho wald no*ch*t thole hyme sa do,
For*e*, or*e* scho come þe land to,
Scho cryit one hyme & sad: »þu wat
þat þu of presthed has þe state
& beris godis p*ri*uete.«
þane to þat word obeysit he.
& fra scho come a-pone þe dry,
To Ʒoȝ*om*as scho cane cry:
»Blyse me, fad*ir*! for*e* god, blyse me!«
In gret hast þa*ne* answert he:
»Blyse me!« — for*e* gret abaysinge hy*me* tuk,
One þat ferly quhen he cane luk
þat scho suld one þe vat*ir* ga;
& til hyme-selfe he sad alsa:
»For suth, god leyt no*ch*t þat he
Hycht: þat þai suld lyk hy*me* be
þat þame-self of syne wil ſcour*e*.
For*e*-þi to Cryste be honour*e*
þat be þis woma*ne* has me schavit
In als mykil as I ame lawit
W*ith* gud conside*ra*cione,
With mesour*e* of p*er*feccione.«

As he þis sad, scho ca*ne* hy*me* pray
þat he þe cred vald til h*ir* say
& þe pater-noster alsa.
& quhene he had sad þa twa,
Scho gafe hyme þe takine of pece,
& of his hand syne co*m*monyt was;
Ful dewotly til þe hewyne
Hyre handis held, w*ith* gretand stevy*ne*
Cryit: »der*e* lord, suff*er* me
End in pece & cu*me* to þe!
For*e* my*ne* ene now has sene my hele.«
þane to þat ald cane scho mele:
»Thole, fad*ir*, *I* my prayer do,
& in pece ga þi abbay to!
Bot þe next ȝer*e* þ*i*s sa*m*myne day
þu cu*m* a-gane but delay
& pas þis vat*ir*, or*e* þu reste,
& cume quhar*e* þu saw me fyrst, —
For*e* god*is* sak I co*n*iure þe;
þat þu ma mar*e* werraly se
Quhat god disponis of me to do.«
þane he answer*e* mad hyr*e* to:
»God, þat possib*il*e war*e* to me
þat I my*ch*t al tyme folow þe
But verynes & haf mycht
Of þi wisage to haf þe sycht!
& I pray þe, my*ne* mod*ir* dere,
My requeste þu wald here
& of þis met þat I haf bro*ch*t
þu wil dey*n*gȝe to taste it ocht.«
& þane sone he let hyr*e* se
Sic met as with hyme had he
In a ſkepe; & at his bone
With a fyngyr*e* scho tuk sone
Al þat þare was, & cornes thre f. 122
In til hyr*e* mouth þa*ne* put þat fre,
Sayand: »þe grace of þe haly gaste,
þat na-thinge wirk*is* in to waste,
My body & my*ne* sawle kepe ay.«
& syne to þat ald ca*ne* scho say:
»Fad*ir*, to god pray for*e* me
& thochtful of me synful be!«
& to þe erde he fel with þat
& bath hyr*e* fet in hand*is* gat,
W*ith* ter*is* prayand hyr*e* no*ch*t Irke
To pray to god for*e* haly kyrke.
þane gretand he let hyr*e* ga,
For*e* v*ith* hy*me* na lang*er* tary scho vald ma;
For*e* langar*e* had he of hyr*e* my*ch*t
Na to hald powar*e* na ſlycht.
To þe flume scho passit þa*ne* sone
&, ry*ch*t as befor*e* scho had done,
Scho ȝede our*e* as one dry.
& þane Ʒoȝ*om*as þat ferly
Eft-tymys seand, gret Joy had,
& turnyt hame but mar*e* abad,
Repentand hyme neu*ir*-þe-lese
þat he had (bene) þane sa raklase
þat hyr*e* name no*ch*t had he speryt,
As at til hyme had afferyt;
No*ch*t-þe-lese confort had he
þat eftsōnis he suld hyr*e* se.
& quhene þe ȝer*e* was ourcu*m*yne
& þe tyme of lent*ri*ne ru*n*nyne,

1210 u. 1278) Ms. ȝoȝonias. 1237) Ms. & st. I. 1272) vith hyme ist zu tilgen 1279) Ms. oft.

He passit furth, þe sa*m*myne day
þat custume was in*e* þar*e* abbay,
Our*e* þe flume in*e* gret haste
.& wand(*er*)it furthe in*e* (to) þe waste.
& quhen*e* he had lange tyme so*ch*t
& fu*n*dyne taknis, as hyme tho*ch*t,
Quhar*e* he þat woma*ne* fyrste had sene
& w*ith* hyr*e* spokine als but wene:
Ȝarne he lukyt one ilke syd
Of þat westerne brad & wyd,
To find hyr*e* gretly ȝarnand.
& quhe*ne* he sa a quhile ca*ne* stand
& saw hyr*e* no*ch*t, ofte sad allace,
& gretand vet breste and face,
& syne kyst his ee vpe to þe hewine
& prayt god *with* drery stewine,
Sayand: »lord god, schaw to me
þat hyd tresour*e*, for þi pitte,
þat þu me tholyt se vmquhile,
Suppose I sy(n)ful be and vile;
& of þi gret pite grant þat I
Ma se þat angel in body,
To þe quhilk in to þis erde
Al*l* þe warld ma no*ch*t be peryd.«
And þa*ne* sone was he þar*e* cu*m*myne
Til a place quhar*e* a burne had ru*n*nyn*e*
& þane was dry — þar*e* he had sene
Hyr*e* fyrste þat I of to ȝou mene.
One þat bank as he cane stand
To þe todyr*e* half behaldand,
þe sone cane far*e* bemys strek,
þat fra þe hewine til erd ca*ne* rek,
One a body þar*e* lyand dede,
þat he so*ch*t fra sted to sted,
Strekit & dressit in al degre
As cors one a ber*e* suld be.
þane ȝed he in but taryinge
Quhar*e* he saw þat haly thinge,
& vyst it was scho þat he socht.
Na langar*e* he co*n*tenyt nocht
þane he fel done one hyr*e* fet
& *with* þe ter*is* cane hyme wet —
For*e* he durst ny*ch*t nane vthyr*e* place
Of þat cors þat haly was,
& gretand lay sa lange tyme stil,
Sayand psalmis, as feryt þar-til,
& vthyr*e* prayere *with* besy cure
þat suld be sad one sepultur*e*. . . . .
& quhene he hyme vmbetho*ch*t
þat to þat sanct*e* It lykit nocht,
& as he þus wes thinkand:
By hyme in*e* to þe erd he fand
With l*ettr*is writine distinctly:
»Fad*ir* Ȝoȝomas, þe body
Of wrechit Mary to erde þ^{u} ȝeld,
þat of þe flesche *h*as quyt þe ȝeld,
& to þe erd þu gyf þe deit
& povd*ir* in to powd*ir* sete; f. 123
& til our*e* lord for me þu pray,
þat of ap*ri*le þe todyre day
Eftyr*e* þat I co*m*mond was,
Vncled me of þis wrechit flesch.«
& quhe*ne* he had sene þat wryt,
He vmbetho*ch*t hyme quha wrat It —
For*e* scho had sad be-for*e* hym to
þat neu*ir* ȝet letyr*e* leryt scho; —
Bot ȝet of It was he glad
Hyr*e* haly name he leryt had.
þane p*er*sawit he sone & fand
At þat sa*m*myne ny*ch*t þ*at* of hi*s* hand
Hyr*e* sacrame*n*t quhe*ne* scho had tane
One þe bank of flume Jordane,
þat sa*m*myne our*e* but abad
Ydyr*e* scho come & endi*n*g mad
Of hyre trawele, in sa schort ty*me*,
þat he befor*e* *with* mekil pyne
Vnese in twenty dais my*ch*t ga,
þat haly thinge had spad h*ir* sa.
He lowit god inwartly
& gret ry*ch*t sar*e* inkyrly,
& alsa sad hyme-selfine to:
»Ȝoȝoma, þat is bydine þe do,
Fulfil! bot quhou ma þat be,
I wreche & wark ca*ne* no*ch*t se;
Hou ma I now mak þis grawe,
For*e* nothyr*e* spad na schule I hafe?«
& as he þus (had) sad, in*e* hy
A lytil tre he saw þar*e*-by,

1292) Ms. wandit st. wand*er*it. 1299) Ms. fand. 1312) Ms. als st. all. 1319) Ms. & st. þe. 1329) þane = þat ne, quin. 1330) l. þame. Nach 1336 fehlen Verse; nach den Acta denkt Z.: numquid cadaver sanctae conveniet sepelire? aut, si fiat, displicebit beatae? 1344) h in as ist vorgeschr. 1374) schul shovel.

& tuk (it) & w*ith* It tho*ch*t
To mak þe grawe, as he mo*ch*t.
For*e* þe erde hard was þane,
& he bot a febil mane,
& for*e*-fastit, & fer had gane,
& na helpe had bot hyme-allane. . . . .
No*ch*t-þane he trawalit, til he swet,
Ful besyly, & als he gret.
& sychand sar*e*, lukit hyme by
Quhar*e* þat haly cors cane ly:
& saw a lyone þar*e* sta*n*nand
Hyr*e* haly fet fast likande,
þat mykil was & auchful bathe.
For*e*-þi þat aulde ful rad was rathe
Quhe*ne* (he) þat fellone beste had sen*e*,
& namely, as he cane one mene
Scho sad hym in*e* þat foreste
Scho saw neu*ir* ma*ne* na beste;
For-þi he was þe mar*e* agaste.
No*ch*t-þane ȝet at þe laste
He croycyt hyme & hope had ay
Scho suld defend hyme, þ*at* þar*e* lay.
þ*e* ly*o*ne þane mad hyme fawny*n*ge
& takine of pece w*ith* beknynge.
þane Ȝoȝ*im*as cane (til) hyme say:
»For þu art stark & bettyr*e* ma
Wirk þane I, & as I trew
þat god has send þe her*e* now
þis haly cors her*e* for*e* to grawe
Sene I na my*ch*t na powar*e* hafe
þis haly office to fulfill
As scho be w(r)it has sad me til,
& I ame auld & ma no*ch*t wyrk
For*e* fastine & for*e* trawal Irk,
Na has na lome, þo*ch*t þat I
To wyrk als war*e* mychty:
One god*is* halfe I byd þe to
þat w*ith* þi cluk*is* þu do now!«
& þane þe lyone but abade,
As Ȝoȝimas hyme bydyne hade,
þe lyone mad þe grawe in hy
W*ith* his cluk*is* þat war*e* mychty,
Depe þat ful in al-kine dewyse
& sufficent to sic serwise.
þa*ne* Ȝoȝomas hynt hyr*e* fete,
& one þame fast cane he gret
& w*ith* his ter*is* wysche þa*me* sone,
As quha with valt*ir* suld þa*me* don*e* (!);
& w*ith* þe helpe of þat lyone
In*e* to þat pyt he lad hyr*e* done,
Nakyt, owtane þat aulde clowt
þat he kyst hyr*e* w*ith* mekil dowt
Quhene he hyr*e* fyrst in*e* þat forest
Had sene; & þane, or*e* þai cuth reste,
W*ith* erde þai cled hyr*e* in þat stede,
As men*e* doys to body dede.
& þat lyone, as lame ryicht meke, f. 124
Til his hole syne cane seke.
& þis Ȝoȝomas god blyssande
W*ith* y*m*nis & psalmis, sar*e* gretande,
Twrnyt hame til his abbay;
& til his brethyr*e* þane cane say
þat he of hyr*e* hade harde & sene.
& þai lowyt god al bedene;
Herand þe ferlys þat he talde,
Al war*e* for-wu*n*d*er*it ȝu*n*ge & aulde.
Fra þane furth Ilke ȝer*e*
Solempnyt fest w*ith* gladsu*me* cher*e*
þai mad (one) þat day scho deyt,
Fra þat he hyr*e* lyf had wreyt.
& as scho sad or*e* scho deyt,
þe abbot Johnê fand, bo(t) I leit (!),
Of his brethir*e* to amend; & sa
He þame mendyt & cane ma
Thankful to god. & Ȝoȝomas
In þat abbay furth dweland was
In haly lyfe, til he but wer*e*
Of his lyf a hu*n*drecht ȝer*e*
Had fillit; & þane in*e* pece
Diſceſit, as god*is* willis was,
& w*ith* hyr*e* bruk*is* now þat blyse
þat to þis Mary grathit is,
(Of) quha*me* til ȝow þis tale I taulde. —
God ȝow blyse, bathe ȝu*n*g & aulde,
þat fad*ir* is of mycht*is* maste,
þe sone als & þe haly gaste,
þat in a god ar*e* p*er*sonis thre.
To quha*me* be Joy & dignyte

Nach 1382 fehlen Verse. 1379) l. Bot for. 1399) Ms. þi lykine st. þe lyone. 1404) l. hidir. 1408) Ms. wit. 1414) cluk claw. 1421) Ms. ȝoȝonias. 1424) valtir water. 1448) Ms. bo st. bot? 1457) hyr*e* st. hyme. 1469) tilge it be.

& lowinge of warldly mene
In al tyme. Fiat, *AmeN*. —

Now Mary swet of Egipt,
Of quha*me* her*e* I haf *tra*nslat
þe story, þo*ch*t it be no*ch*t cu*n*nandly
In al — for royde man*e* am I —,
In ynglis towngе, þat lawit men*e*
In þar*e* langage ma It kene,
To ger*e* þame haf hyr*e* in*e* lowinge
& to knaw quhou hewy*n*nis kinge
Is redy ay to succur*e* all
þat one his mod*ir* der*e* wil cal
& implese hyr*e* w*ith* hartly wil
& lef þar*e* syne & serwe hyr*e* til,
Quhow late sa-eu*ir* it (be) bego*n*nynge,
þar*e*-for*e* wyne hyr*e* & hald h*ir* wo*n*nyn*e*.
For-þi, der*e* lady, I þe pray
þat wyk & sinful has bene ay:
þo*ch*t at I lat turne me to þe,
Der*e* laydy, ȝet þu succur*e* me
& sauchtine me & þi sowne,
þat I ma cu*me* w*ith* hym to wyne
& bruk his blys, w*ith* þis Mary
Of quha*me* þis tale tal(d) haf I.
& at It sa ma be,
Say we amen, p*ar*cheryte.

XIX. Cristofore.

Fel folk in affeccione
Has *Crist*ofor, & deuocione,
& trewis wele þat þai(me) ne may
Ony mysawentour*e* fal þat day
þat þai one his ymage cane se,
Suppos few wat quhe*ne* he be
Or*e* quhat he tholit for*e* godd*is* sak
Sa gret reward her*e* to tak;
For*e* men*e* sais: sudand ded þat day
He deis no*ch*t his ymage se may.
For*e*-þi I set me for*e* to sek —
Sa gret deuocione for*e* to eke —
Of his lyf al þe begy*n*nynge
& þe myd*is* & als þe eñdynge;
& I sal tel ȝow, or*e* I blyne,
þe legeand as I fand w*ith*-In*e*.
þe quhilk, or*e* he had baptyme ta*ne*,
Rep*ro*bus had to name;
Bot *Crist*ofor*e*, as sais þe buk,
Fra þe tyme he baptyme tuk
He was callit, for*e* he had
Cryst borne on*e* his schuldris brad.

Of Canane he was borne & bro*ch*t,
As I fand þar*e* I haf socht,
& al his kine. bot our*e* hal he
Of fasone ferlyful was to se;
For*e* he sa mekil, sa hee & auchful vas
þ*at* few du(r)ſte luk hyme in þe face;
& he was ful mekil of mycht: f. 125
For twelf cubit*is* he had of hicht.
Wrytine in his gest als fynd we:
Befor*e* þe king*e* of Canane
*Crist*ofor*e* stud & hyme betho*ch*t
Gyf he ony king*e* find mo*ch*t
Mychtyar*e* þane þat kinge was;
For*e*, war*e* it sa, he wald pas
For*e* to serwe hyme & be his mane.
& as he tho*ch*t, furth one he wane
& so*ch*t far*e*, or*e* he fane,

Ähnlich L. A. Cap. 100; doch ist die L. A. wohl nicht die Quelle des Dichters.

1—15) Einleitung. 3) Ms. þai. 16—22) L. A. Chr. ante baptismum dicebatur Reprobus, sed postmodum Chr. dictus est quasi Christum ferens (die nähere Erkl. der L. A. fehlt). 23) L. A. Christoforus gente Cananaeus, procerissimae staturae vultuque terribili erat et XII cubitos in longitudine possidebat. 27) sa mekil ist zu tilgen. 28) Ms. duste. 31) L. A. Qui ut in quibusdam gestis suis legitur, cum staret cum quodam rege Canaenorum, venit sibi in mente ut majorem principem

In gret trawale: til he fand ane
þat was na*mm*yt of mycht*is* maste.
*Cris*tofor þane in gret haste
Come hyme befor*e* & sad (þat) he
For*e* reward wald his s*er*uand be.
& witt*is* þat þe kinge blyt*h* was þa*ne*,
Seand þe p*ro*fer*e* of syk a mane!
& sad til hyme: »welcu*me* be þu!
& quhat me þu askis now
Be resone, trewly þu sal hafe
& or*e* þi terme na-thinge crafe.«
*Cris*tofor his cu*n*nand mad,
& *with* þis kinge stil abad
As *with* þe sowu*er*ane mychty ma*ne*
þat he wend in varld var*e* þa*ne*.
Syne hapnyt a day, a menstrale
Come befor*e* þe kinge, as befel,
& sad a cheste *with* voice cler*e*:
þar*e*-In*e* he ne*m*myt tȳmis ser*e*
þe wykyt fend, our*e* fello*ne* fa.
& þane alsone þe king*e* ca*ne* ma
þe takine of þe croice verra
On*e* hyme, herand þat vord sa; —
As c*ri*stine ma*ne* he dred þ*at* name
þat bro*ch*t ma*n*kind in*e* to blame.
He tho*ch*t: quhat my*ch*t þat mene,
þat þe takine sa oft had sene.
þane come he to þe kink in hy
& sad: »*ſir*, tellis me quhy
Ȝe sik takinge sa oft has mad
In*e* til ȝour*e* forhed (he) & brade.«
& þat þe kink wald nocht say.
*Cris*tofere þane but delay
Sad: »I wil wyt quhy it was,
Or ellis my*ne* lef haf I to pas.«
Q*uod* he: »frend, I tel þe til:
To mak ȝone takine I had skil.
þe feyndis name quhe*ne* I her*e* say,
þat vaitt*is* ws ny*ch*t & day
To wyrk in*e* ws his wekit pouste,
& for I dowt he suld noy me,
For*e*-þi sic takine is one me lad.«
*Cris*tofer*e* þane til hyme sad:
»S*ir*, be þi spek I wat (wel) now
þe dewil is mar*e* mast*er* þa*ne* þu,
Sene I þe red now fore hyme se.
Far*e* wele! I dwel no mar*e* *with* þe;
For*e* dissawit I haf bene Il
Sene-tyme I come fyrste þe til,
Trowand in*e* wane forowt wene
þat þu þe maste mast*er* had bene;
Bot now, me think, þe dewil mar*e*
Mast*er* is þane þu. for*e*-þi I fayr*e*
To sek hyme ay but sugiornynge,
& *with* hyme sal mak my dwelli*n*ge.«
*Cris*tofor*e* þis lef has tane
& roydly passit furth allane,
But avysment fast ga*n*nand,
& his pluyk in*e* til his hand.
Sa held he furth lange but lese,
Til he come in*e* a wild*ir*nes.
þar*e*, eftyr*e* he had lange ty*me* ga*ne*
B*ut* company hyme-alane,
A gret menȝe he saw ner*e*-hand
Lyk (to) knycht*is* cume rydand.
Of þame ane, auful so se,
Come & askyt quhat so*ch*t he.
þa*ne* sayd he sturdely:

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qui in mundo esset quaereret et ad eundem secum moraturus accederet. Venit igitur ad quendam maximum regem de quo generalis fama habebatur quod majorem mundus principem non haberet. Quem rex videns libenter recepit et in sua curia manere fecit. 47—50) fehlt. 55) Quodam autem die joculator quidam cautionem coram rege cantabat, in qua frequenter dyabolum nominabat. Rex autem cum fidem Christi haberet, quemcunque dyabolum nominari audiebat, protinus in faciem suam crucis signaculum imprimebat, quod videns C. plurimum admirabatur cur hoc rex ageret et quidnam signum sibi vellet. 65) he st. Cristofor. 67) Cum autem de hac re regem interrogaret, et ille hoc sibi manifestare nollet, respondit C.: nisi hoc mihi dixeris, tecum ulterius non manebo. Quapropter coactus rex dixit ei: quemcunque dyabolum nominari audio, hoc signo me munio timens ne in me potestatem accipiat mihique noceat. Cui C.: si dyabolum, ne tibi noceat, metuis, ergo ille major et potentior te esse convincitur quem in tantum formidare probaris; frustratus igitur sum spe mea putans quod majorem et potentiorem mundi dominum invenissem; sed jam nunc valeas, quia ipsum dyabolum quaerere volo, ut ipsum mihi in dominum assumam et ejus servus efficiar. 95) Discessit igitur ab illo rege et dyabolum quaerere properabat. Cum autem per quandam solitudinem pergeret, vidit magnam multitudinem militum, quorum quidam miles

»A mychty lorde, þe dewill, sek I;
For*e* I w*ith* hyme dwelland wald be.«
Sad he þ*ane*: »lo, I ame he!«.
»I haf þe socht to be þi mane
For*e*-eu*ir*.« & blyth was he þane,
& in gret thank his seruice tuke, f. 126
But ony aythe one bel or*e* buke.
þane passit þai (furth) one þe way,
Throu a forest, as þe gat lay.
& as a quhil þai trawalit had,
þai saw a croice ry*ch*t wel mad
Befor*e* þame in*e* to þe way.
þane þe feynd in gret affray
Lewit þe gat & passit-by
Thru thornis scharpe in gud hy;
Syne come he to þe gat agane.
þane *Crist*ofor*e* cane þat hyme frane
& til hyme sudandly cane say:
»Quhy fled þu fra þe hee-way
& led me thru þe scharpe thornis?
Me thinge, fulely þu me scornis!
Quhy dide þu swa? bot gyf þat þu
Tel me suth, I wil rycht now
Lewe þe quyt & pase my*ne* way
To get a master*e* quhar*e* I may;
Bot þu tel me, for*e* wele na wa
A fowt forthyr*e* wil I no*ch*t ga.«
þane sad he: »or*e* þu gange away,
Alhale þe suth I sal þe say.
A ma*ne* hangit one sik a tre
As þu in þe gat cane se,
þat Jh*es*u was callit to name,
þat me has done sa gretly schame
þat I ame red quhe*ne*-euir*e* I se
þe takine of hyme or*e* of his tre.«
Crystofor sad þane: »wel I trow
þa(t) he is mast*er* mar*e* þ*ane* *þ*u,
Sene for*e* his takine þu has dout;
I wil no*ch*t be þine vndyrlowt
Langar*e*, bot I wil hyme seke
þat dayntt*is* þe & mak*is* meke.
For*e*-þi far*e* wele! for*e* I wil ay,
Til Cryst I fynd, pas oñe my way.«
CRystofor*e*, þat was no*ch*t swer*e*,
Passyt one fer*e* and neyre,
Sekand Cryst in mony lande.
Til It hapnyt þat he fand*e*
Ane heremyt in a wild*ir*nes;
& for ga(i)ne he wery was,
þat he was fayne rest to get
& askit þat *þ*e herymyt ȝet.
þat hyme he speryt quhat so*ch*t he,
Quhene he come & (quhar) wald be.
þane sad he: »I haf trawalit lang*e*
For*e* to get C*r*iste, bot I ne fand,
For*e* my*ne* mayster*e*, þe feynd, sade me
þat p*r*ince our*e* al þe warld is he.
Bot I gat nane cane me say
Quhar*e* þat C*r*iste I fynd may;
& I ȝarne mast our*e* althinge
V*ith* hyme to mak my dwellinge.«
þe heremyt þ*ane* Joyful was
& sad: »þu sal na forthyr*e* pas,
For*e* I cane tel þe witterly
How þu C*r*iste suld fynd in hy.«
*Crist*ofor*e* þane (he) til hyme lacht,
& c*r*istine fath (he) til hyme taucht
& mad hyme p*ar*fyt (mane) þar*e*-In*e*

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ferus et terribilis veniebat ad eum et quonam pergeret requisivit. Cui C.: vado quaerere dominum dyabolum, ut ipsum in dominum mihi assumam. Cui ille: ego sum ille quem quaeris. Gavisus C. se sibi in servum perpetuum obligavit et ipsum pro domino accepit. 115) Cum ergo ambo pergerent et in quadam via communi crucem erectam invenissent, mox ut dyabolus ipsam crucem vidit, territus fugit et viam deserens per asperam solitudinem Christophorum duxit et postmodum ipsum ad viam reduxit. Quod videns C. et admirans interrogavit illum cur in tantum timens viam planam reliquerit et tantum devians per tam asperam solitudinem ierit. Quod cum ille nullatenus indicare vellet, dixit C.: nisi mihi hoc indicaveris, statim a te discedam. Quapropter compulsus dyabolus dixit ei: quidam homo, qui dicitur Christus, in cruce fixus fuit, cuius crucis signum cum video, plurimnm pertimesco et territus fugio. 143) Cui C.: ergo ille Christus major et potentior te est cuius signum in tantum formidas? In vanum igitur laboravi nec adhuc majorem mundi principem inveni. Jam junc valeas, quia te volo deserere et ipsum Christum inquirere. 144) Ms. ȝu st. þu. 151) L. A. kürzer: Cum igitur diu quaesivisset, qui sibi Christi notitiam indicaret, tandem ad quendam eremitan devenit, qui sibi Christum praedicavit et in ejus fide ipsum diligenter instruxit, dixitque eremita Christophero: rex iste cui servire desideras, istud requisit obse-

& gert hyme hale forsak syne.
þane sad he in his preching:
»Gyfis (!) *þ*ou ʒarnis to serwe þ*at* ky*n*ge,
C*ri*ste, þat þu wald emples to,
Sic is þe serwice þu ma do:
In abstinens þu mo*ne* be gret
& for*e*-ber*e* oft drynk & met.«
Q*uod* C*ri*stofor*e*: »fast I ne may.«
þane cuth þe heremyt til hy*me* sa:
»To pray (to) C*ri*ste of(t) wordis *þ*e.«
þane answert he & sad: »lat be!
For*e* quhat s*er*uice þ^{u} menis, I ne vat,
Na wil I do It, be na gat.«
þe heremyt (sad) to hyme þane:
»Me think þe a ferly mane
þat ʒarnis þi lord til emples
& thole for*e* hyme wil na dyses!
þu sal no*ch*t ga ʒet sa thane.
Sene þu art a mekil man*e*
& wicht Inewcht, gyf þ^{u} be gud,
& ner*e*-by her*e* is a mekil flud*e*
þar mony drownyt, wel I wat, f. 127
For*e* þar*e* is nothyr*e* bryg*e* na bat:
To fery me*ne* our*e* þat flud,
To safe þar*e* lyfis, is ful gud;
Sik s*er*uice thankful suld be
To C*ri*ste þut þu sa fane wald se,
& he to þe þar*e* suld aper*e*
þe latand wit but ony wer*e*
þat þu had fu*n*dyne þat þ^{u} socht.«
C*ri*stofor*e* sad: »I wil nocht
Lef It, gyf It til hyme be
Sa thankful as þu sais (to) me,
& her*e* I hecht hy*me* truly to
Sic s*er*uice til hym to do.«
þane to þe flud he passit sone,
& til hyme a luge mad but hone,
& þar*e* he dwelt, & bar*e* our*e* all
For*e* C*ri*st*is* sak þat wald hy*me* cal;
In sted of staf a ployk (he) had
Wele ner*e* as a perktre mad.
& lang*e* tyme as he had be*ne* þar*e*
& fele our*e* þe wat*ir* þane bar*e*,
Hapnyt hyme a ny*ch*t to ly,
Eftyr*e* his trawale ful wery:
& he(rd) a voyce as of a barne
Calland one hyme vond*ir* ʒarne:
»Cu*m* furth, C*ri*stofor*e*, & ber*e* me our*e*!«
þane in his hand he hynt h*is* ſtor*e*.
& quhe*ne* he com*e* furth, he fand na*ne*;
For*e*-þi agane sone is he gane
Til his luge, hym*e* for til ese.
& ſkantly lenyt don*e* he was,
Quhe*ne* þe woyce on*e* hy*me* ca*ne* cry.
þane rane he agane in*e* gud hy,
& fand na-thing*e*; bot t*ur*nyt agane,
& mad his trawale in*e* to wane.
þe thred tyme callit þe stewine,
Askand helpe for*e* þe king*e* of hewy*ne*.
þane fand *h*e (a) barne one þe bank,
þat prayt hy*me* farly for*e* thank
Of C*ri*ste, his lord, he wald hy*me* hafe
Our & þane his lyfe safe.
þane to þe barn*e* he ʒed but bade
& keste hyme one h*is* schuld*ri*s brad*e*
& passit in þe wat*ir* rathly,
Wenand to pas but wath ony.
&, ay *þ*e farrer*e* þ*at* he wod,

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quium quia frequenter jejunare oportebit. 158) Ms. he. 178) l. gyfe. Ms. ʒou. 183) Cui C.: aliud requirat obsequium, quia istam rem nequaquam agere valeo. Rursus eremita: multas quoque orationes te sibi facere oportebit. Cui C.: nescio quid sit hoc, nec huiusmodi obsequium perficere possum. Cui eremita: nosti talem fluvium in quo multi transeuntes periclitantur et pereunt? Cui C.: novi. Et ille: cum procerae staturae sis et fortis viribus, si juxta fluvium illum resideres et cunctos traduceres, regi Christo, cui servire desideras, plurimum gratum esset, et spero quod ibi se manifestaret. Cui C.: utique istud obsequium agere valeo et me sibi in hoc serviturum promitto. 185) Ms. of st. oft. me st. þe. 209) Ms. hecht hycht. 211) L. A. Ad praedictum igitur fluvium accessit et ibi sibi habitaculum fabricavit, portansque loco baculi quandam perticam in manibus, qua se in aqua sustentabat et omnes sine cessatione transferebat. 217) L. A. Evolutis multis diebus cum in domuncula sua quiesceret, audivit vocem cuiusdam pueri se vocantis et dicentis: Christophore, veni foras et me ipsum traducas. Concitus C. exsiliit, sed neminem reperit, rediensque in domunculam suam iterum vocem se acclamantis audivit. Qui rursus foras cucurrit et neminem invenit. Tertia vice ab eodem ut prius vocatus exiit et puerum quendam juxta ripam fluminis invenit, qui, ut se traduceret, obnixe rogavit. 235) Ms. þe st. he. 237) Ms. C*ristis*. 239) C. igitur puerum sibi in humeris elevans et

þe depar*e* ay wox þe flude,
& þe lytil barne he bar*e*
Wox euiar*e* mar*e* & mar*e*,
þat vnese our*e* þe wat*ir* he wane.
He set hyme done & speryt þane:
» Gud sone, in fath, quhat-(sa) þu be,
In gret parel þu has sat me;
For*e* sic dises þu has me wro*ch*t
þat as hewy me þe thocht
As I had borne — þu trow þis tale! —
One my*ne* bak þe warld hale.«
» þe warld, q*uod* he, þu ne bar*e*
Bot þu bar*e* mykil mar*e*:
þat is, hyme þat þe varld wro*ch*t
Our*e* þe wat*ir* þu has brocht;
For*e* I ame C*r*iste but ony wer*e*,
þe kink þat þu seruis her*e*,
& þi s*er*uice in thank has tane.
& to takine þat I þe sane,
þe staf, þat is lange & rond,
Thriſtit fast done in þe grownd:
& to-morne in þe mornynge
Berand flur*is* þu sal It fynd.«
W*ith* þat C*r*iste fra hyme wanyst,
& hame he passit til h*is* bewist.
& or*e* he ȝed his longart to,
As C*r*iste hyme bad sa ca*ne* he do;
& sone in þe mornynge
He come to se þis taknyne:
& his staf as a palme-tre
Fluryst far*e* fu*n*dyne ha*s* he
W*ith* dayt*is* der*e* & lewis brad;
& seand þar*e* gret Joy he had.

Thane fra þat habitacione
Of Licie syne to þe towne
*Crist*ofor*e* passit but abade.
Bot, fore he na knawlage had
Of þar*e* langage, he prayt lange f. 128
þat he my*ch*t it vndyrstand.
þane þe J*ug*is, þat hyme saw þar*e*
Prayand sa sa late & ayre,
For*e* a wodma*ne* demyt hy*me* al
In*e* þat towne, gret & smal,
& lewit hyme al & passit þ*ar* way.
& It quhar*e*-for*e* þat he ca*ne* pray
To god, he gat: vnd*ir*standynge
& of þar*e* langage cler*e* spekine.
þe c*r*istine þa*ne* had pe*n*nance strange,
þai fel paianys þat dwelt ama*n*ge,
& othyr*e* word þai*me* as vnwise
To maument*is* mak sac*r*ifice
& reny C*r*iste & his fay,
Or*e* thole hard ded but delay;
& su*me* of þame þa*r* wald forsak
Cryst or*e* syk (a) deid to tak.
*Crist*ofor*e*, to confort þane þai,
Cou*er*it his face & furth ca*ne* ga —
Be-cause þat he my*ch*t cowertly
Mar*e* helpe þame þane opynly; —
& passit to þame þat war*e* sa sted
& for*e* dowt of ded war*e* rad,
& prayt þame þai suld no*ch*t tyne
For*e* sa schort & lytil pyne
þe blyse of hewine, þat ay sa der*e*
Had bo*ch*t & als was sa ner*e*.
Of þat a Juge p*er*sawinge had

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baculum accipiens flumen transiturus intravit. Et ecce aqua paulatim intumescebat et puer instar plumbi gravissime ponderabat, quantoque magis procedebat, tanto amplius unda crescebat et puer magis ac magis Christophori humeros pondere intolerabili deprimebat, adeo ut C. in angustia multa positus esset et se periclitari formidaret. Sed cum vix evasisset et fluvium transfretasset, puerum in ripa deposuit eique dixit: in magno periculo puer me posuisti et adeo ponderasti quod, si totum mundum super me habuissem, vix majora pondera praesensissem. Ad quem puer respondit: ne mireris Christophore, quia non solum super te totum mundum habuisti, sed etiam illum qui creavit mundum, tuis humeris bajulasti; ego enim sum rex Christus tuus, cui in hoc opere ipse deservis; et ut me verum dicere comprobes, cum pertransieris, baculum tuum juxta domunculam tuam in terra fige et mane ipsum floruisse et fructificasse videbis, statimque ab oculis ejus evanuit. Veniens igitur C. cum baculum suum in terram fixisset, mane surgens invenit ipsum ad modum palmae frondes et dactylos pertulisse. 262) Ms. & to þat takine I. 274) Ms. had. 276) þare st. þat. 277) L. A. Post hoc autem Samon civitatem Lyciae venit, ubi, dum eorum linguam non intelligeret, oravit dominum ut illius linguae sibi concederet intellectum. 281) Ms. lange &. 283) Ms. Jovis corr. in Jugis. 283) Dum autem in prece consisteret, judices eum insanum putantes reliquerunt; assecutus C. quod petebat, vultum operiens ad locum certaminis venit et christianos et qui torquebantur in domino, confortabat. 285) Ms. wodmane me*ne*. 287) Ms. avay. 297) Ms. þat st. þar. 309) Tunc

þat he sic s*er*monynge þa*ne* mad:
& strak hyme fellely in*e* þ*at* place.
*Crist*ofor*e* þane vnhelyt þe face
& sad: »*cr*istne gyf I ne war*e*,
þu suld by þat strak (ful) sar*e*.«
& þar*e* was in*e* þat tyme
Of hethine fele & *cr*istine hyne.
*Crist*ofor*e* þane hy*me* vmtho*ch*t,
& his staf, þat he þar*e* bro*ch*t,
In*e* to þe erd he strak done,
& mad to god þis oracione:
»Der*e* lord Cryst, as þu safit me
Quhar*e* in poynt tynt I was to be
& eftyr*e* al lordis fand þe maste, (!)
Eftyr*e* my*ne* trawel mad in waste
To me synful þu schawit þe
& syne þi meraclê þu let me se:
In*e* to þis staf þat now is dry
Bath flour*e* & froyt ferlyfully:
Sa, lord, gyf þi willis be,
Do now, þat þir*e* folk ma se,
& ger*e* It grene be & froyt ber*e*,
To strinth þi treucht, as It ded er*e*;
Sa þat þai, þat her*e* ar stad
In dowt of ded & ar*e* sa rad,
Be no*ch*t abaisit (for) to tak
Hard torme*nt*(is) for*e* þi sak!«
Quhe*ne* þat *Crist*ofor*e* þis prayer*e*
Had mad, as ȝe (haf) hard heyr*e*,
His staf, þat was ſtur*e* & stark,
Was cled w*ith* lewis & w*ith* bark
& dait*is* far*e* & flour*is* fele.
& of þat pepulê þa*ne* vnlele
(þat) had sene þat ferly sy*ch*t,
Lewyt þe myrknes & co*me* to ly*ch*t,
& co*n*u*er*tyt was þat day
Aucht thousand me*ne* to *Cr*ist*is* lay. —
þe kinge, þat þis tale had herd,
Wel ner*e* of wit as wod he ferd;
For*e*-þi, *Crist*ofor*e* (for) to ta,
He (send) twa hu*n*dreth kny*cht*is & ma.
þai fand hyme h*is* p*ra*yer*e* makand;
Bot na*ne* of þai*me* durst tak o*ne* hand
In*e* ony wise to spek hyme to,
Bot did furth as þai saw hy*me* do
& fenȝeit þame prayer*e* to mak,
For*e* dred he suld of þame tak wrak.
& for*e* (þir) kny*cht*is dwellinge mad,
Als fele he ſend ȝet but (a)bad,
*Crist*ofor*e* to *b*rynge hyme sowne.
Bot as þe fyrst did, þai haf don*e*.

CRistofor*e* þa*ne* of sobyr*e* wil
Rase & sad þame sone till: f. 129
»Frendis, tel me quhat ȝe seke!«
& þai for*e* rednes war*e* sa meke
þat (þai) w*ith* sob*ir*nes sad hyme til:
»Gud ſir, tak*is* nocht in*e* hil,
þe kinge has send ws al to þe,
Bro*ch*t til hyme bu*n*dyne for to be.«
*Crist*ofor*e* þane to þame ca*ne* say:
»Is nane of ȝow durst hand lay
One me, forsuth, agane my*ne* wil!«
þane sad þai al *Crist*ofor*e* til:
»Quhar*e* sa ȝe wil, gange ȝour*e* wa!
& we to þe kinge sal say
þ*at* we fand ȝow in*e* na place.«
»þane war*e* ȝe fals me*ne*, allace,
Sad *Crist*ofor*e*; it sal no*ch*t be
þat ȝe sal tyne ȝour*e* sawlis for*e* me.«
þane to þame he prechit sa
þat *cr*istine trewcht he gert þa*me* ta
& trew in *Cr*iste & be his me*ne*;
& mekly sad he (to) þame þane:
»Behynd my bak my hand*is* bynd
& send me sa one to þe kinge!«

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unus ex judicibus in faciem eum percussit; cui C. vultum discooperiens dixit: nisi christianus essem, meam protinus injuriam vindicassem. 314) Ms. þast. 315) L. A. Tunc C. virgam suam in terra fixit et ut propter conversionem populi fronderet, dominum exoravit. 321—36) fehlen. 337) Quod dum protinus factum fuisset, octo millia hominum crediderunt. 364) l. takit. 347) Rex autem CC milites qui eum ad se adducerent, misit, et cum eum orantem invenissent et sibi hoc intimare timerent, iterum totidem misit, qui et ipsi cum eo orante protinus oraverunt. Surgens C. dixit iis: quem quaeritis? Qui ejus vultum videntes dixerunt: rex misit nos ut te ad ipsum vinctum ducamus. Quibus C.: si ego voluero, nec solutus nec ligatus a vobis duci potero. Dicunt ei: si ergo nonvis, vade liber quocumque volueris, et nos regi dicemus quod te nequaquam invenimus. Non ita, inquit, sed ego vobiscum vadam. Ipse autem eos ad fidem convertit et ab iis manus sibi tergo ligari fecit et

þane did þai as he þai*me* bad,
For*e* þai war*e* for*e* hyme al rad.
þane ȝed he *with* þame of his wil,
Quhil he come to þe kinge til,
As of force It had bene.
& fra þe kinge hyme had sene,
He fel for*e* redour*e* dōne in hy;
& þane his me*ne* þat stud (hyme) by
Hynt hyme vpe & in cheyr*e* set.
& as he cane his sprit*is* get,
He askyt quhat was h*is* name
& of quhat cu*n*ctre þat he com̄e.
*Crist*ofor*e* sad hyme in hy:
»Befor*e* þat C*rist*is treucht tuke I,
Ay Rep*ro*bus was my*ne* name,
Quhar*e*-of now I haf gret schame;
& gyf þu vit wil my*ne* cu*n*ctre,
I was borne in Chanane;
& sene I þe feynd forswke,
*Crist*ofore to name I tuk.«
þe kinge, þat sat þane in his ſtule,
Answert & sad: »þu arte a foule
þat tuk to þe þat ma*n*is name
þat hangyt (was) & tholyt schame
& ma no*ch*t helpe hyme-self na þe;
For*e*-þi, þu wycht of Canane,
Sac*ri*fice mak our*e* god & lif,
& þi wechcraft þu a leife!«
þane sad *Crist*ofor*e* til hyme sone:
»& þai forsuth ful wel has done
þat to þe name gaf Dagar*us*,
þat suthly is now vndone þus:
Ded in þis warld, of fend falow;
& þi fals godis, wel we knaw,
Of men*e* ar*e* mad þat þai*me* ma ſel,
Bot þar*e* makar*e* þai drav til hel.«
þe kinge hyme answert þa*ne* in*e* tene
& sad: »fule foule, it is now sene
þat þu in ȝouthede fost*erit* was
Ymange best*is* in*e* wild*ir*nes;
For*e*-þi þu spekis bestly thinge
To me, & wat þat I ame kinge.
Ȝet þane, gyf þu wil sac*ri*fy
To my*ne* godis now in*e* hy,
Gretly sal I honour*e* þe;
& gyfe þu wil no*c*ht, trew (to) me,
þu sal thole hard paynis ser*e*
& eftyr*e* ty*ne* þi lyf but wer*e*.«
*Crist*ofor*e* þane, þat wald no*ch*t bow
To þe kink na his god*is* trew,
He gert in presone þane be don*e*;
& al þai kny*ch*t*is* but ony howne
þat to þe treucht he had bro*ch*t,
Or*e* he fane, he gert be socht
& hed þai*me* al for*e* Cryst*is* sak —
Sik fello*n*ny ca*ne* þe kinge þa*ne* mak.
& sene he my*ch*t nocht be mycht
Our*e*-cu*me* *Crist*ofor*e* þane, be sly*ch*t
He thocht þane þat he wald
Til his wil ger*e* hyme fald;
And, for*e* na-thinge sa wele ma mane f. 130
Our*e*-cume be slycht as ma womane,
Twa demycelis, þat ȝonge war*e*
& of bewte had na pare,
He gat — and ane Vycena
Callyt þai, & þe tothyr*e* Aquila —
& hecht to þame: gyf þai my*ch*t wyne
*Crist*ofor*e* & ger*e* hyme syne,
þat he suld gyf þame Ineucht of gude,
Quhar*e*-of to by þame clathe & fude.
& þai hycht to do þat tyt, —
For*e* þai war*e* bordalour*is* p*ar*fyt.

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se regi vinctum praesentari. 390) Quem rex videns territus est et de sede sua protinus corruit. Deinde a servis levatus, de nomine suo et patriae eum interrogavit. 398) Ms. C*rist*e. 397) Cui C.: ante baptismum Reprobus dicebar, nunc autem Christophorus vocor. Cui rex: stultum tibi nomen imposuisti, sc. Christi crucifixi, qui nec sibi profuit nec tibi prodesse poterit. Nunc ergo, Cananaee malefice, quare non sacrificas Diis nostris? 413) Cui C.: recte vocaris Dagnus, quia tu es mors mundi, socius dyaboli, Dii autem tui sunt opera manuum hominum. Cui rex: inter feras nutritus es et tu non potes nisi opera feralia et hominibus incognita loqui? Nunc ergo si sacrificaveris, magnos honores a me consequeris, si non autem, suppliciis consumeris. 419) l. fel? 423) Ms. fost*er*is. 432) Ms. tyme. 433) Nolentem ergo sacrificare in carcerem mitti jussit ac illos milites qui ad C. missi fuerant, pro Christi nomine decollari fecit. Deinde duas formoſas puellas, quarum una dicebatur Nicaea et altera Aquilina, secum in carcerem recludi fecit, promittens iis multa munera si eum ad peccandum secum allicerent. Quod videns C. protinus in orationem se dedit. Sed cum a puellis plausu

In*e* presone þane stekit war*e* þai
W*ith* *Crist*ofer*e*, quhar*e* he lay,
& þai fayndyt hyme w*ith* al slicht
To syne w*ith* þame — bot þai ne mycht.
*Crist*ofor*e* for*e* þame þane was rade,
Quhene he saw hyme sa har(d) stede,
& vthyr*e* helpe had he nane,
Bot al to god has hyme tane;
Dewotly þane fel he done
& knelyt & mad his oracione
Al a quhyle, & sene rase
& þat (þa) wemane speryt has
W*ith* stut vysage & auchtful spek:
»Quhat mak ʒe heyr*e*, quhat Is ʒe sek,
Or*e* quhar*e*-to ar*e* ʒe hydyr*e* brocht?«
His vysage þa*ne* sa lycht þame tho*ch*t
þat þai war*e* rad & sad in hy:
»þu god*is* s*er*uand, hafe mercy
Of ws & kene ws how to trew
In a god in quha*me* þu treuys now:
Sa throw þi techinge we ma wyne
Fra hyme for*e*-gewine of our*e* syne.«
*Crist*ofor*e* þane þame prechyt sa,
Or*e* þai of þat place cane ga,
þat þai war*e* redy for*e* to take
Bath payne of ded for*e* C*r*ist*is* sake;
& opynly it tald but bad
þat þai war*e* C*r*ist*is* wema*ne* mad.
& quhene þe kinge þe suthfastnes
Wyste quhou þay c*r*istine was,
Gret ennoy he had in*e* thocht,
& gert þame sowne til hy*me* be bro*ch*t
& sad: »is It suthte þat ʒe
þusgat has dissawyt me
& has tane C*r*istis lay
& lewit ʒour*e* god*is* & ʒour*e* lay?
But delay ʒe tel It me!
For*e* I dowt wechit þat ʒe be
Be C*r*istofor*e* in sorcery,
þat has ʒou led in sic foly.
Bot be my*ne* god*is* I swer*e* ʒ^{u} til:
My bydynge bot gyf ʒ^{e} son*e* fulfil
& sac*r*ify our*e* godis to
Rycht as ʒe war*e* wont to do,
Ded in hard payne ʒ^{e} sal haf,
To gyf ensampil til þe lafe.«
þane to þe king*e* sad þai in hy:
»Gyf þu wil we sacryfy,
Ger*e* þe streit*is* wele cleng*i*t be,
& to þe tempil al cu*me* & se
Quhow þi bidding*e* sal be done!«
& as þai bad, done was sone.
In to þe tempil þai co*me* in hy:
& loufit þar*e* belt*is* spedly
& put þame sone a-bowt þe hals
Of þai maument*is* þ*at* var*e* fals,
& gert þame tak sik a fal
þat þai brak in pec*is* smale;
þane to þame al sta*n*nand þ*ar*-by
þis cane þai sa sorofully:
»Gais & gett*is* ʒou lechis fele
Ʒour*e* brokine godis for*e* to hele!«
& quhene þai tald to þ^{e} king
Hale þe suth of þis tythinge,
Out of wit ner*e* he ʒud,
& bad þame þat by hy*me* stud
A gebet sone to ger*e* ma
& hynge þar*e*-one Aquila,
»& til hyr*e* fete bynd in hy
A gret stane þat be hewy,
þat þir tyrandis (!) ma drau i*n*-tvy*ne*.«
þane his tyra*n*is furth ca*ne* ry*ne*
& did as he þai*me* bad, in haste;
& scho to god sa ʒald þe gaste.
& syne hi*r* cystyr Vicena f. 131
His tormento*ris* he has gert ta,

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mannum et amplexibus urgeretur, surrexit et ait: quid quaeritis et ob quam causam huc introductae estis? 462) Ms. har*e* st. hard. 472) At illae claritate vultus ejus perterritae dixerunt: miserere nostri, sancte Dei, ut in Deum quem praedicas credere valeamus. Quod audiens rex eas ad se duci fecit dicens: ergo et vos seductae estis? per deos juro quod, nisi Diis sacrificaveritis, mala morte peribitis. 503) Quae responderunt: si vis ut sacrificemus, jube plateas mundari et omnes ad templum congregari. Quo facto cum illae introissent templum, solventes cingulum suum posuerunt in colla Deorum et ad terram trahentes in pulverem confregerunt dixeruntque adstantibus: ite et vocate medicos, ut curent Deos vestros. 519) Tunc jussu regis Aquilina suspenditur et ligato ad ejus pedes ingenti saxo membra ejus omnia dirumpuntur. 523) Ms. & st. a. 527) l. hir membris? 531) Quae cum migrasset ad dominum, soror ejus Nicaea in ignem projicitur, sed

& in a fyr*e*, was wele gret,
þat nane my*ch*t ner*e* cu*me* for*e* hete,
Bath fete & handis bu*n*dyne faste
In þe mydis þa kest hyr in haste.
Bot þe fyr*e* na-thing hyr*e* deryt —
þe grace of god hyr*e* sa wel weryt.
þane wend þe king*e* It had bene
Sorcery þat he had sene;
For*e*-þi hyr*e* hed he gert in hy
Be strykine of dilyuerly. —
In*e* gret hy syne gert þe kinge
*Crist*ofor*e* of presone til hyme bryng*e*.
W*ith* yrne schorg*is* þan gert he
In*e* (his) pres*ens* hyme downgyne be,
Til hyd & flesche war*e* ryvine at anys
& of hyme lewyt bot þe bar*e* banis;
þane gert þe kinge ane helme tak
& in þe fyr*e* It red al mak
& one his hewid (it) sone gert do —
Bot it na hurtinge mad hy*me* to.
& eftyr*e* gert þat fellou*ne* fule
Of Irne mak a mekil stule
& *Crist*ofor*e* þar*e*-one a-bone
Be bu*n*dine, & þare-one done
A mekil fyr*e*, & to ger*e* It
Bryne, *be* kest in tar*e* & pyk.

And ȝet þat ſtule be god*is* grace
Vnd*ir* hyme as vax moltine was —
þat to se was ſelkuth thinge —
þat hym no*ch*t deryt at bry*n*nynge,
Bot hale & fere (he) passit his way,
As It had bene bot a play.
& þane þe fellone tyrand-king*e*,
þat was sorofull of þis thinge,
Be-hynd his bak his hand*is* bath
Til a gret stok gert bynd (hyme) rath,
& gert four hu*n*dreth kny*ch*t*is* wicht
W*ith* bow & arowis sone þame dy*ch*t
To schot al hyme for*e* to sla.
Bot quhene þai schot þar*e* arrois sa,
In*e* to þe ayr*e* sa hangit all,
þat nane hyme twechit gret na smal,
& nane grewit in ony thinge —
Ovtane anerly þe kynge.
þat wend *Crist*ofor*e* had bene deide
Thru schot of arrowis in þ*at* stede;
Vith þat ſcornynge gret mad he;
& sowne ane erow in þe ee
Hyme hit & strak (it) owt quytly,
& made hyme blynd one þat p*ar*ty.
*Crist*ofor*e* louſe þa*ne* of al band,
Come & befor*e* þe king ca*ne* stand
& sad : »tyrande, god*is* fa,
To-morne, I sa þe, sall I ſla*ne* ma
Ful ending*e* of my*ne* te*mpor*ale lyf
þat I haf led in to my*kil ſtry*f (?).
For-þi, quhene my*ne* nek is i*n*-twa,
Sowne eftyr*e* my*ne* blud þu ta
& þar*e*-w*ith* tweche þine ee in*e* hy,
& þu sal se sone clerly.«
*Crist*ofor*e* furth þa*ne* haf þai lede
Furth one to þe heding*e*-stade.
þar*e* he knelyt in*e* gud will,
þe ende of his lyf to fulfill,
& mad his prayer*e* dewotely;
Syne to þe baſar*e* sade in hy:
»Stryk of my*ne* hede, bruthyr*e* der*e*,
Gyf þu wil be p*ar*tener*e*
With me of þe lyf þ*at* I ga to.«
þe basar*e*, as he bade, ca*ne* do
& strak his hewyde of in hast;
& sa to god he ȝalde þe gaste. —
þe kinge tuk þa*ne* a lytil we

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inde illaesa exiens protinus decollatur. 543) Post ergo C. regi praesentatur, qui jussit eum virgis ferreis caedi et cassidem ferream et igneam in caput ejus poni, deinde scamnum ferreum fieri fecit et C. ibidem ligari et ignem injecta pice succendi. 546) Ms. In presone st. In his presens. 558) Ms. & st. be. 559) Sed instar cerae scamnum confringitur et C. illaesus egreditur. 565) Deinde jussit eum ad stipitem ligari et a CCCC militibus sagittari. Sagittae autem omnes in aere suspendebantur nec ipsum aliqua contingere potuit. Rex autem putans ipsum a militibus sagittatum cum eidem insultaret, subito una de sagittis ab aere veniens et retro se vertens regem in oculo percussit et ipsum protinus excaecavit. 561) Ms. ſewng, l. selkuth. 583) Cui C.: crastina die consummandus sum, tu igitur tyranne, lutum de sanguine meo facies et oculum inunges et sanitatem recipies. 586) tilge slane. 587) Ms. & ful. 588) Ms. undeutlich. mykil? lyf. l. mysbilyf? 593) Tunc jussu regis ad decollandum ducitur et ibi fusa oratione (598—602 fehlt) decollatur, rex autem modicum de sanguine ejus accipiens et super oculum suum ponens, ait: in nomine Dei et s. Christo-

Of þe fresche blude & vet h*is* ee,
Sayande: »in name of Jh*es*u
& sanct*e* *Cris*tofor*e* I tweche þe nov.«
þane of þir*e* wordis be þe my*ch*t
Bath far*e* & clene he gat þe sy*ch*t.
& alsa þane of godis grace
Of Inwart licht Illumynt he vas,
As of *Cris*tofor*e* thru þe mycht
He had gottyne ovtwart sy*ch*t.
þe kinge Crystis treucht has tane; f. 132
& al his kinryk, or*e* he fane,
He gert trow in god werray,
& al þe Idolis put away,
& of þar*e* templis kirk*is* made,
For*e* god & for*e* *Cris*tofor*is* sak sade (!)
& co*m*mawndme*n*t gef strat þar-to:
þat, quha mysded, he or*e* scho,
God or*e* *Cris*tofore, þai sulde sone
Be tane & to þe dede be done.
þe king*e* sa godly wro*ch*t þane
þat he be-come a haly mane,
& now in Joy he is p*ar*fyt
W*ith* sanct*e* *Cris*tofor*e*, & delyt.
& god gyf grace ws sa to be,
Amen, amen, p*ar* cheryte. —

Of þis martyr*e* in*e* to þe lose
In his preface sais Ambrose:
»God to *Cris*tofer*e* gafe sic grace
Of vertuyse lar*e* þat in hy*me* was,
þat thru his lar*e* be wertu
Of paianis he had gert trew
Aucht & sexty thousand but ma
& gert al c*ris*tyne treucht ta,
& mony vthyr*e* gud dedis dede
Thru syndry myraclis þ*at* he kyde;
For*e* owt of bordale he bro*ch*t twa,
Vycena and als Aquila,
þat war*e* fede in þat fendis In
& lange tyme lay ſollit in syne;
Bot he to god mad þame bowne
Of m*ar*tyrdome to tak þe crowne,
& send þame forow hy*me* to hewine,
W*ith* gret Joy and angel stewine.
& he ourcome torment*is* ser*e*
Ful hard, þat for*e* hyme *gra*yt wer*e*,
As to þe Irne hat wellande
& þe fyr*e* vnd*ir* bry*n*nande,
Na þe hat helme of stele
One his hide set hurt hy*me* na dele;
Na ȝet four*e* hu*n*d*ir* kny*ch*t*is* thra,
Al þat day schot hyme for*e* to sla, —
& ane arow done cane lycht
& rewyt þe king*e* of ane ee-sy*ch*t,
þat of þe blud was heilit i*n* hy
Of *Cris*tofor*e*, m*ar*tyr*e* mychty;
Of þai fele archer*is* als a kny*ch*t
þat of ane ee had tynt þe sy*ch*t,
Be a drope of þat haly blud
Of þat m*ar*tyr*e* gat sy*ch*t ful gud,
& þat drope gaf hy*me* grace to se
Ry*ch*twyse treucht w*ith* hartly ee.
& þis m*ar*tyr*e* in þat stede
Quhar*e* he resawit temp*or*ale ded,
Dewotely mad his vrysone:
þat, quha-sa w*ith* deuocione
Seand his ymage p*rayit* hy*me* til,
þ*at* he þat day suld haf na Il,
& specialy for*e* sudand deide
& als for*e* al seknes remede,

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phori, et continuo sanus effectus est. 611) Tunc rex credidit, dans praeceptum, ut, si quis Deum et s. Christophorum blasphemaret, continuo gladio feriretur. 619) l. mak. 620) tilge sade. 625—8 fehlt. 631) L. A.: Ambrosius autem in praefatione sic ait de hoc martire: Christophoro tantae virtutis cumulum et doctrinae gratiam, domine, contulisti, ut LXLVIII.M. hominum de gentilitatis errore ad christiani dogmatis cultum coruscantibus miraculis revocares, quique Nicaeam et Aquilinam publico lupanari longo tempore sub meretricia sorde famulantes ad castitatis habitum provocavit easdemque coronam percipere edocuit, propterea inter igneum rogum ferreo scamno constrictus nimium calorem non timuit atque per diem integrum omnium militum sagittis transfigi non potuit; ceterum una ex his carnificis oculum collisit; cui tamen b. martiris cruor, mixtus cum terra, lumen restituit et corporis caecitatem tollendo illuminavit et mentem; nam apud te veniam impetravit, atque, ut morbos et infirmitates repellat, suppliciter obtinuit. 631) Ms. glose st. lose. 635) thru st. of? 647) forow before. 650) l. graþit. 654) hide st. hede. 671) Ms. prayand st. prayit. 673) fore st. of? 683) Ms. þe st. he. 685 ff.) Schluss des Dichters. 690) l. Lycia.

Til al (þai) þat in deide or*e* tho*ch*t
Hyme worschipis or*e* honour*is* o*ch*t.
*V*itht þat al þai þ*at* by stud ner*e*
A voyce owt of hewine ca*ne* her*e*,
þ*at* sad: »*Crist*ofor*e*, mak þe bowne
To cu*me* to hewine & tak þe crōne
Quhar*e*-of þu sal cronyt be;
& god als has granttit to þe
þi bowne, & forthyr*e* *gr*ant *h*e mais
Til al þat þe in honour*e* has.« —
Sanct*e* Ambroß mak*is* lowyng*e*
þ*is* of þ*is* m*ar*tyr. Bot Ine ca*ne* fynd
Of hyme þe dat in*e* to þe buk,
Hou lang*e* It was *fra* C*ri*st flesch tuk;
Bot I fynd þat he end ca*ne* ma
In þe cite of Lucya
Of Jule þe XXV day.
& of hyme mar*e* ca*ne* I no*ch*t say,
Bot p*ra*ys hy*me* hartly for*e* to be
Gud frend til al in*e* necessite.

XX. Blas(ius).

SEre mene of ser*e* inte*n*cione
To sanct*e* Blase has devocione:
Sume for*e* Il of awne or*e* bane f. 133
þat in þe hals mony me*ne* has tane,
& put has (bene) in to parele als
For*e* thing*e* þat hapnyt in þe hals;
& su*me* me*ne* honour*is* hyme for*e*-thi
þat þar*e* gudis suld multyply;
& sume me*ne* gud opunyone
Has, þat til honour*e* hy*me* ar*e* bone,
Suppos þai wat no*ch*t c*er*tanly
Quhat ma*ne* he was. þare-for*e* I,
þar*e* gud opunyone to eke,
Set me ry*ch*t besyly to seke
Quhat ma*ne* he was & of quhat land;
Til at þe laste þat I fand
Of hyme in*e* (to) þe »goldine legende«
Bath þe begy*n*nyng*e* & þe ende,
As I sal her*e* vndo ȝou to
But ony ekine set þar*e*-to,
As in sentence mar*e* or*e* les.
For*e* þis Blase sa debonar*e* was
& haly, þat (!) þe c*ri*styne mene
In Sebast war*e* dwelland þane
Of Capadose, his land in*e* til
Mad hyme byschape aganis his wil.
þe sa*m*myne tyme Dyoclyciane
For*e* godis sak slew mony ane,
Sparand nothyr*e* mane na wyfe
þat he wyst led c*ri*stine lyf;
To c*ri*stine treucht sik fa was he.
&, as *I* sad, of þat cunctre
Suppos sanct*e* Blase byschape was,
For*e* dout of dede ȝet no*ch*t-þe-les
Til wyld*ir*nes he went alane,
For*e* dout of Dyoclyciane,
& þar*e* in*e* to (a) wasty stede
Heremyt*is* lyf wel lang*e* he lede;
Quhar*e* vthyr*e* lyfyng*e* had he no*ch*t
Bot as þe foulis til hy*me* brocht, —
þar*e*-of wele he was co*n*tent
& t(h)ankit god þat he hyme lent.
A kryk in (to) a crage he hade,
& þare his dwelling*e* has he mad.
Quhar*e* wyld best*is* our*e* all
Ilke day (come) gret & small,

Die Quelle ist L. A. (cf. v. 17) Cap. 38; die etymol. Einleitung fehlt. V. 1—21 Einleitung des Dichters. Überschrift Blaß, im Index Blasius.

22 ff.) L. A.: Blasius cum omni mansuetudine et sanctitate polleret, christiani eum in Sebaste civitate Cappadociae in episcopum elegerunt, qui episcopatu suscepto ob Dyocletiani persecutionem speluncam petiit et ibi eremiticam vitam duxit; cui aves pabulum afferebant ac ferae (Gr. fere) ad eum unanimiter confluebant, et dum usque imponeret manum iis benedicens, non recedebant ab eo. Denique si quae infirmabantur, ad eum continuo veniebant et sanitatem ad

þat in*e* þe forest rest can ta,
Hart & hynd, da & ra,
To conford hyme, þat anerly
Dwelt in*e* þat hole; bot no*ch*t-for*e*-þi
þai wald no*ch*t lef his ma*n*sione
Til he gaf þame his b*en*ysone.
& gyf It hapnyt ony of þa
Ony seknes for*e* to ta,
Til hyme for*e* helpe It vald sek,
As to þe leyche dois þe sek,
& stil *with* hyme þar*e* abad
Til It gat þat It so*ch*t had. —
Of þat cu*n*ctre þe president
Til hu*n*tyne has h*is* kny*chtis* sent.
& quhene þai al a day had so*ch*t
In þe wod, þai fand ry*ch*t no*ch*t,
To of chans þai come ner*e* by
þe place quhar*e* sanct*e* Blase ca*ne* ly,
& þar*e* gret multytud fand
Of wyld best*is* one þa*me* gowand.
Of þe quhilk*is* for*e* þa my*ch*t nane
Sla, abaysit þa past hame
& tauld þe lord quhow þa fand
A ma*ne* in (to) a kryk sittand
& hyme befor*e* sa gret plente
Of wyld best*is*: farly was to se,
& sad (þat) þai my*ch*t nane of þai
For*e* þat ma*ne* nothyr*e* tak na sla.
þane send he ma kny*chtis* þa*me* *with*
To hwnt in (to) þat sa*m*myn*e* fyrth,
& bad: gyf þai þat ma*ne* cuth fynd
Or*e* vthyr*e* folk, þai suld þa*me* bynd
& bryng*e* to hyme but delay.
& went þai furth one þar*e* way.
Bot or þai come, þat Ilke ny*ch*t
Cryst aperyt to Blasis sy*ch*t
& sad: »ryse & mak me oferand!«
& be þat Blase ca*ne* vnd*ir*stand*)
þat he sowne was to tak
þis warldis dede for*e* C*ri*st*is* sak.
Sowne come þane (þir) kny*chtis* in hy
& bad Blase þat he spedly
Suld pas & hyme-self pres*ent*
To þar*e* lorde, þe presydent.
þane answeryt he *with* glad cher*e*
& sad: »welcu*me*, my*ne* falowis dere!
Be p*re*we of ȝou ry*ch*t wele I se
þat C*ri*st has (had) gud thocht one me.«
þane he rase & ȝud his way
With þame, & þame prechyt ay
Cryst*is* fa & myraclis wro*ch*t. —
þane for*e* his halynes hy*me* so*ch*t
A woma*ne* & fand hy*me* in þ*at* sted,
& bro*ch*t hyr*e* sone in poynt of ded:
For*e* of a fesch our*e* h*is* hals was gane
Al onpersawit (?) a gret bane.
Rycht pituysly þa*ne* cane scho gret,
& hyr*e* son*e*, be-for*e* his fet,
& prayt hyme for*e* C*ri*st*is* sak
þat he hyr*e* son*e* hale wald mak.
Sanct*e* Blase one hy*me* þe hand ca*ne* lay
& to god þis cane he pray:
þat he suld hale be of þat Il,
& al vthyr*e* þat prayt hy*me* til,
& of ony vthyr*e* seknes als
þat grewit þame in þar*e* hals.
þane rase þe chyld & a-va ca*ne* ga
As he had wittine of na way. —

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*) Fol. 134 u. 135, fol. 148 u. 149 fehlen seit mehreren Jahren im Ms. Ich gebe den Text hier nach einer mangelhaften Abschrift im Besitz Bradshaw's, worin jedoch die Vorderseite von fol. 149 fehlt.

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integrum reportabant. 32) Ms. he st. I. 59) Praeses igitur illius regionis dum milites suos ad venandum misisset et illi in vanum alibi laborantes ad antrum s. Blasii casu pervenissent, magnam ibidem bestiarum multitudinem ante ipsum stantium repererunt; quas dum nullatenus capere possent, attoniti suo domino nuntiarunt, qui statim milites plures misit et ut ipsum cum omnibus christianis ad se adducerent, praecepit. 81) In ipsa autem nocte ter Christus ei apparuit dicens: surge et offer mihi sacrificium. Ecce autem advenerunt milites dicentes: egredere, vocat te praeses. 89) Ms. presone st. present. 91) Quibus respondit s. B.: bene venistis, filii, nunc video quod Deus non est oblitus mei. Pergens vero cum iis nunquam a praedicatione cessavit et coram iis mirabilia multa fecit. 97) Ms. be st. &. 98) Tunc mulier quaedam filium suum morientem, in cuius gutture os piscis transversum erat, ad pedes ejus attulit et, ut sanaretur, eum lacrymis postulabat. S. vero B. super eum manus imponens oravit ut puer ille et omnes qui in ejus nomine aliquid peterent, sanitatis

& als sanct*e* Blase passit furth h*is* way,
A powr*e* woman*e* ca*ne* hy*me* say:
»God*is* s*er*uand, I pray þe
þat su*me* helpe þu wil gyf me
þat, bot a gryse, had gud nane,
& þat a wolfe has fra me tane;
þe quhilk for*e* god I p*ray* þe sane,
þat hyme þu ger*e* it bryng agan*e*.«
þane sad he: »wyf, be no*ch*t grewit,
For*e* god sal mak þe be rele(v)yt.«
With þat þe wolf þc gry(s) (has) bro*ch*t
Vnhurt & vnskathit owcht. —
þane entryt in (to) þe citte
þe kny*ch*t*is* þat hyme led, & he,
& sone of hyme has mad pres*ent*,
Or þai fane, to þe presydent:
þat co*m*mawndyt þame but bad
þat to presone he suld be had. . . . . .
Sanct*e* Blase befor*e* hy*me*, he ca*ne* say:
»Welcu*me*, gud Blase, welcu*me* ay,
& al-wais mot þu lef in blyse,
For*e* frend*is* til our*e* god*is* þu Is!«
þane Blase sad hyme: »(In) Ioy þu be,
þu nobile p*r*ince of þis cunctre!
Say no*ch*t of god*is*, bot of god,
For*e* þat word affer*is* ay be ode,
Na nane sic suld me*ne* god*is* mak
þat suthfastly ar*e* fend*is* blak
And sal be brynt in lestand fyr*e*,
& þar*e* serwandis i*n* to þar*e* hyr*e*.«
þe presydent þa*ne* was (ful) wrath,
& bad his kny*ch*t*is* tak hyme rath
& fyrst w*ith* stawis sar*e* hy*me* dyng,
& syne in presone als hy*me* thryng.
þane sad hym Blase w*ith* ſtur c*h*ere:
»Cert*is*, þu art a foule, but wer*e*,
þat thru þi paynis trewi*s* now
Fra god verray to ger*e* me bow,
þat confort*is* me & strinthis sa.«
þe knycht*is* þa*ne* hy*me* dang but hone
& bu*n*dyne has in presone done. —
þe powr*e* wyf þa*ne*, quhe*ne* scho hard
Quhou fellely þai v*ith* Blase ferd,
þe gryse þat þe wolf rew*it* h*ir* had
Scho tuk & slew but abad,
& hyme-til þar*e*-of scho be-so*ch*t (!),
& bred & candil has als bro*ch*t,
& to þe presone, quhare sanct*e* Blase
Was, þis bro*ch*t scho has.
& he þ*ar*-of gret thank ca*ne* ma
To god & to þe w*y*f alsa,
& þar*e*-of ȝet as his will;
& syne þe woma*ne* sad he til:
»Euir*e*-ilke ȝer*e* a candil ta
& þar*e*-of offerand to me ma
In to þe kyrk þat sown*e* sal be
Halowit in the name of me: f. 135
& þu gud p*ros*p*er*ite sal haf
þar*e*-eſtyr*e*, & al þe layf
þat me honour*is*, v*ith* wax or*e* offerand,
Quhene-euir*e* þai be & of quhat land.«
& to þis wyf fel as he cane say. —
  Eſtyr*e* þat þe presyd*ent*
Sanct*e* Blase til hyme gert present,
& h*yme* cane flesche & mak tysyng
For*e* to for*e*-sak C*r*ist his kynge
& til enclyne fals god*is* till;
Bot he my*ch*t neu*ir* wyne h*is* will.
& quhene he schaw he wald no*ch*t
Lof his god*is* na of þame ro*ch*t,

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beneficium obtinerent, et statim sanatus est. 102) Br.: on fewe hert. 115) Mulier quaedam paupercula unum solum porcum habens, quem tamen violenter lupus rapuerat, s. Blasium deprecabatur ut sibi reddi faceret suum porcum; qui subridens dixit: mulier, noli contristari, reddetur tibi porcus tuus. Continuo lupus venit et porcum viduae reddidit. 126) Ingrediens B. civitatem jussu principis carceri mancipatur, alia vero die jussit praeses ipsum sibi praesentari; quem videns blandis sermonibus salutavit dicens: gaude Blasi, amice deorum. Cui B.: gaude et tu optime praeses, sed ne dicas esse Deos sed daemones, quia aeterno igni cum his qui eos honorant traduntur. Iratus praeses eum fustibus caedi jussit et in carcerem retrudi fecit; cui B. dixit: insensate speras per poenas tuas Dei mei a me auferre amorem, qui ipsum in me habeo corroboratorem. Nach 132 fehlen Verse. 144) Ms. is to. 148) Ms. clere. 151) Ms. trewit. 156) Audiens haec vidua illa cui pororcum reddiderat, porcum ipsum occidit et caput cum pedibus, candela et pane, ad s. B. deportavit; ille gratias agens comedit sibique dixit: singulis annis candelam in ecclesia nominis mei offeras, et tibi et quicunque hoc fecerit, bene erit. Quod semper egit et sibi prosperitas multa fuit. 165) Ms. wolf st. wyf. 177) Ms. For*e* eſtyr*e*. 177) Post hoc cum eductum praeses a carcere ad deos inclinare non posset, jussit eum in ligno suspendi et carnes ejus cum ferreis pectinibus laniari, et sic iterum

He gert his kny*chtis* but pyte
Hang hyme wele he one a tre,
& gert þame keme his tendir flesch
With Irne camys, til al was
Rewyne of til þe banis bar*e*;
Syne tuk hyme done, þ*at* was sa sar*e*,
& gert hyme in presone bynd. —
S*e*wine wema*ne* co*me* þa*ne* hy*me* be-hynd
Folowand þe way þat he ȝud,
Gad*er*and þe dropis of his blud,
& as gret relyk þat blud mad —
Sic hope in god & hyme þai had.
þe presydent quhe*ne* (he) herd þis,
Owt of his wit ner*e* gane is,
& bad þame þai wema*ne* tak
& strenȝe þame sac*ri*fice to mak.
& þai til hyme answerit sone:
»Gyf þu wil reuerens be donê
To þi godis in opine sycht
Be ws, þat sal ws þar*e*-to dy*ch*t:
Ger*e* bryng þame to þe locht, quhar*e* we
Ma wesch ws & clene be,
To mak clenly our*e* sac*ri*fice
To godis þat (þu) sagat pryse.«
þe presydent was þa*ne* ry*ch*t blyth,
For*e* he wend þai wald do alswith
As þai sad; for*e*-þi ilkane
He gert his god*is* owt be tane
& haf þame to þe vatyr*e*-syd,
þat was ferly depe & wyde.
þe sewine wema*ne* þa*ne*, or*e* þai stynt,
Ilkane a god in hand has *h*ynt
& keste þame in þe wat*ir* depe,
& sad: »it nedis no*ch*t to seke
þame, gyf þai god*is* be,
For*e* þar*e* my*ch*t her*e* sal we se.«
& quhene þe presydent þ*is* harde,
As wode of wit hale he ferde,
& strak hyme-self in (to) þe face,
Sayand to þame þat by hy*me* was:
»Quhy thole ȝe þame our*e* godis tak
& þis to kast þame in þe lak?«
His min*ist*er*is* answert hyme
þat þai *with* falset & *with* gyne
Had hyme disawit & þame als,
For*e* nane wald treu þai had be*ne* fals.
þe wemene answert þat quhill
þat »suthfast god tholis na gyle;
Bot, had ȝour*e* godis suthfast bene,
þai had p*er*sawit wele & sene
þat we wro*ch*t for*e* to do þame il.«
þe presydent *with* fellone will
Gert melt leyd in fusione
& gert cla*m*mys lad by done
& sewine hawbrek*is* red bry*n*nand, . . .
One vthyr*e* half sewine sark*is* sche*ne*
He gert lay a-pone þe grene,
& sad: »wema*ne*, awysis ȝow
Quhilk of þyr*e* twa ȝe wil tak nov:
Othyr*e* þir*e* serkis tak ȝe lo
& honour*e* to our*e* godis do,
Or*e* ellis þe hawbrek*is* & þe lede
& Irne cla*m*mys to þe ded!«
& of þai wema*ne* sewine ane
þe sewine sark*is* vpe has tane
& flang þame in þe fyr*e* in hy.
þane had scho child*ir* twa hyr*e* by,
þat sad til hyr*e*: »mod*ir* dere,
Lewis no*ch*t be-hynd þe her*e*,
Bot fil ws now with swetnes

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in carcerem reportari. 179) Ms. he st. hyme. 187) Ms. kene. 192) Septem mulieres sequentes guttas sanguinis colligebant: quae mox tenentur et ad deorum sacrificium compelluntur. Quae dixerunt: si vis ut Deos tuos adoremus cum reverentia, mitte eos ad stagnum, ut faciebus ablutis mundius adorare possimus. Laetus praeses efficitur et citius quod dixerat adimpletur. Illi vero Deos arripuerunt et eos in stagni medium projecerunt dicentes: si Dei sunt, videbimus. 216) Ms. tynt. 221) Quod praeses audiens et prae ira insaniens et se ipsum percutiens dixit ministris: cur non tenuistis Deos nostros ut non mitterentur in profundum laci? Cui dixerunt: dolose tecum locutae sunt mulieres et eos in stagnum projecerunt. Cui mulieres: Deus verus dolos non patitur, sed et si Dii fuissent, praescivissent utique quid iis facere volebamus. 236) Et iratus praeses jussit plumbum liquefactum et pectines ferreos et VII loricas igne candentes ex una parte parari et ex alia VII camisias afferri lineas. 237 und 247) l. camys? Nach 239 fehlt ein Vers. 252) lewis st. lewus. 243) Quo dicente: ut ex his quod mallent eligerent, una illarum duos parvulos habens audacter cucurrit et lineas camisias accipiens in caminum projecit, pueri vero matri dixerunt: non nos mater dulcissima post te relinquas, sed sicut nos replesti dulcedine lactis, sic nos reple dul-

Of hewy*n*nis blyse þ*at* sal no*ch*t cese! «
þir*e* wemene þane þe presydent, f. 136
For*e* he ne my*ch*t change þar*e* entent,
Nakit one treis ger*t* hangit be
& þar*e* flesche rywine, þat he my*ch*t se,
W*ith* Irne kamys to þe bane.
Bot of þar*e* flesch blud rane nane,
Bot for*e* þe blud þe mylk owt rane.
To þame sa noyt ane angel þane,
To confort þame, come of hewyne
& sad to þa*me* w*ith* swet stewine:
»Haf ȝe na dred, my*ne* cist*er*is der*e*,
Bot beis co*n*fort & mak*is* gud cher*e*!
For*e* wark-ma*ne*, þat cane wele begyne
& mak gud end, or*e* he blyne,
For*e* his wark sal haf warysone
& of his mast*er* benysone.«
þane ordenyt þe presydent
To put þai sewine to gret torme*n*t
& in þe mikil fyr*e* þai made
He gert þa*me* castine be but bade.
Bot þat fyr*e* be godis grace
Sa sodandly þane flokit was,
þat payne of It nane feld þai.
þane cane þe presyde*n*t þa*me* say:
»Dois away ȝour*e* sorcery
& til our*e* godis al-mychty
Mak sac*ri*fice, as ȝ^{e} suld do!«
þane w*ith* a woyce þai sad hy*me* to:
»þat þu bego*n*nyne has, fulfill!
For*e* god has callit ws hy*me* til
Til bruk w*ith* hyme þe blyse be-one.«
þe tyrande sentence gaf þa*ne* sone
To stryk þar*e* nek*is* þare in*e*-twa.
Bot quhene þai þat payne suld ta,
One þar*e* kneis þai set done
& þis mad þar*e* oracione:
»Lord god, þat of þi gret my*ch*t
Fra m*er*knes ws has bro*ch*t to ly*ch*t
& sac*ri*fice of ws wil make,
In pece our*e* saul*is* nov þu tak
& send ws to þat lifand lyf
þat we haf ȝarnyt in þ*is* stryf!«
Baſaris þane þar*e* hedis of strak,
& þar*e* saulis god cane tak.
Quhene þis was done, þe p*re*syde*nt*
Gert sanct*e* Blase til hym*e* p*re*sent
& sad til hyme: »quhat is þi tho*ch*t?
Wil þu our*e* godis honour*e* or*e* no*ch*t?«
Q*uod h*e: »tyrand, wit þu wele
þat I þi manance dred na dele;
For*e*-þi do one quhat-(sa) þu wil,
My body her*e* I gef þe til.«
þe tyrand þane gert bynd hy*me* fast
& in a depe locht hyme cast.
Bot god hyme loſyt & he in hy
Ȝed one þe watyr*e* as o*ne* land dry,
Fra he þe cowrs o*ne* it had mad,
& þar*e* dwelt & lang*e* abad,
& one þat folk lowd c*ri*yte he:
»Gyf ȝour*e* god*is* werray be,
In þar*e* name cu*m*is to me now;
In*e* þame þane I sal als trew.«
þane of þat folk of il lyf
Ȝede in þe locht sexty & fyfe,
Gyfand þar*e* godis treucht to
þat þai, as he dide, suld do.
Bot sodanly þai drownyt al,

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cedine regni coelestis. 257) Tunc praeses jussit eas suspendi et carnes earum pectinibus ferreis laniari, quarum carnes ut nix albissimae erant et pro sanguine lac fluebat. 258) Ms. ger*e*. 264) Cum autem supplicia invitae ferrent, angelus domini ad eas venit et eas viriliter confortavit dicens: nolite timere, bonus enim operarius qui bene incepit et bene perficit, et a conducente se benedictionem meretur pro completo opere et mercedem accipit pro labore et gaudium possidet pro mercede. 273) Tunc praeses jussit eas deponi et in caminum mitti, quae divinitus exstincto igne exierunt illaesae. Quibus praeses: jam nunc magicam artem dimittite et deos nostros adorate. Quae responderunt: perfice quod coepisti, quia jam ad regnum coeleste vocatae sumus. 285) Ms. hy*me* ws. 288) Tunc ille data sententia eas decollari mandavit; quae dum decollari deberent, flexis genubus adoraverunt dicentes: Deus qui nos a tenebris separasti et in lucem dulcissimam adduxisti, qui nos sacrificium tuum fecisti, animas nostras suscipe et ad vitam aeternam facias nos pervenire. Et sic truncatis capitibus ad dominum migraverunt. 296) l. lestand? 301) Post hoc jussit praeses Blasium sibi praesentari et dixit ei: vel nunc adora Deos vel non. Cui B.: impie non timeo minas tuas, age ut vis, corpus enim meum penitus tibi trado. 305) Ms. þe st. he. 309) Tunc jussit (eum) mitti in stagnum. Ipse vero aquam signavit et mox sicut terra arida fixa remansit;

& ferlyand mony how þat suld fal.
þane ane angel lichtit done
Fra hewine & sad in swet sone:
»Der*e* Blase, cu*m* þine of þat layk
& crone of m*artir*dome to þe tak
In hewine, þat is derly mad!«
þane Blase to þe land but bad
Come, & sone þe presydent
Gert hyme befor*e* hyme be prese*nt*
& sad til hym*e*: »has þu ȝet tho*ch*t
Our*e* godis til honour*e* or*e* no*ch*t?«
Sanct*e* Blase sad til hyme þane:
»Waful wreche, þe byrde wele kene
þat fals godis I honour*e* nane
þat ar*e* mad of stok or*e* stane.«
þane bad þe tyrand, me*ne* suld ta
Sanct*e* Blase & st*ri*k his hed hy*me* fra.
& he to god mad thankyng*e*
þar*e*-of & þis mad prayng*e*:
»Lord Jh*es*u, for*e* þi gret powste
My bowne, I pray, þu grant to me f. 137
þat, quha-sa-euir*e* in þar*e* throt
Seknes has, awne or*e* mot,
Or*e* ony-kyne p*er*plexite,
Or*e* ony vthyr*e* Infyrmyte,
Or ȝet at me succur*e* wil seke
þar*e* bodely gudis for*e* til eke,
& menskis me *with* þar*e* offerand,
W*ith* candel or mes, or*e* prayand:
Lord Jh*es*u, for*e* þi mykil blyse
At my*ne* request grant þa*me* *þi*s,
þat gud & goldinck (?) þai ma haf
W*ith* hele, gyf þai þar*e*-eft*ir* crafe.«
A woice of hewine þa*ne*, erand al,
O*ne* sanct*e* Blase swetly ca*ne* cal,
Sayand: »to god þu art sa der*e*
þat he has tyd þe þi prayer*e*
& ȝet wele mar*e* sal gyf al þai
þat of þe me*n*cione wil ma.«
þe basar*e* þa*ne*, or*e* he stynt,
A sch*e*rand swerd has he hynt,
þe hed he strak fra þe hals,
Of Blase, & of þe chyld*ir* als
þat I haf tald befor*e* of her*e*,
One þe thryd day of februar*e*
Thre hu(*n*)dyr*e* ȝer*e* auchty & aucht
Fra Jh*es*u C*ri*ste our*e* flesch had laucht. — . . .
Als wysly helpe me hy*ne* to twy*ne*
But schame, det or*e* dedly syne.

XXI. Clement.

To translat is myne entent
þe haly story of Clement.
þat at name had worthily:
For*e* he was al ful of mercy;
& in his ded he was ry*ch*t wyse
& in his word þat al dewice
& rype in co*n*uersacione
& mek in contencione.
& of ser*e* I haf herd tald
þat wedyr & wynd he has i*n* wald;
For*e*-þi dewot til hy*me* suld be
þai þat saylis (in) to þe se.
& was cu*m*yne of nobile kine
Of Rome, þat Ilke towne *with*-In.

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dixitque: si veri sunt Dei vestri, ostendite virtutem eorum et ingredimini huc. Ingressique LXV viri stagnum, continuo sunt submersi. 325) Angelus autem domini descendens dixit ei: egredere Blasi et coronam tibi a Deo paratam suscipe. 330) Cumque exiisset, dixit ad eum praeses: omnino decrevisti non adorare Deos? Cui B.: cognosce, miser, quia Christi servus sum nec daemones adoro. 339) Et statim jussit eum decollari, ipse autem oravit ad dominum: ut, quicunque per infirmitatem gutturis vel alia quacunque infirmitate ejus patrocinia postularet, exaudiretur et continuo liberaretur. Et ecce vox de coelis ad eum venit quod sic fieret ut oravit, sicque cum duobus puerulis decollatus est circa a. d. CCLXXXIII (!). 353) Ms. ws st. þis. 357) erand st. herand. 358) Ms. swe swetly. Vor 370 fehlen Verse.

Vgl. L. A. Cap. 170. L. A. führt mehrere Etymologien auf. 3 ff.) Vgl. L. A.: Vel, sicut in glossario, Clemens dicitur dulcis, justus, maturus, pius; justus in actione, dulcis in sermone, maturus in conversatione, pius in intentione. 9—12) nicht in L. A. 12) Ms. to st. in? 13) L. A. Clemens

& his fad*ir* Faustidyane,
& his mod*ir* Mantydyane
War*e* callit, & his brethir*e* twa
Faustin*us* & Faustus alsa,
þane borne bath one a ny*ch*t,
Fully & fayr*e* to ma*n*is sy*ch*t.
þ*us* wema*ne* was of sic bewte
þat it was wo*n*d*ir* for*e* to se.
For*e*-þi hi*r* husband*is* bruthyr*e*
Hyr*e* lufit mar*e* þa*ne* ony vthyr*e*.
Bot his ȝarni*n*ge scho ne wald fulfil,
Na ȝet hyr*e* husband*e* tel It til,
For*e* dowt of fede betwe*ne* þa*me* twa.
þar*e*-for*e* scho hyr*e* awysit swa
þat for*e* a quhile scho wal(d) gang*e*
& dwel vthyr*e* folk amang*e*,
Til þat hyr*e* mach had forȝet
Is foly þat he one was set. —
For*e* be withdrawine of acceß,
Is ſlokit of sic wantones.
For*e* wantones mak*is* ȝouthed wod
Thru plesand & wanton*e* fud.
For*e*-þi scho tho*ch*t þ*at* hyr*e* absence
Agan̄is foly suld mak defence.
þane, hyr*e* purpos to fulfill
& ger*e* hyr*e* ma*ne* co*n*tent þar*e*-til,
Scho sad, þat scho had sene a sy*ch*t
þat hyr*e* disesit al þat ny*ch*t
& owt of mesur*e* mad hyr*e* rade,
Bot owt it to tel dowt scho had.
Hyr*e* husband sone but delay
Bad til hyme scho suld it say.
»S*ir*, scho sad, me tho*ch*t, to me
Aperyt a ma*ne* awful to se,
þat bad I suld my barnis twa
Tak & of þis cunctre ga
& be þar*e*, til þat he
To cu*me* agane lewit me;
Bot I dyd þat, þai & I
Suld peryst be soroufully.«
þane scho gret one hy*me* so sar*e*;
& he, þat luffit na-thing*e* mar*e*
þane hyr*e*, to content hyr*e* sone,
He sad: »deme, It mo*ne* be done,
I wil þat þu þe redy make f. 138
& a gret menȝe with þe take,
& þi twa twy*n*nis als with þe,
Sene þat It mone nedly be.
& our*e* þe se til Athenas,
Gyf fortowne wil, I red þe pas,
& ger*e* þe barnis gang to layr*e*;
For*e* science habundis þar*e*.«
þane was scho fayne & hyr*e* mad
Redy sone but mar*e* abad,
& he held w*ith* hyme at hame
His ȝongest sowne, Cleme*n*t be name,
þat þat tyme was fyftene ȝer*e*,
To co*n*fort hyme in*e* sic myster*e*.
þane to se Matydyane
W*ith* hyr*e* barnis he wais has tane,
& schipyt & raysit sale one hy*ch*t
& saylit furth. til one a ny*ch*t

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episcopus ex nobili Romanorum prosapia ortus est. Pater ejus Faustinianus, mater vero Macidiana nuncupata est, habuitque duos fratres, quorum unus Faustinus, alter Faustus dicebatur. 21) L. A. Cumque Macidiana mater ejus mira corporis pulchritudine polleret, frater viri sui libidinoso amore in eam vehementer exarsit. 22) Ms. is st. it. 23) Ms. his st. hir. Ms. husband*is*. 25) L. A. Cum autem eam quotidie molestaret et ipsa sibi nullatenus assentire vellet viroque suo hoc revelare timeret, ne inter duos fratres inimititias suscitaret, cogitavit per aliquod tempus se a patria abseontare, donec illicitus amor conquiesceret, quem aspectus praesentiae inflammaret. 33—38) Zusatz. 33) Ms. for to be. 39) L. A. Ut autem hoc a viro suo obtinere posset, somnium valde confinxit callide, quod in hunc modum viro retulit dicens: ecce quidam mihi per visum adstitit mihi praecipiens ut confestim cum duobus geminis, sc. Faustino et Fausto, ex urbe discederem et tamdiu abessem donec ipse mihi reditum imperaret; quod si non facerem, simul cum duobus liberis interirem. 40) l. consent. 55) Quod vir audiens expavit ac uxorem cum II liberis et familia multa Athenas misit, ut et ibi maneret et filios faceret erudiri, minorem autem filium, sc. Clementem, cum esset annorum V, sibi pater in solatium retinuit. 73) L. A. Cum autem mater cum filiis navigaret, nocte quadam navis naufragium pertulit et mater sine filiis a fluctibus ejecta super qnoddam saxum evasit, quae duos natos periisse considerans prae ninio dolore in maris fundum se praecipitasset, nisi quia eornm corpora se reperturam sperabat. 74) Ms. he wais.

þai brak one a grak, þat lay
Hyd in þe se, ner*e* þe day.
Sa hapnyt þat Matydyane
Was castine to þe land alane;
& hyr*e* barnis, hyr*e* vnwitand,
Til It was day, war*e* fletand
One a burd, & sawit war*e*,
As I sal tel ȝow forthyrmar*e*.
& þe mod*ir*, quhene It was day,
Bath hyr*e* barnis þat myssit away,
Hyr*e*-self had castine in þe se
Na-war*e* scho trewit þai suld be
Castine to land, þat scho my*ch*t haf
þar*e* ded boydis for*e* to grawe.
& quhe*ne* scho sykyrly has sene
þat þai away (war) quhyt & clene,
Scho goulyt & grat & rawe h*ir* har*e*
& dang*e* hyr*e* body & face bar*e*
& *with* hyr*e* techte hyr*e* handis bat,
þat rewth was to se hyr*e* stat;
Na confort wald scho na*ne* tak,
þo*ch*t ser*e* wema*ne* come for*e* hyr*e* sak
Hyr*e* mykil sorow til a-mese,
þat tauld how þame hapnyt was
Frawart fortone als mykil & mar*e*;
Bot þai cuth no*ch*t keyle hyr*e* car*e*.
Til at þe laste, to mend hyr*e* cher*e*,
A vedow has sad, sta*n*nand ner*e*,
Quhow þat scho tynt had h*ir* husband
þat ȝu*n*ge ma*ne* was & awenand,
Schort tyme befor*e* apone þe se —
For*e* maryne ry*ch*t gud was he,
& for*e* hyme sic doule had tane
þat housband wald scho neu*ir* nane.
With þat su*me* confort ca*ne* scho ta,
& vith þis w*e*dou til house ga,
& dwelt *with* hyr*e* & wane h*ir* met,
Syk as scho my*ch*t *with* hand*is* gat.

Sone eftyr*e* hyr*e* handis twa,
þat scho had bittine, wordit sa
Vnhelful, þat scho my*ch*t no*ch*t swynk
Na wyne *with* þame met or*e* drink;
& þe wema*ne*, scho ca*ne* *vith* dwel,
In þe parlesy sa sadly fel,
þat Matydiane worthit ga
To gat lyfing*e* to þame twa;
For*e* nothyr*e* of þame had vthir*e* gud
Bot þat þai thigyt to þar*e* fud. —
& fra a ȝere was fully gane
Fra þe tyme scho come fra hame,
Hyr*e* husbandis messy*n*ger*is* wend
Til Athenis hyr*e* eftyr*e*-hend,
As he þat wend scho had be*ne* þar*e*
With hyr*e* twa soñys at þe layr*e*.
Bot quhe*ne* þai come, þai no*ch*t fand,
Na of hyr*e* hard ony tythand,
& come agane & tald how þai
Had tynt þar*e* trawale. But assay
He wald gyf me*ne* my*ch*t fer*e* or*e* ner*e*
Of hyr*e* ony tything*e* heyr*e*:
N*e*w messy*n*geris send he sowne.
Bot, as þe fyrst did, þai haf don*e*.
þane was hyr*e* husband f*er*ly wa
& tho*ch*t þat hyme-self wald ga;
& in gud ȝemsel lewit Clement
& his self to schipe is went. —
þane eftyr*e* Clem*en*t tw*en*ty ȝer*e*

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77) grak st. crag. 86) Ms. alvay? 91) L. A. At vero, ubi nec vivos nec mortuos se reperire posse cognovit, clamores et ululatus maximos dabat, manus suas morsibus lacerabat nec ullam consolationem ab aliquo recipere volebat. Cumque multae mulieres adstarent quae sua infortunia eidem narrarent et illa ex hoc consolationem non reciperet, affuit quaedam mulier inter ceteras, quae virum suum adolescentem et nautam in mari periisse asseruit et ob sui amorem postmodum nubere recusavit. Recepta igitur qualicunque consolatione, apud ipsam manebat et quotidianum victum suis manibus acquirebat, sed non multo post manus ejus, quas crebris morsibus laceraverat, sine sensu et motu adeo sunt effectae ut cum ipsis nullatenus operari posset. 101) Ms. & frawart. 112) Ms. wodou. 118) Illa autem quae eam susceperat, paralisin incurrit et de lecto surgere non valebat, sicque M. mendicare compellitur et ipsa cum hospita ex his quae invenire poterat, pascebatur. 125) Completo anno, quo M. cum liberis discessit e patria, misit Athenas nuntios vir ejus, ut ipsos requirerent et quid agerent intimarent. Sed illi qui missi fuerant, nullatenus redierunt. Denique cum alios misisset et illi revertentes se nullum inde vestigium reperisse narrarent, Clementem filium sub tutoribus dereliquit et ipse ad quaerendum uxorem cum filiis navem conscendit, sed minime rediit. 137) Ms. now? 143) Viginti igitur annis Clemens orbatus stetit nec de patre vel matre vel de fratribus aliquod in-

Dwelt þat hame & cuth no*ch*t her*e*
Of fad*ir* na mod*ir* (ony) tythand,
Quhar*e* þai be-come in*e* ony land.
& in þe meyntyme he hy*me* gaf
To get sciens our*e* þe lawe,
& þar*e*-In sat sa hale his tho*ch*t
þat he þar*e*-of wane þe locht. f. 139
To wyt þane, ful besy was he,
Gyf þe sawle vndedly my*ch*t be,
& ȝed ful of(t) þa*ne* for*e*-þi
To þe scule of phylosophy.
. . . .
. . . .
Scornand hyme, callit hy*me* wod;
Sa amang*e* þame þis Cleme*nt* stud
& hyme sic questione ca*ne* mowe
In*e* ſcornyng*e*, his wit to p*ro*we:
»Quhy is þat a lytil ſla
Has sex fete & wengis twa,
& quhy þe gretaste camele
Has bot four*e*, as we se wele?«
Til hyme sad sanct*e* Barnaba:
»þu ful, ethe war*e* answere to ma
To þi questione, gyf suthfastnes
Had þe mowit; & neu*ir*-þe-les
It war*e* bot tynt wark ȝ^{u} to schaw
þe cause þar*e*-of, for*e* ȝe mysknaw
Of creatour*is* þe makere;
For*e*-þi na wond*ir* þo*ch*t ȝe *ere*.«
þane Clement to þis word tuk kep
& hyd It in his hart sa depe,
þat eſtyr*e* (he) throw Barnaba
þe *cri*stine treucht in hyme ca*ne* ta;
þe quhilk hy*me* tacht sa þ*at* he ca*ne* ga
To sek sanct*e* Petyr*e* in*e* Juda,
þe quhilk hyme taucht sa þ*at* he
Of sawle trewit inmortalyte.

SyMone Magus þa*ne* was
Ful of fello*n*ny & wikitnes
& had w*ith* hyme dyscyp*i*lis twa:
Viseta callit & Aquila;
þe quhilk*is* eſtyr*e* a quhile sene
Lewit hyme & to Petyr*e* sene,
Seand his falset, one þai paſte
& til Petyr*e* anerdit fast.
At Clement þa*ne* Pet*ir* cane sper*e*
Quhat kine he had & quhat þai war*e*.
& he hyme tald, & no*ch*t hyd,
How til his fad*ir* it betyd,
& til his modyre & brethire fyrst,
He tald hale, for*e* he best wyst,
& sad þat gret hope had he
þat his mod*ir* in þe se
Was drownyt & hyr*e* barnys twa,
& his fad*ir* for*e* doule & wa
He trewyt in þe se mysferde.
& fra sanct*e* Petyr*e* þis had hard,
My*ch*t no*ch*t *con*teyne þane, but he
Be-howyt gret for*e* (pure) pitte. —

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dicium invenire potuit. Ipse autem C. studio litterarum se contulit et summum philosophiae apicem apprehendit. Desiderabat autem vehementer et studiose quaerebat qualiter sibi animae immortalitas persuaderi posset. Ob hoc philosophorum scholas semper adibat et siquidem, quod immortalis esset obtinebatur, gaudebat, si quando vero, quod mortalis esset, concludebatur, tristis discedebat. Nach V. 154 fehlen mehrere (c. 12) Verse. Denique cum Barnabas Romam venisset et fidem Christi praedicaret, philosophi eum tamquam insanum et amentem deridebant. Unde et quidam, qui secundum quosdam fuit Clemens philosophus, 155) qui eum primo sicut alii deridebat et ejus praedicationem contemnebat, talem quaestionem pro derisu Barnabae fecit dicens: cum culex animal sit exiguum, quid est quod sex pedes habet et insuper alas possidet, elephas autem, cum sit immane animal, nec alas possidet et tantum quatuor pedes habet? Cui Barnabas: stulte, tuae quaestioni respondere perfacile possem, si veritatis causa discendae quaerere videreris, sed nunc de creaturis vobis dicere aliquid absurdum est, cum a vobis creaturarum conditor ignoretur; quia enim creatorem non cognoscitis, justum est ut in creaturis erretis. 153) Ms. þame. 170) Ms. *are* st. ere. 171) Hoc verbum cordi Clementis valde inhaesit, ita quod fidem Christi instructus a Barnaba recepit et in Judaeam ad Petrum postmodum properavit, quem ille de fide Christi instruxit et animae immortalitatem evidenter edocuit. 178) Eo tempore Symon magus II discipulos habebat, sc. Aquilam et Nicetam, qui ejus fallacias agnoscentes eum reliquerunt et ad Petrum confugerunt et ejus discipuli sunt effecti. 184) l. þene. 187) Cum autem Petrus Clementem de sua interrogasset progenie, ille, quid matri et fratribus et patri acciderit, per ordinem enarravit, addens quod credebat quod mater cum fratribus in mari periissent, pater vero aut moerore aut similiter naufragio interiisset. Quod audiens Petrus lacrymas

þane fra þe land of Amarabis,
þat fra þine sex myle Is,
Ane Ile, come Petyr*e* & tuk land
With his dyscypil*is*: & þar*e* fand
Matydiane. & alswa þare
Of glas twa mykil pelar*is* war*e*,
Far*e* & of sa gret hycht
þat wond*ir* was to se be syc*h*t.
& as he stud one þa*me* gowande,
Matydyane he saw thyggand,
& sad: »wema*ne*, þu dois syne,
þat thyggis & þi met ma wyne
& helpe þe be þi handis twa.«
»S*ir*, sad scho, It is no*ch*t sa,
For*e* of my knawine ded ar*e* (þay) mad.
Allace, gyf me dr*o*wnyt I had
Or*e* deyd in vthyr*e* wyse!«
þan*e* sad Petyr*e*: »þu art no*ch*t wise;
Wat þu no*ch*t þar*e* sawlis all
þat þame-self slais, peryse sall?«
»Wyst I, sad scho, for*e* certanete
þat sawlis ay suld lyfand be,
Ful fayne I wald my*ne* self sla,
þat I my*ch*t se my*ne* child*ir* twa.«
þane þe cause cane Pet*ir* sper*e*
þat hyr*e* m(o)wit to ma sic ber*e*.
þane tald scho til hy*me* al þe tale,
As befor*e* ȝe harde me al hale.
þane sad he: »*with* me is lent
A ȝu(n)g ma*ne*, callit to na*me* Clement,
þat tellis ner*e* how þe same
Til his brethyr*e* tyd & his dame.«
& quhene scho hard þe tything tel,
In*e* swoni*n*ge sone þar*e* scho fel;
Bot quhen scho hyr*e* sprit*is* gat,
Gretand sar*e* sic wordis scho spak:
»I ame þe modyr*e* of þat mane«,
& til his fet scho fel done þane
& prayt hyme til haf pite
Of hyr & late hyr hire sone se. f. 140
»Gyf I, he sad, þe til hyme schaw,
þu mone dysimle þe to knaw
Hyme, in*e* þis Ile til we ar*e*
& mad ws bowne in schipe to far*e*.«
& sad scho hyme, scho suld do sa.
& Petyr*e* hyr*e* be þe hand cane ta
& hyr*e* with hyme to schipe had,
Quhar*e* at Clement hyme abad.
& fra scho was to Clement bro*ch*t,
*Con*tene hyr*e* langar*e* scho ne mo*ch*t
Bot in hyr*e* armys hy*me* gat swith
& kyssyt hyme ful mony syt*h*.
& quhene he wend scho wod had bene,
He schot hyr*e* to þe erde in tene.
þane sad Petyr*e*: »my*ne* sowne Clem*en*t,
Quhy has þu sa þi mod*ir* schent?«
þat quhene he hard his mast*er* tel,
Gretand done one hyr*e* he fel
& knew hyr*e* sowne. þa*ne* bath ca*ne* gret
& in armis vthyre ca*ne* get.
þane Petyr*e* for*e* hyre p*r*ayt sa
þat scho recou*er*it hyr*e* hand*is* twa,

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continere non potuit. 201) Quadam autem vice Petrus cum discipulis Antaradum et inde ad insulam per VI milliaria distantem, in qua Macidiana mater Clementis morabatur, venit, ubi quaedam columnae vitreae mirae magnitudinis erant. Quas cum P. cum ceteris miraretur, videns ipsam mendicantem, cur non potius suis manibus operaretur increpavit. 201) fra st. to. 214) Quae respondit: speciem tantum, domine, habeo manuum quae meis sic sunt debilitatae morsibus ut omnino sint insensibiles effectae, atque utinam me in mare praecipitassem, ut ultra non viverem! Cui Petrus: Quid est quod loqueris? nescis quia animae eorum qui se interimunt graviter puniuntur. Cui illa: Utinam hoc mihi certum fieret quod animae post mortem vivant, libenter enim me ipsam occiderem, ut saltem una hora dulces meos natos videre possem. 215) l. gnawine. 216) Ms. drewynt. 225) Cumque P. causam tantae tristitiae interrogasset et illa ei ordinem gestae rei narrasset, ait P.: Est quidam adolescens apud nos, nomine Clemens, qui haec quae refers, matri et fratri asserit accidisse. Quod illa audiens, nimio stupore percussa corruit, cumque ad semetipsam rediisset, cum lacrymis ait: Ego sum adolescentis mater; et procidens ad pedes Petri, rogare eum coepit ut sibi filium festinanter ostendere dignaretur. 228) tilge me. 241) Cui P.: cum adolescentem videris, paululum dissimula, quousque ab insula cum navi egrediamur. Quod cum illa se facturam promisisset, tenens P. manum ejus ipsam ad navem, ubi erat Clemens, ducebat. 249) ein Verspaar fehlt? L. A. Videns vero Clemens Petrum manu mulierem ducentem ridere coepit. Mox autem, ut mulier juxta Clementem fuit, se continere non potuit sed statim in amplexus ejus ruit et crebro osculari coepit. Quam ille tanquam insanientem mulierem cum indignatione repellebat et adversus Petrum indignatione

& gert hyr*e* þat lay in p*ar*lasy
þane til hyme be bro*ch*t in hy
& mad hyr*e* sowne hale & fer*e*.
Clement*is* mod*ir* þa*ne* cane sper*e*
Of his fad*ir*. þane sad he :
»Dame, he passit to sek þe,
Gane mar*e* now þane twe*n*ty ȝer*e*;
Bot neu*ir* of hyme ca*ne* I word her*e*.«
Quhene scho hard þat, scho sychyt sar*e*
& sorow þare-of scho had & care ;
No*ch*t-(þane) ȝet co*n*fort scho hade
Of hyr*e* sowne þ*at* (scho) sa fundy*ne* had.
& in þe mentyme Vyceta
& his brothyr*e* Aquila
For*e* ferly abaysit war*e* þa
& lyk sic wordis þai ca*ne* sa :
»A god, þat al has for*e* to ster*e*,
Quhethyr*e* It be suth þat we se her*e*?«
Q*uod* Petyr*e* þane to þame sone :
»Ȝa, suthfastly al þus Is done.«
þai fretyt þar*e* facis þane
For*e* ferly & þis spek be-gane :
»& we Faustin*us* & Faustus
Ar*e*, þat our*e* modyr*e* wenis þus
War*e* peryste«; & ry*ch*t þane þai twa
þar*e* modyr cane in armis ta
& kissit oft. & (þane) sad scho :
»Quhat may þus be so, Petyr*e*, lo !«
Sad (he) : »þir*e* ar*e* þi soñis twa,
Faustin*us* & Faustus alsa,
þe quhilk þu wend lang*e* ty*me* sene
Bath drownyt in þe se had bene.«
& quhene þe modyr*e* þis has hard,
As wod of wyt ner*e* scho ferd
& fel in swonyng in þe place ;
& sad, quhene scho recou*er*yt was :
»My*ne* der*e* soñis, I pray ȝow
Tellis me quhow ȝ^{e} chapyt now !«
Sad þai : »quhe*ne* þe schipe wes broky*ne*,
One a burd þane ar*e* we lopyne,
þat one þe ways ws bath bar*e*,
Til þar*e* come in þe sichtwar*e*
Reu*er*is sayland & ws fand
& tuk ws In & brocht to land ;
& til a wedo, callit Justine,
þat honest was, þai sald vs syne ;
& scho changit our*e* namys in hy
& fost*er*it ws ry*ch*t teynd*ir*ly
& als hyr*e* soñis sat to layr*e*,
Wel tacht in art*is* til we war*e* ;
þane al our*e* besynes in hy
We set in to phylosophy
& drew syne to Symo*ne* Magus,
þat fost*er*it was & fed *with* ws ;
Bot his fals-hed quhe*ne* we had
P*er*sawit, we lewit hy*me* but bad
& syne, as god wald, thru Ȝache
P*ri*ntese to Petyr*e* mad war*e* we.«

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non modica movebatur. Cui P.: quid agis, o fili Clemens! noli repellere matrem tuam. Quod cum audisset Clemens, lacrymis infusus super matrem jacentem concidit et eam recognoscere coepit. Tunc ad praeceptum Petri hospita sua quae paralitica jacebat, adducitur et liberatur. 260) l. athyr vthyr. 266) Tunc mater Clementem de patre interrogavit. Cui ille: ad te quaerendum ivit et ultra non rediit. At illa audiens solummodo suspiravit, grande enim pro filio invento gaudium habens, reliquos consolabatur moerores. 274) tilge of. Nach 276 fehlen Verse? L. A. Interea cum Nicetas et Aquila deessent et redeuntes mulierem cum Petro vidissent, quaenam sit haec mulier percunctantur. Quibus Clemens: mater mea est, quam mihi Deus redonavit per dominum meum Petrum. Post haec Petrus omnia iis per ordinem enarravit. Quae cum audivissent Nicetas et Aquila, subito surrexerunt et obstupefacti conturbari coeperunt dicentes: dominator domine Deus, verane sunt haec an somnium est quod audivimus? Tunc Petrus: fili, non nos insanimus, sed haec vera sunt. 283) At illi faciem confricantes ajunt: nos sumus Faustinus et Faustus, quos mater nostra aestimat in mari interiisse. Et accurrentes in complexus matris ruunt et eam crebrius osculantur. At illa: quid vult hoc esse? Ad quam Petrus: isti sunt filii tui Faustinus et Faustus, quos in mari periisse putabas. 290) Ms. ſo st. se oder &. 295) Haec audiens mater prae nimio gaudio velut amens effecta corruit et post ad se reversa ait: obsecro vos, dulcissimi filii, narrate mihi quomodo evasistis. Qui responderunt: Cum navis fuisset resoluta et nos super quandam tabulam veheremur, quidam piratae nos invenientes in suam naviculam posuerunt ac mutatis nominibus cuidam nos honestae viduae, Justinae nomine, vendiderunt: quae tamquam filios nos habuit et liberalibus artibus nos erudiri fecit; tandem philosophiae operam dedimus et Symoni cuidam mago nobiscum educato adhaesimus, cumque ejus fallaciam cognovissemus, ipsum omnino

Quhene scho þis hard, scho vas glad
þat hyr*e* barnis scho fu*ndy*n*e* had.

Thane one þe morne Pet*ir* ca*ne* ta
Clement, Vyce*t*a & Aquila
& passit til a p*re*we place
Quhar*e* he wend na-ma*ne* was,
Quhar*e* he & þai mar*e* dewotly
Myc*h*t mak þar*e* p*ra*yer*e* Ithandly.
& quhene þai had in prayer*e* bene f. 141
A quhyle, ane ald ma*ne* haf þai sene,
Honest, but powr*e* wes he,
& semyt gudma*ne* for*e* to be;
þat sad: »I haf pite of ȝow
þat semys wele þat err*is* now,
Wenand þat ȝe wel do p*er*chance;
For*e* nothyr*e* god na purwiance
Na ocht quhar*e*-In men*e* suld affy,
Bot chance or*e* fortone anerly
& þe course of ma*ni*s gettynge
Wyrkis al, & ellis na thing*e*, —
As be my-self wele p*ro*wit haf I,
As ma*ne* wele tacht in metaphesy.
Erris no*ch*t þar*e*-for*e*, I ȝow say!
Suppos þat Ithandly ȝe pray,
Sic fortone sal ȝe haf nedlinge
As was ȝow talȝet in ȝour*e* getting*e*.«

Thane Clem*en*t til hyme dressit h*is* ene:
& tho*ch*t befor*e* he had hyme sene.
& gret disputacione cane ma
Bath Clement & his brethyr*e* twa,
As sanct*e* Petyr*e*, þar*e* mast*er*, bad,
A-gane þat ald, w*ith* resone sad
& argument mad ryc*h*t playne
þat pwruiance was al, c*er*tane.
& quhene of eld for*e* reu*er*ence
þai callit hyme fad*ir*, *in* defence
Of argument þat he cane ma,
Til his brethyr*e* sad Aquila:
»Quhat nedis ws fad*ir* hy*me* to cal,
Sene in mawndeme*n*t we haf al
One þis erde fad*ir* to cal nane.«
Ȝet þane hyme-self ſad, or*e* he fane:
»Fad*ir*, tak it nocht dyseffully
þat my brethyr*e* blamyt haf I
For*e* þat þai fad*ir* callit *þe*;
For*e* in contrar*e* bydyng*e* haf we
In erd ony fad*ir* to call.«
þat stud abowt, þane lucht al,
& sa dyd Petyr*e* & þat auld;
þat Aquila nedly wit wald
Quhy þai lucht. & Clement in*e* hy
Sad: »þar*e*-of þu ha*ſ* na f*er*ly:
Fore nemand fad*ir* þu did It
Quhar*e*-of wthyr*e* þu has wyt.«
þane answert til hyme Aquila:
»Forsuth, I ne wat gyf I did swa.« —
Quhene þai dysput had lang*e* quhil
Of powruiance, þat ald ca*ne* smyle

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deseruimus et Petri discipuli per Zachaeum effecti sumus. 321) Sequenti autem die assumtis Petrus tribus fratribus, sc. Clemente, Aquila et Niceta, ad quendam secretiorem locum orationis gratia descendit. Quos venerandus quidam senex, sed tamen pauper alloqui coepit dicens: Misereor vestri, fratres, quia sub specie pietatis vos graviter errare considero, neque enim Deus est neque cultus hic aliquis est nec providentia in mundo, sed fortuitus casus et genesis omnia agunt, sicut et ego ex me ipso manifeste comperi, in disciplina mathesis prae ceteris eruditus: nolite ergo errare, sive enim oretis sive non, quod vestra genesis continet, vobis erit. 324) Ms. Vycena. 347) Clemens autem in eum respiciens animo pulsabatur et sibi se eum alias vidisse videbatur. Cumque de mandato Petri Clemens, Aquila et Niceta cum eo diutius disputassent et providentiam apertis rationibus ostendissent eumque ob reverentiam crebro patrem vocarent, dixit Aquila: quid necesse est ut eum patrem vocemus, cum in mandatis habeamus neminem super terram patrem vocare? Et post hoc respiciens ad senem ait: non injuriose accipias, pater, quod fratrem meum culpavi, quia te patrem vocavit; habemus enim tale mandatum, ne aliquem nomine isto vocemus. Cumque Aquila hoc dixisset, risit omnium adstantium coetus una cum sene et Petro, et cum ille causam risus inquireret, dixit ad eum Clemens: quia facis id de quo alios culpas, senem patrem vocando. At ille negabat dicens: vere nescio si eum patrem vocaverim. 356) Ms. & st. in. 362) Ms. fad*ir* st. ſad. 365) Ms. he st. þe. 372) Ms. has. farly? 377) Verum cum satis de providentia disputatum esset, dixit senex: Crederem utique providentiam esse, sed a propria conscientia prohibeor huic fidei accommodare consensum; novi enim meam et conjugis meae genesin et scio ea quae unicuique nostrum dictabat genesis, accidisse; audite igitur conjugis meae thema et invenietis schema, cuius exitus

& sad: »pourwiance I cuth trew,
Gyf ne war*e* my*ne* inwit now
Lett*is* me to grant þar*e*-till.
& quhy? ȝe her*e* gyf ȝe wil:
For*e* of my-self & (of) my wyf,
þat I haf lowyt as my lyfe,
þe gettyne kene I wond*ir* wele,
& it þat gottine(is), ilke-dele
As talȝet is mo*ne* be but wer*e*:
As ȝe þe suthfastnes may her*e*.
For*e* thru þe playnyt *þat* regnyt þa*ne*
Hyr*e* worthit be ane Il wemane —
For*e*-þi excusyt haf I
Hyr*e* of þat wordyt be nedly.
For*e* quhene hyr*e* fadyr*e* ca*ne* h*ir* get,
In sic wyse war þe planet*is* set:
Mars w*ith* Wenus in þe myd,
& þe mone, as þane betyd,
In heldyne was of Mart*is* house
& in þe bowndis of Saturn*us*;
& of þe planet*is* sic mellynge
In þe tyme of engendryng*e*
Gerris wema*ne* do adultery
& by þar*e* serwandis for*e* to ly
& in pylg*ri*mag*e* to paß þe se
& quhyle in watyr*e* drownyt be.
& of my wyf þis case þane fel:
þat cane hyre w*ith* hyr*e* serwand*is* mel
& schame w*ith* parel eftyr*e* dred,
þar*e*-for*e* of þe land scho fled,
& peryst syne in*e* to þe se.
For*e*, as my bruthyr*e* tald to me,
Scho wald haf hy*me* gert w*ith* h*ir* play,
Bot þat for*e* he sad hyr*e* nay,
Hyr*e* awne serwand scho tuk i*n* hy
For*e* to slak hyr*e* gret foly.
& schow was no*ch*t to blame ſer*e*, þo
Genesis þat ger*t* hyr*e* do.«
& ȝet of hyr*e*, þat he sa lowyt,
He tald a dreme, quhou scho *contro*vit
& gat fra hyme leyf to pase
With hyr barnis til Athenas, f. 142
& peryst syne in to þe se,
& how þat eftyr*e* folowit he.

Ande quhene his sōnis herd þis tale,
þai wald haf ruschit one hy*me* hale,
Na-war*e* þat Petyr*e* latting*e* mad
Til þe tyme þai*me* lewyt he had.
þane sad Petyr*e*: »gyf I bryng*e* þe
þi wyf quhyk, þat þu ma se,
þat neu*ir* dyd w*ith* hyr*e* body myse,
Wil þu renu*n*ce to geneß?«
Q*uod* he: »as It ma no*ch*t be,
þe thing*e* þat thu has sad to me,
Ry*ch*t sa inpossible thing*e* is
þat ocht be done but genesis.«
þane sad Petyr*e*: »lo now her*e*
þi sōnis thre, hale & fere,
Clement, Faustus & Faustyne!«
þe fadyr þane strynth cane tyne,
In swonyng*e* þane he fel flat brad,
For*e* þe gret Joy þat he had;
& his sōnis one hyme cane fal
& kyssit hyme, & dred w*ith*-all
þat he þe lyf suld halely
Tyne. Bot he recou*er*it in*e* hy
& gat one ſet, & speryt all

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accidit. Habuit namque Martem cum Venere super centrum, lunam vero in occasu in domo Martis et finibus Saturni; quod sc. schema adulteras facit et servos proprios amare et peregre proficisci et in aquis defungi, quod et factum est. Incidit nam que in amorem servi et periculum atque opprobrium metuens cum ipso aufugit et in mari periit. Nam, sicut frater meus retulit, ipsum primo adamavit, sed cum ipse assentire sibi nollet, in servum suae libidinis amorem retorsit, nec tamen ei imputandum est quia eam genesis hoc facere compulit. Narravitque quomodo somnium ſinxerit et cum liberis Athenas vadens naufragio perierit. 397) of st. in. 398) Ms. Saturnys. 412) l. for þat? 415) Ms. schew. fer*e* oder ſer*e*. 416) Ms. ger*e*. 418) Ms. *contra*hit. 423) Cumque filii vellent in eum irruere et rem aperire, prohibuit Petrus dicens: quiescite quoadusque mihi placuerit. Dixitque ei Petrus: si hodie conjugem tuam castissimam cum tribus filiis consignavero, credes quia genesis nihil sit? Cui ille: sicut impossibile est te exhibere quod promisisti, ita et impossibile est, extra genesin aliquod fieri. Dixitque ei Petrus: ecce iste est filius tuus Clemens et hi duo gemini tui Faustinus et Faustus. 430) Ms. geneß = genes*is*, ein Beweis dass ß auch Abbrev. für *is* ist. 437) Ms. Faustinus st. Faustus. 438) Tunc senex resolutis membris cecidit et exanimis factus est. Filii autem irruentes in eum osculabantur, verentes ne spiritum revocare posset. Tandem ad se rediens omnia ut acciderant per ordinem audivit. Tunc su-

Hou þame betyd (had) gret & smal.
þane sat þai spel one hend & tald
Hale þat awentur*e* to þat alde.
Sone come his wyf & speryt þane :
»Quhar*e* is my der*e* lord & my mane ?«
þane as scho þus c*ri*yt & gret,
Hyr*e* sudanly has he met,
For*e* Joy & hyr*e* in armys racht
& hyr*e* enbrasit *with* al h*is* macht;
As lyffar*is* þat had bene in-twyne,
Til ese þar*e* hart*is* cuth no*ch*t blyne. —
& as þai þus to-gydyr*e* war*e*,
Wenand þai cou*er*yt had þar*e* car*e*:
Ane come & tauld: Apyenene
Was cu*m*yne als & Aunbione,
þat der*e* war*e* to Faustyniane,
& in þe towne had Inis tane
With Symone Magus. & þane he
Sone passit þame to se
& lewyt þe laf *with* Petyr*e* stil
Til he suld cu*me* agane hyme til,
& passit til his freyndis twa,
þat eftyr*e* his come gret Joy ca*ne* ma.
Na he had no*ch*t *with* þame ane hour*e*
Bene, quhene fra þe emp*er*our*e*
Til Antyoche was send me*ne* ser*e*,
For*e* (al) wechis til Inquer*e*
& þat enchanment*is* cuth ma,
& sic folk to tak and sla.
þane Symone Magus, þ*at* sar*e* dred
To be fu*n*dyne in þat sted,
Of his vysag*e* þe lyknes
In Faustyniane he gert e*m*preſß,
In lyknes of hyme (sa) þat he
For*e* syk a ma*ne* suld takine be
& ſlane — for*e* þat his soñis twa
To sanct*e* Petyr*e* s*e*ne cane ga.
& sone eſtyr*e* þis was done,
He fled of þe land alsone.
& Fawstyniane neu*ir*-þe-les
P*er*sawit no*ch*t þe lyknes
þat at fals ma*ne* (!) quha*me*-of I mene,
Bot come agane, as no*ch*t had bene.
& þar*e* was nane þat hyme saw
þat for*e* Faustyniane ca*ne* hy*me* knaw,
Ovtane Petyr*e*, þat na tryget
My*ch*t dyssawe na ȝet falset.
Faustyniane, wenand þat he
With his resawit suld wel be,
Gud semland mad *þa*me ha*me*ly;
& þai agane dyspytuisly
Warnand hyme wit*ir*ly but we*ne* (!)
þat Symon*e* Maguſe he had be*ne*.
þane sayd he : »quhat aylis ȝou
Me to refuse & wary now,
& I ȝowr*e* fadyr*e* & ȝe fle me?«
þane sad þai al It my*ch*t nocht be :
»For*e* Symon*e* Magus we þe kene
þat dissawis mony men*e*.«
þane Faustyniane but mar*e*
His wikit fortone reg*ra*tit sar*e*:
»Allace me wreche, ca*ne* he say;
Me wyf & barnis knew þis day f. 143
& þis sa*m*myne day refusis me !
Sa þat in hart I my*ch*t no*ch*t be
Glad na blith in sa mekil tyme
Na eſit *vith* þame suld be myne.«
Quhene þis his wyf h*a*rd, scho ca*ne* rar*e*

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bito uxor advenit et cum lacrymis clamare coepit: ubi est vir meus et dominus meus? Haec cum illa quasi amens clamaret, senex cucurrit et cum multis lacrymis amplecti et stringere eam coepit. 457) Dum igitur simul manerent, advenit quidam nuntians Apionem et Ambionem Faustiniani amicissimos cum Symone mago hospitari. De quorum adventu Faustinianus valde gavisus ad eos visitandos ivit et ecce nuntius venit qui diceret ministrum Caesaris Antiochiam advenisse, ut magos omnes quaereret et morte puniret. 460) l. & als. 475) Tunc Symon in odium filiorum qui ipsum reliquerant, vultus sui similitudinem in Faustinianum impressit, ut non Faustinianus, sed Symon Magus ab omnibus putaretur. Hoc autem fecit ut a ministris Caesaris loco sui teneretur et occideretur. Ipse autem de partibus illis abscessit. 482) Ms. sone. 485) Cum autem Faustinianus ad Petrum et filios rediisset, expaverunt filii vultum Symonis, in eum intuentes, vocem autem patris sui audientes. Solus autem Petrus erat qui vultum ejus naturalem videbat, cumque filii ejus et uxor eum refugerent et exsecrarentur, dicebat illis: cur exsecramini et refugitis patrem vestrum? Qui responderunt quod ideo eum fugerent quia in eo vultus Symonis magi appareret. (Confecerat enim Symon quoddam unguentum et faciem ejus perunxerat et vultum suum arte magica impresserat in eum.) 486) l. he lyk wes 487) to þat fals m. 495) Ms. hyme st. þame. 497) l. waryit? in wene? 505) Ipse igitur lamentabatur et dicebat: quid mihi misero accidit ut una die recognitus

Sorowfully & rawe hyr*e* har*e*,
& hyr barnis gret sa Increly
þat, quha-sa þane had bene by
þar*e* mekil sorow for*e* til se,
Of þame suld haf had pyte.

Thane, þare gret sorow til ames,
Petyr*e* þame tald how It was
Hapnyt til hyme, & þe cause quhy;
þane tuk þai co*n*fort al in hy. —
In Antyoch, or*e* þis befel,
þis Symon*e* Magus cane dwel
& al þai folk*is* dyssawyt Il
W*ith* þe fals layr*e* he taucht þa*me* til —
For*e* þai ful wele wend bedene
At a p*ro*phet he had bene;
& ay he lakyt in al thing*e*
Sanct*e* Petyr*e* & his s*er*monyng*e*,
Sayand he was ane ench*antore*,
A wech and a t*ri*getouyr*e*;
& sa forsuth has hyme defamyt
& his name to þe puple blamyt
þat þai wald ryf hyme w*ith* þ*ar* techt —
For*e* to ger*e* folk er*e*, it is ful eth. —
For*e*-þi to Faustyniane
Petyr*e* one hand syk spech has tane:
»For-þi þat þu art sa lyk now
To Symon*e* Magus, I wil þat þu
Til Antyoch pas in*e* hy,
& excuse me þar*e* opynly
Of It þat Symone sad one me —
For*e* þai sal wene wele þ^{u} art he —
& prech þe contrar*e* opynly
Of It (þat) he (has) sad falsly,
& say þat þu has falsly leyt
In al quhar*e*-of þu me (has) wreyt,
& say to þame, þat, gyf eu*ir*mar*e*
Of me þ^{u} prech þe contrar*e*,
þat þai in*e* þe trew neu*ir* fra þane
Bot hald þe as a wikyt mane.
& in þis vyise quhe*ne* þu has done,
Til Antyoch I sal cume sowne
& þat fals fygur*e* fra þe tak
& in þi state I sal þe mak.«
Faustyniane passyt one sone
&, as Petyr*e* bad, has done
& in þe mydis of þe towne
þis be-gane he to s*er*mone:
»I grant til alme*ne* þ*at* her*e*, þat I,
Symon*e*, has leyt, wykytly
Callyt Petyr*e* t*ri*getour*e*,
Dissawour*e* fals or*e* enchantur*e*;
Bot he for*e* al saul-heyle is send
Rychtwis treucht til amend.
þar*e*-for*e* playnly I co*n*sale ȝow
þat in hyme al hale ȝe trew;
& gyf ȝe ne do, trewis at ȝe
& ȝour*e* towne *con*fundit sal be.
& gyf It hapnys euirmar*e*
þat I cume aganis þis lar*e*,
I mones ȝow ȝ^{e} trew no*ch*t me,
Bot hye ger*e* hang me one a tre.«
þane throw þis sermo*ne* þ*at* he mad,
Gret luf to Petyr*e* þe folk had,
þat gret defowle to hy*me* had done
Befor*e*. W*ith* þat come Petyr*e* sone
& for*e* Faustyniane cane pray,
& his dyffourmyng*e* put away.

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ab uxore et filiis laetari non potuerim cum iis? Uxor vero ejus sparsis crinibus et filii plurimum flebant. 519—22) nicht in L. A. 523) Symon autem magus, dum adhuc esset Antiochiae, Petrum plurimum infamaverat, magum, maleficum et homicidam eum dicendo, denique in tantum adversus Petrum populum concitaverat nt ipsum invenire plurimum affectarent, ut carnes ejus dentibus laniarent. 537) Dixit ergo Petrus Faustiniano: Quoniam quidem Symon magus esse videris, perge Antiochiam, coram omni populo me excusa ac ea quae de me dixit Symon, ex persona sui retracta; post haec ego Antiochiam veniam et alienum hunc vultum a te effugabo et proprium vultum coram omnibus reddam. (L. A. critisirt hierauf diese Geschichte, die eine Aufforderung zur Lüge enthalten.) 557) L. A. Perrexit ergo Faustinianus Antiochiam et populum convocans dixit: ego, Symon, annuntio vobis et confiteor omnia fefellisse de Petro. nequaquam enim est seductor vel magus, sed ad salutem mundi missus. Quapropter, si de cetero aliquid contra ipsum dixero, tamquam seductorem et maleficum repellatis; nunc enim poenitentiam ago, quia male me dixisse cognosco. Moneo igitur vos ut ipsi credatis, ne vos et civitas vestra insimul pereatis. 563) l. calland? 575) Cumque haec omnia quae Petrus jusserat complevisset et jam ir amorem Petri populum incitasset, Petrus ad eum venit et oratione facta effigiem vultus Symonis

þane al þe folk of þat cite
Of Petyr*e*is come ful glad ca*ne* be
& *with* ful gret honour*e* hyme met
& als in byschapis set hy*me* sat,
& askit p*ar*done of þe syne
þat befor*e* þai did hyme In.
& al þat euir*e* war*e* sek or*e* sar*e*,
Til hyme war*e* bro*ch*t in þ*at* sychtwar*e*:
& be his prayer*e* gret & smal
Of þar*e* seknes war*e* waryſt al.
þane be his lar*e* in dais tene
Of wema*ne*, barnis & of mene
Twelf thousand wane he þ*ar* & mar*e*,
To godis baptysme gert þa*me* car*e*.
Thane, quhene þis (Symone) Magus herd
How w*ith* sanct*e* Pet*ir* þe puple ferd,
Ydyr he come & sad þame al:
»I haf ferly quhow þis ma fal f. 144
þat ʒe haf lewyt hale my*ne* lar*e*
Quhar*e*-in ʒe sa p*ar*fyt war*e*,
& now resawis vith honour*e*
Pet*ir*, þat fals trygetour*e*,
& namely sene I for*e*-bad ʒu
Til hyme or*e* to his lar*e* to trew.«
þane answert al þat þar*e* was
& sad til hyme in gret wodnes:
»þu art a wond*ir* byſnyng*e* beste
Til ws al, mast and leste,
For thre dais passit ar*e* no*ch*t
Sene þu sad (þat) þe fortho*ch*t
Agane hyme þat þu had done,
& now p*er*wert ws wald sa sone,
& as þ*u* presis þe w*ith*-al
Fra our*e* saule-heile to ger*e* ws fal!«
W*ith* þat al schot sone one hyme,
þat was þar*e*, mar*e* & myne,
& hu*n*tyt hy*me* owt of þar*e* towne
W*ith* slandyr*e* & confusione;
& (sa) þe traytour*e*, I of tel,
In to þe gryne he mad, syne fel. —

Off þis mater*e* now no mar*e* I tel,
Bot to þe story twrne I sel
Of sanct*e* Clement quha*me*-(of) her*e*
To tret (I) tuk my*ne* matere.
Fra-þine to Petyre þis Cleme*nt*,
Til in his lyf he was present,
Empleysit wele in god*is* s*er*wice
In althing*e*, at al dewise.
þ*at*, fra he had *to* Rome reg*re*sse
& wyst þe tyme cu*m*yne was
þat he suld thole for*e* C*ri*st*is* sak,
Clement his successour*e* ca*ne* mak,
For*e* to gowerne haly kyrk
& in to godis corne to wyrk.
þane eftyr*e* sanct*e* Pet*er*is ded
Clement wysly tuk rede
þat he wald no*ch*t next Pet*ir* be,
Na be ony way *con*sent wald he
þat Jh*e*su C*ri*st*is* patronag*e*
Succed suld be harytage,
Na ony pape suld of his wil
Mak ony man*e* succed hyme til.
þar*e*-for*e* to Lyne fyrst sted gaf he,
& to Clet syne, pape to be. —
Bot opunyonys war*e* ser*e*
Quhethyr þir*e* twa papis wer*e*
Or þe papis sted-haldande;
Bot I dar*e* nane of þame warand;
Bot ʒet war*e* þai worth bath no*ch*t-þa*ne*

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ab eo penitus effugavit; populus autem Antiochenus Petrum benigne et cum multo honore recepit et ipsum in cathedra sublimavit. 585—94) nicht in L. A. 594) verderbt. 595) Quod audiens Symon illuc perrexit et populum convocans ait: miror quod, cum vos salubribus praeceptis instruxerim et a seductore Petro vos cavere monuerim, vos ipsum non solum audivistis, sed etiam episcopali cathedra sublimastis. 605) Tunc omnes cum furore adversus eum dixerunt: monstro nobis similis es, nudius tertius te poenituisse dicebas et nunc te et nos praecipitare conaris; et impetum in eum facientes cum ignominia eum protinus expulerunt. (Haec omnia Clemens in libro suo de se ipso narrat.) 620) l. gyrne. 623) Ms. Of sanct*e* Thomas quhā her*e* Clement. 625) Post haec Petrus, cum Romam venisset et suam passionem imminere videret, Clementem post se episcopum ordinavit. Mortuo igitur principe apostolorum Petro, Clemens vir providus, praecavens in futurum ne per hoc exemplum quilibet vellet sibi in ecclesia successorem statuere et hereditate sanctuarium domini possidere, Lino cessit et postmodum Cleto. 629) Ms. fra st. to. 645) Nonnulli asserunt quod Linus et Cletus non fuerunt summi pontifices sed tantum Petri coadjutores, propter quod in catalogo ponti-

To be wrytine *with* haly mene. —
Bot eftyr þir*e* twa war dede,
Clement succedit in Pet*er*is sted;
For*e* Jow, sarjaȝine & *cri*stine ma*ne*
In þar*e* degre lufit hyme þane.
& of þe regioñis ilkane
þe powr*e*-me*ne* gert he wryt be na*me*;
For*e* he tholit nane subiet be mad
To beg*e*, þat baptysme takine had,
Sayand: vnsemly war*e* to se
*Cri*stine ma*ne* begar*e* to be. —

*S*yne throw hyme þe wale has ta*ne*
A cusing*e* of Domycyane
þe emp*er*our*e*. and (of) *S*ys*s*ine
þe wyf he co*n*uertyt syne,
To name þat het Theodora,
& to be chaste gert purpos ta.
Eftyr*e* þis in gud entent
Scho ȝed to kyrk *with* sanct*e* Cleme*n*t.
& hyr*e* husband, to wit quhat scho
And he (to-gyddir) þar*e* wald do,
Ȝed eftyr*e* þame al p*ri*waly,
þat þai dyd þar*e*, til aspy.
Dewotly þane cane Cleme*n*t pray
For*e* þe strinthing*e* of *cri*stine fa.
Sysin*us* þane, at aspyit þa*me* had,
Bath blynd & defe soñe was mad,
& til his me*ne* sad p*ri*wely:
»Haf*is* me of þis howß in hy!«
Our*e* al þe kyrk þai caryt hy*me*,
Bot of It furth þai cuth no*ch*t wyne
Na fynd of It my*ch*t þai na dure.
& as his wyf saw þai sa fur*e*,
& seand þame w*i*l mar*e* & mar*e*,
Sar*e* rewit scho þar*e* far*e*
& askyt a ma*ne* quhat þ*at* my*ch*t be.
& til hyr*e* sowne þ*is* answert he:
»Our*e* lord, ȝarnand to her*e* & se
þat til hyme no*ch*t lelful suld be, f. 145
Now bath def & blynd is he mad.«
. . . .
Dewot prayer to god þane mad
þat he my*ch*t (mycht) haf þine to ga.
& as scho had hyr prayer*e* mad,
Scho bad haf hyme furth but bad.
& sa but lettinge haf þai done.
& scho til Cleme*n*t tald alsone
How til hyr*e* lord falline was.
Throw hyr*e* prayer*e* & purchas
Eftyr hyme þai passit & fand
Hyme in his house defe lyand.
þane Clement mad for*e* hy*me* p*ra*ynge,
Til he gat sycht and heryng*e*:
& saw Cleme*n*t by his wyf stand.
þar*e*-for of wit he ȝed ner*e*-hand
& wend (þat) he begabbit had bene
Be wefch-crafte; & þane in*e* teyne
He bad me*ne* ga (&) bynd Clement,
To reweng hyme in entent,
Trewand hyme *with* his wyf mysdo.
& þe me*ne* hyme went þan to:

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ficum meruerunt annumerari. 651) Post hos autem Clemens eligitur et praesidere compellitur, qui ita morum ornamento pollebat ut Judaeis et gentilibus et omnibus christianis populis complaceret. Singularum inopes provinciarum nominatim scriptos habebat, et quos baptismi sanctificatione mundaverat, non sinebat publicae fieri mendicitati subjectos. 661) Cum itaque Domicillam virginem, neptem Domitiani imperatoris, sacro velamine consecrasset et Theodoram uxorem Sisinnii amici imperatoris ad fidem convertisset et in castitatis proposito manere promitteret, Sisinnius zelo ductus ecclesiam post uxorem suam occulte intravit, scire volens propter quod illa sic ecclesiam frequentaret. At vero a s. Clemente oratio fusa est et a populo responsum est. Tum Sisinnius caecus et surdus penitus effectus est, qui statim pueris suis dixit: cito me tollite et foras educite. Pueri autem per totam ecclesiam eum girabant, sed et ad januas pervenire non poterant. 663) Ms. pystini^{S} st. Syssine. 682) Quos cum vidisset Theodora sic errantes, primo quidem ab iis declinavit, putans quod vir suus eum cognoscere posset, postmodum autem, quidnam hoc esset, eos interrogavit, qui dixerunt: dominus noster, dum vult videre et audire quae non licet, caecus et surdus factus est. Tunc illa in orationem se dedit deprecans ut vir suus inde exire posset, et post orationem dixit pueris: ite modo et perducite dominum vestrum ad domum. Cumque abiissent, s. Clementi Theodora, quid acciderit, indicavit. 683) Ms. wel. Nach 690 fehlt ein Vers. 690) l. cane ma. 698) Tunc s. rogatu Theodorae ad eum venit et ipsum invenit apertis oculis nil videntem et nihil penitus audientem; cumque Clemens pro eo orasset et ille auditum et lumen recepisset, videns Clementem juxta uxorem suam stantem, amens efficitur et se illusum magicis artibus suspicatur praecepitque

&, wenand (þat) þai Clem*en*t band,
Band stokis & stanis (þat) þai ſand,
Venand to Clem*en*t to do pyne;
& in þe sa*m*myne wyse dyd Syssine.
þane sad Clem*en*t: »for*e*-þi þat þu
Stokis & stanis honour*is* now
Wenand þat þ(a)i god*is* ar*e*,
þis art þu schent, & sal be mar*e*.«
Bot Syssyne, trewand no*ch*t-þe-les
þat Clem*en*t ry*ch*tſast bu*n*dy*ne* was,
Sad: »wech, now sal I gar*e* ſla þe.«
Bot til hyme no*ne* answert he,
Bot ȝed furth and Theodora
Bad þat scho suld prayer*e* ma
To god, to gyf hyr*e* ma*ne* su*me* grace,
þat was sa fast in feynd*is* lase.
þane sanct*e* Clem*en*t fast held h*is* way,
& þe gud wyf sone can pray:
Til h*ir* Pet*ir* sad þane: »woma*ne*, thru þe
þi husband sal sawit be.«
& as þis prayer*e* was done,
Eftyr*e* his wyf Syssine send sone
& prayt hyr*e* send for*e* Clement,
For*e* one hyme he had wrang me*n*t,
»Folowande ȝow to þe kyrke
Quhar*e* ȝe cane godis vark*is* wyrk,
Ȝarnand þar*e* til her*e* and se
þat vnleful was to me;
For*e*-þi I thole þis punysing*e*
In*e* my sicht & in*e* my*ne* heryng*e*.
& I to Clem*en*t mysded als
Thru hope I had in godis fals,
& sic mystreucht I her*e* forsak
& w*ith* ȝour*e* god wil sauchtny*ng*e mak,
Sa þat Clement throw helpe of þe
To god prayer*e* wald mak for me.«
His wyf (þat) of þis was ry*ch*t blyth,
Eftyr*e* Clement send ful swyth.
þane come he & fand Sissi(ne) gretand
For his sy*n*nis & repentand.
þane in þe treucht sa he hy*me* taucht
þat baptysme ry*ch*t sone he lacht;
& be ensampil of hyme but wene
Hofyne war*e* thre hu*n*d*ir* & thretene.
Be þis Syssyne, þat was mychty,
Mony ensampil tuk in hy
& baptyme tuk in gud entent,
Be þe preching*e* of sanct*e* Clem*en*t.
  Of þar*e* halorbis (!) þe mast*er*-ma*ne*
Gret Inwy had her*e*-þat þane
& mony of þame mowit to say
þat Clem*en*t Il ma*ne* had be*ne* ay,
& cause mad for*e*-quhy þat he
Aucht exylyt or*e* dede be
Or*e* oþir*e*-wyse punyst sar*e*.
& vthyr*e* sad þe contrar*e*,
þat p*ro*fyt he dyd to Ilkane
& nane in Il has hy*me* our*e*tane;
For*e* to du*me* he gef spekyng*e*
& to def þe herynge
& til al seke and sar*e*
He gaf hele, quhat þai war*e*.

  The prefe*t* Mam*er*tyne Clem*en*t beſor*e*
Gert bryng*e* & w*ith* gret ſchoyr*e*
Fandyt to ger*e* hyme sacryfy
To fals godis. Bot he in*e* hy
Sad: »leware (war) to me þat þu

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servis suis ut tenerent Clementem, dicens: ut ingrederetur ad uxorem meam, magicis artibus me excaecavit; praecepitque ministris ut Clementem ligarent et ligatum traherent. At illi ligantes columnas jacentes et saxa, putabant, sicut etiam Sisinnio videbatur, quod s. Clementem cum suis clericis traherent et ligarent. 714) Tunc C. Sisinnio ait: quia saxa deos dicis, saxa trahere meruisti. Ille autem vere eum ligatum existimans ait: ego te interfici faciam. C. autem inde abscedens Theodoram rogavit ne ab oratione cessaret donec virum suum dominus visitaret. Oranti igitur Theodorae Petrus ap. apparuit dicens: per te vir tuus salvabitur (ut impleatur quod dixit frater meus Paulus: salvabitur vir infidelis per mulierem fidelem; et hoc dicens abscessit). Statimque Sisinnius uxorem suam ad se vocavit obsecrans ut pro se oraret et s. Clementem ad se vocaret. Qui cum venisset, ipsum in fide instruxit et eum cum CCCXIII de domo sua baptizavit. 728) verderbt. 733—44) Zusatz. 753) Per hunc autem Sisinnium multi nobiles et amici Nervae imperatoris domino crediderunt. 757) Tunc comes sacrorum pecuniam multis dedit et contra s. Clementem seditionem maximam excitavit. Tunc Mamertinus, urbis praefectus, populi seditionem maximam non ferens ad se Clementem adduci fecit. Quem cum redargueret et ad se inclinare attentaret, ille ait: 775) optarem te ad rationem accedere; nam si canes multi contra nos latraverint et morsibus attrectaverint, nunquam hoc nobis auferre possunt quod nos sumus rationabiles homines

Wald þe & to resone bow;
For, þo*ch*t þat hundis one ws bark f. 146
& of þa*re* techt lef in ws mark,
þai ma no*ch*t lat ws for to be
Ȝet resonab*i*le men parde.«
Mamertyne þane l*ettri*s wrat
To T*ra*jane emp*er*oure; & fut-het
He wrat agane & bad þat he
Suld sac*ri*fy or ellis fouryd *b*e
Our*e* þe se in til exile
Next Tresone in a mykil Ile.
& quhene þe l*ettri*s cu*m*yne war*e*
To þe prefet, he *h*ad sic car*e*
þat he fast gret w*ith* pur*e* pyte;
þane to sanct*e* Clem*en*t *þus* sad he:
»þi god, to quha*me* þu treucht has,
Helpe þe in exile quhar*e* þu gais.«
þe prefet þane gert ordand hyme
A schype, & al gert lay þar*e*-In*e*
At nedyt hyme; & mony þene
W*ith* hyme went of relygiouse me*ne*,
& of secularis alswa
In exile w*ith* hyme fel cane ga.
To þat Ile as þai cu*m*myne war*e*,
þai fand twenty thousand me*ne* & mar*e*
C*ri*styne þat in pyne lang-quhile
Had leyd þar*e* lyf In þat exile
& til heu maubre deputyt war*e*;
& quhene þai saw Clem*en*t, gret sar*e*.
& þane to solace þame sad he:
»It is no*ch*t for*e* þe cert of me
þat god has (send) me til ȝow her*e*
Of ȝour*e* crone to be p*ar*thener*e*.«
Bot ymang vthyr*e* paynis ser*e*
þat þai haf tholyt þat ar*e* her*e*,
þe maste grewand of ony ane
Is þat þai had vat*ir* nane
Bot þat þai bro*ch*t þine sex myle,
Fra þai come in þat exile.
To þame þa*ne* sad he swetly:
»Pray we to god dewotly
þat til his co*n*fessour*e* he send
Vatyr, our*e* myster*e* til amend;
As he be Moyses gert be tane
Far vatyr one þe hard stane,
Rycht sa til ws his my*ch*t he kyth,
þat of his frendschipe we be blyth.«
To god þis prayere cane he ȝeld
& one Ilke syd hyme behelde
In hope of sik nede til haf bute:
& saw a lame hald vpe þe fute
& kend þe byschape til þe place
Quhar*e* þe watyr*e* sowne wo*n*ny*ne* vas.
Bot þat lame, þat he þar*e* can*e* se,
Was C*ri*ste, þat nane my*ch*t se bot he.
þane to þat place went he in hy
& bad þame, þat stud hyme by:
»In*e* þis sted ȝe delfe in haste
In name of þe haly gaste!«
Bot one þat place my*ch*t nane of þame
Hyt, wald þai neu*ir* sa fayne.
þane hyme-self tuk a lo*me* & smat:
& fand quhar*e* þe erde was wat
In*e* þe place quhar*e* þe lame stud.

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et ipsi sunt irrationabiles canes, seditio autem ab imperitis exorta ostendit se nihil habere certum vel verum. 776) & st. one, oder zu tilgen. 781) Ms. Clement st. Mamertyne. L. A. Tunc Mamertinus de eo Trajano imperatori scribens responsum accepit quod aut sacrificaret aut trans pontum maris in eremo, quod adjacet civitati Tersonae, ipsum in exsilium mitteret. Tunc praefectus Clementi cum lacrymis ait: Deus tuus, quem pure colis, ipse te adjuvet. Praefectus autem ei navem tribuit et omnia necessaria ministravit, multi autem clerici et laici ipsum in exsilium sunt secuti. 784) Ms. fouryd bede mit durchstr. b; tilge ellis? 788) Ms. fad st. had. 790) Ms. þane to s. C. þa*ne*. 793) l. ordane. 799) Profectus autem in insulam invenit ibi plus quam duo millia christianorum ibidem jamdudum ad secanda marmora damnatorum, qui s. Clementem videntes statim in fletum et lacrymas proruperunt. Quos ille consolans ait: non meis meritis ad vos misit me dominus vestrae coronae principem (!) me fieri. 809) Et cum ab iis didicisset quod a sexto milliario aquam suis humeris deportarent, dixit iis: oremus omnes dominum n. J. Chr. ut confessoribus suis fontem in isto loco ac venas aquae aperiat, et qui percussit petram in deserto Syna et fluxerunt aquae in abundantia, ipse nobis laticem affluentem impertiatur ut de ejus beneficiis gratulemur. 823) Cumque oratione facta hinc inde circumspiceret, vidit agnum stantem, qui pede erecto quasi locum episcopo ostendebat. Et intelligens dominum J. Chr. esse quem solus ipse videbat. perrexit ad locum et dixit: in nomine patris et filii et spiritus s. in isto loco percutite. 835) Sed cum nullus in isto loco in quo agnus steterat contingeret, ipse accepto brevi sarculo levi ictu locum sub pede

þane delfyt þai one w*ith* blyt*h* mud
& mad a wele — þat to þis day
Of ry*ch*t gud watyr*e* ry*n*nis ay.
þane of þis byschape sic name ra*ne*
þat til hyme gad*er*yt mony mane,
Sa þat one a day be hyme war*e*
Baptyst thre hu*n*d*ir* mene & mar*e*;
& templis of þar*e* ydolis all
þai distroyt gret & small
Thru al (þe) cu*n*ctre, fer*e* and ner*e*,
& sa he wro*ch*t þat in a ȝer*e*
Of kyrkis sexty & fyftene
War*e* mad, of far*e* wark & clene. —

TRaiane þe emp*er*our*e* þat herd
How Clement w*ith* þe puple ferd,
& þar-of sik tale cane heyr*e*,
þat he ane erle send for*e* to sper*e*.
þe quhilk, quhe*ne* he come i*n* þ*at* ile
& dwelt þar*e* a lytil quhyle
& be exa*m*i*n*acione
Fand þat al war*e* redy-bowne
M*ar*t*ir*dome erar*e* to tak
þane c*r*istine treucht to forsak,
þe erle þane had sic pyte
Of sa gret a comunyte
þat he to multytud gaf stede f. 147
& demyt sanct*e* Cleme*n*t to dede.
þane ane ankyr*e* ry*ch*t hewy
He gert bynd til his hals in*e* hy
& gert (hyme) roy in þe exile (!)
Furth one vatyr sex myle
& drownyt hyme — for*e* na vthyr*e* sak
Bot þat c*r*istine me*ne* suld no*ch*t mak
Cors-sanct*e* of hyme na honour*e* do,
Na ȝet sepultur*e* gyf hyme to.
þane al þe multytud cane stand,
Behaldand þis, apone þe land,
Bot *e*raſt Phebus & Cornely:
þat prayt þe puple Increly
þat þai wald but ony delay
Til Jh*es*u C*r*ist al hartly pray
For his grace to lat þame se
Quhar*e* Cleme*n*t lay in þe se.
& quhene þai has þis p*ra*yer*e* mad,
þe sey obeyt but abad
Thre myle of space & wele mar*e* (!).
þane folowyt þai furth one þar*e*
& fand a kyrk in to þe sand
Of marmor*e* mad be angel hand,
& in a tow(m)e fand his body,
& þe ankyr*e* lyand hyme by.
þane lowit þai god of his my*ch*t,
þat for*e* his m*ar*tyr*e* sa had dy*ch*t.
Schewit was þane til his p*r*intese,
þat Ilke ȝer*e* þe sa*m*my*ne* wyse
þe se It-self suld It w*ith*-draw
& þat relyk til al me*ne* schaw
In þe tyme of his passione,
Til al of gud deuocione,
& gyf þame dry gat da(i)s sewine,
In honour*e* of god of hewine.
To quhame wyrschipe & honour*e* be —
Sais al amen, p*ar*cheryte. —

*M*en suld lof god þat þis vald wirk
To strinth þe treucht of haly̑ kyrk,
& als (with) god lowe hyme trewly
þat to serwe god was sa worthy
& mad sic cause to god þat he

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agni percussit et statim maximus fons erupit et in fluvium crevit. (Tunc universis gaudentibus s. C. ait: fluminis impetus laetificat civitatem dei.) 837) Ms. alone. 843) Ad hanc famam multi confluxerunt et una die 500 et amplius baptisma ab eo susceperunt et ydolorum templa destruentes per totam provinciam intra annum unum LXXV ecclesias aedificaverunt. 853) Post tres autem annos Trajanus imp. (qui coeperat a. d. CVI), hoc audiens quendam ducem illuc misit, qui, cum omnes libenter mori conspiceret, multitudini cessit et solum Clementem ligata ad collum ejus ancora in mare praecipitavit dicens: jam non poterunt ipsum pro deo colere christiani. 875) Stante autem omni multitudine ad littus maris Cornelius et Phoebus discipuli ejus omnes orare praeceperunt ut dominus corpus sui martiris iis monstraret; statimque mari per tria milliaria recedente omnes per siccum ingressi invenerunt in modum templi marmorei habitaculum a deo paratum et ibi in archa corpus s. Clementis et ancoram juxta eum. Revelatum est autem discipulis ejus (ne inde tollerent corpus ejus). Omni autem anno tempore passionis ejus per VII dies ad tria milliaria mare recedit et siccum iter advenientibus tribuit. 877) Ms. trast st. eraſt. 885) of st. gaf? 889) Ms. towe. 894) Ms. þe st. þat. 903—916) Zusatz. 903) Ms. fon st. men. 905) Ms. & als god lowe. 917) L. A. In una autem

Bath quhyk & dede suld honouryt be.
& ȝet, thocht he was worthy,
Til he was quyk, & sa haly
þat god for*e* hyme wro*ch*t m*er*walis ser*e*,
þat war*e* lang*e* to rekine her*e* —
For*e*-þi of þame no mar*e* I tel,
Bot a ferly, þat befel
Of hyme in to þat ilke sted
Quhar*e* Traiane gert do hy*me* to ded.

Of hyme in þe solempnyte,
Quhe*ne* þe pupule come to se
His fertyr*e* & til hyme pray,
Quhene þe se havit was away,
A woma*ne* come yma*n*g þe lafe,
& in hyr*e* hand a lytil knafe;
& til þe serwice was complet,
Scho lad þe lytil barne to slepe.
& quhene þe s*er*uice was al done,
þe se begane to rut þane sone
& for*e* to folow (!) sudanly.
þane remowit þai in hy.
& þane þe woma*ne* yma*n*g þe laf
Slepand þar*e* for*e*-ȝet þe knaf.
& þane eftyr*e* scho hyr*e* (be)-tho*ch*t
þat hyr*e* barne scho had no*ch*t;
þane c*ri*yt scho *with* dolful stevy*ne*
& raryt vpe agane þe hewine
& vpe & done *r*ane one þe sand,
With hyr*e* nefis hyr*e*-self betand,
Sekand our*e*-al gyf It hapnyt se
Hyr sõnis cõrs vpe castine be.
& quhene hyr*e* trawale i*n* to vane
Scho tynt & tholyt mykil pane,
þar*e* my*ch*t na wyf haf sorow mar*e*.
Neu*ir*-þe-les hame ca*ne* scho far*e*,
& þat ȝer*e* in a gret payne
Our*e*-draw, til þe tyme co*me* agane.
þane but bad one þe fest-day
Scho was þe fyrst (þat) tuk þe way,
& in þe kirk scho was formest,
& knelyt befor*e* þe towme in hast
& bad hyr*e* prayer*e* dewotly.
& eftyr*e* þat scho lukit hyr*e* by:
& saw hyr*e* barne ly ry*ch*t þar*e*
Quhar*e* to slepe scho lad it ar*e*.
þane sped scho hyr*e* to þat sted,
Wenande wele þat it war*e* ded,
& it in armys hynt alsone,
To do as suld *with* ded be done.
Bot as scho hynt it sa rudly,
Owt of þe slepe it wok in hy
But wepe or*e* wa, al hale & fer*e*.
þane speryt scho how al þe ȝer*e*
He had lyfit & quhat hyme tho*ch*t.
þane sad he þat he wist no*ch*t,
Bot þat hyme tho*ch*t but wene
þat slepand þar*e* ay had he bene, —
Na quhethyr*e* a ȝer*e* hale or*e* a day
Was by-passit, he cuth no*ch*t say.
þane al þe folk þar*e* present
Fast lowit god & sanct*e* Clement,
& worschipe euir*e* and ay
& mad gret fest one his day —
As ȝet ws byrd wel al to do,
þis m*er*akil quhe*ne* we tent ta to. —
Bot eftyr þe processe
Of tyme þat myrakil cane ceſſ
Of *with*-drawyne of þe se.
& þar*e*-of dub*i*le cause ma be:

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solemnitatum mulier cum filio suo parvulo ad locum accessit. Completis autem festivitatis sollemniis cum puer obdormiret, sonus inundantium aquarum subito factus est, mulier autem territa et filii sui oblita cum reliqua multitudine ad ripam aufugit. Quae postmodum filii memor cum ejulatu maximo flebat et usque ad coelum lamentabiles voces dabat ac per littora clamans et ejulans discurrebat, si forte filii corpus a littoribus ejectum videret, sed cum in ea spes omnis deficeret, ad domum rediit et totum illum annum in fletu et moerore duxit. Post annum igitur aperto mari omnes anticipans ad locum concita venit si de filio forte aliquod vestigium invenire posset. Cum ergo ante tumulum s. Clementis se in orationem dedisset, surgens vidit infantem in loco ubi eum reliquerat dormientem. Aestimans autem eum esse defunctum, accessit propius, quasi collectura corpus examine, sed cum eum dormientem cognovisset, excitatum velociter spectantibus populis incolumem in ulnis levavit et ubinam per illum annum fuerit requisivit. Ille autem se nescire respondit si annus integer praeterierat, sed tantum unius noctis spatio se suaviter dormivisse putabat. Dann citirt L. A. Stellen aus Ambrosius in praefat. 935) Ms. þane. 944) l. drew. 956) Ms. as scho suld. 973) L. A. Refert Leo Ostiensis episcopus quod tempore quo Michael imperator novae Romae regebat

Ane ma be ma*n*is syne
þat makis god & ma*ne* to twyne:
For þai þat in þat Ile ca*ne* dwel
Myskennyt god & in syne fel,
Quhar*e*-for*e* þat þai vnworthy (w)ar*e*
Sic b*eny*fice to bruk forthyrmar*e*.
& vthyr*e* cause we wrytine fynd
Mycht be of se w*ith*drawyne kend
þat þe sarra*ȝan*is in þe tyme
Of þe fel e*mper*our*e* M*ar*tyne (!)
In dyspyt of þe c*ri*stine fay
Come eftyr*e* quhar*e* þe cors-sanct*e* lay,
& þat far*e* kyrk dystroyt al —:
& ȝet my*ch*t þat hapyne to fal
For*e* þe cause of sy*n*nis wile
Of þame þat dwelt in to þat Ile. —
For*e*, as byschape Leo sais ws,
þar*e* come ane callit Philoph*us*
Til þat towne, þat had to name
In to þat Ile Geogyame,
V*ith* his clerkis & pepule fel,
For to sek þe relykis lele;
& wakit & prayit sa lang þat þai
Fand quhar*e* þa reliki*s* lay,
& tuk þe body & it brocht
To sey sone, & þai for-ȝet nocht
þe ankyris quhar*e*-w*ith* þat he
Befor*e* was castine in þe see.
& syne to Rome has þame bro*ch*t
W*ith* al þe Joy þat þai mocht,
& þar*e* in honour ca*ne* þame lay,
Quhar*e* god dois myraclis Ilke day,
& þar*e* dewot folk þat ar leile
Of-tymys getis dowbyl hele:
In sawle & body, gyf þat þai
In clene lyf wil hyme pray.

XXII. Laurentius.

Lawrent vele þe name has tane
Of a far*e* tre callit lawrane,
þat wyntyr*e* & som*ir* ay is grene
& gud flowr has & clene;
Quhar*e*-of mene wont war to mak
I*n* ald tyme cronis for þe sak
Of victory þat gudme*ne* wane,
& for*e* to crowne þame þ*ar*-w*ith* þane.
& alsa my*ch*tty wertuise thre
Ar contenyt in þis tre:
In þe fyrst it brakis þe stane
þat man in bledyr or*e* ner*e* has tane,

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imperium, sacerdos quidam nomine Philosophus, qui ob summum ingenium a pueritia fuerat sic vocatus, cum Tersonam venisset et de his quae narrantur in hystoria Clementis, habitatores interrogasset, quia advenae potius quam indigenae erant, se nescire professi sunt. Siquidem miraculum marini recessus ob culpam inhabitantium jamdiu cessaverat et ob incursum barbarorum tempore marini recessus venientium templum destructum fuerat et archa cum corpore marinis fluctibus obruta erat, exigentibus culpis inhabitantium. Super quo miratus Philosophus et accedens ad civitaculam nomine Georgiam, cum episcopo et clero et populo accessit ad quaerendum sacras reliquias ad insulam, in qua aestimabant esse corpus martiris. Cum hymnis et orationibus fodientes divina revelatione invenerunt corpus et ancoram cum qua fuerat in mare projectum, et deportaverunt Tersonam. Deinde praedictus Philosophus cum corpore s. Clementis Romam venit et multis ostensis miraculis in ecclesia quae nunc dicitur s. Clementis, honorifice corpus collocatum fuit. (In quadam chronica autem legitur quod mari ab illo loco exsiccato a b. Cyrillo Moravorum episcopo Romam translatum est.) 1000) Ms. þat st. þa.

Vgl. L. A. Cap. 117; Barb. weicht von V. 151 an bedeutend ab. V. 1 ff.) L. A.: Laurentius dicitur quasi lauream tenens, quae est corona de lauro facta, quia olim de huiusmodi ramis victores coronabantur. Haec autem arbor est victoriae ostensiva, continua viriditate amoena, (odore grata) et efficacia virtuosa. (L. A. bezieht dann diese Eigenschaften auf L.) 9) L. A. Huiusmodi autem arboris efficacia est quia calculum frangit, surditati subvenit, fulmen non metuit; sic L. frangit cor durum, spiritualem reddit auditum, protegit a fulmine sc. sententiae reproborum.

& in it als is gud helpyng
To þame þat hurt ar*e* in hery*n*g,
15 Alsa it has vertu & maucht
For*e* to resyst agane fyr*e*-slacht.
For-þi feryt it wel to be
Sanct*e* Laurence cronyt w*ith* þis tre,
For*e* h*e* our*e*-come wel Decyu*m*
20 & his torment*is* al & sume,
& of mystrowand mony ane
He brak þe hart*is* hard as stane,
& he gaf sp*irit*ual heryng
To ger*e* me*ne* cnaw hewy*n*ly thing,
25 & he covryt & mad defence
Agane wykit me*ne* & þar*e* sentence.
& þar*e*-for*e* me think wel his name *)

• • •

f. 149
Quhar*e* þe emp*er*our*e* cane ly,
& weryt hyme quhar*e* he lay,
& ſyne slepandly stal away,
& one þe morne sic sorow mad
As na wyt þar*e*-of he had had. 75
þane al þe e*m*p*er*our*is* mene
Be p*ri*ce & prayere wane he þane,
& come to Rome but abad
& emp*er*our*e* þar*e*-of was mad.
& quhene þis ȝong Philipe herde 80
Quhow Decius w*ith* his fad*ir* ferd,
In gret besynes & cur*e*
He tuk his fad*ir* gret tresour*e*
& to sanct*e* Syxt þa*ne* lacht It
& to sanct*e* Laurens, for*e* þar*e* wyt, 85
To gyf to pur*e* & haly kyrk —
For*e* he wyst þai wald lely wyrk —
& fled away, for*e* dowt þat he,
As was his fad*ir*, slane suld be.
þis Decius (be)tho*ch*t hyme þane 90
þat he had as a wykyt mane
Mwrth(r)yſt his lord, for-þi fand he
Enchesone quhy þat suld be,
In case þat he p*er*sawyt war*e*;

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*) An Bradlaw's Abschrift der jetzt fehlenden 4 foll. des Ms. fehlt die Vorderseite des fol. 149.

L. A.: Laurentius martir et levita genere Hispanus a b. Sixto Romam deductus est. Nam, sicut dicit magister Johannes Beleth, cum idem b. Sixtus in Hispaniam profectus esset, duos juvenes ibidem reperiens, sc. Laurentium et Vincentium ejus cognatum, morum honestate compositos et in omni actione praeclaros, ipsos secum Romam abduxit, quorum alter, sc. Laurentius, secum Romae mansit, Vincentius vero in Hispaniam rediit et ibi glorioso martirio vitam finivit. Huic autem opinioni Johannis Beleth repugnat tempus martirii utriusque, nam Laur. sub Decio, Vinc. autem in juvenili aetate sub Dyocletiano et Daciano passus est; sed inter Decium et Dyocletianum fluxerunt anni c. XL et imperatores septem medii fuerunt, ut tunc b. Vinc. non potuerit juvenis exstitisse. Beatus autem Sixtus Laurentium suum archidyaconum ordinavit. Eodem tempore Philippus imperator et filius suus nomine Philippus fidem Christi receperant et christiani effecti ecclesiam sublimare plurimum nitebantur. Iste Philippus primus imperator fuit qui fidem Christi recepit, quem Origenes, ut dicitur, ad fidem convertit, licet alibi legatur, quod b. Pontius eum converterit. Regnavit autem a. M ab urbe condita, ut millesimus annus Romae Christo potius quam ydolis dedicaretur. Qui quidem annus M fuit a Romanis cum ingenti ludorum et spectaculorum apparatu celebratus. Erat autem Philippo imp. miles quidam nomine Decius in armis bellicis multum strenuus et famosus. Cum autem iisdem temporibus Gallia rebellaret, illuc imperator Decium misit ut rebellantem Galliam Romano imperio subjugaret. Missus Decius prospere cuncta gessit et ad libitum potitus victoria Romam rediit. Audiens imperator ejus adventum, eum altius honorificare voluit et eidem a Roma usque ad Veronam obvius ivit. Sed quia malorum mentes, quo magis se honorari sentiunt, eo amplius per superbiam intumescunt, Decius in superbiam elatus imperium coepit ambire et de more sui domini pertractare. Cum igitur imperator in stratu suo sub papilione quiesceret, Decius 71) papilionem latenter introivit et dormientem dominum jugulavit, exercitum autem qui cum imperatore venerat, ad se prece et pretio, muneribus et promissis attraxit et ad urbem regiam gradu concito properavit. 80) Audiens hoc Philippus minor extimuit et totum thesaurum patris et suum (ut ait Sicardus in Chronica sua) b. Sixto et s. Laurentio commendavit, ut, si ipsum a Decio interfici contingeret, thesaurum ipsum ecclesiis et pauperibus erogarent. (L. A. schaltet hier ein warum jene Schätze thesauri ecclesiae heissen.) Postea Philippus aufugit et se a facie Decii occultavit (senatus igitur obviam Decio processit et ipsum in imperium confirmavit). 90) Ne vero proditorie, sed zelo ydolatriae dominum suum occidisse videretur, christianos coepit crudelissime persequi, praecipiens illos sine ulla misericordia

For*e*-þi al c*r*istine me*ne* wyd-quhar*e*
Fellou*n*(l)y he put to payne :
For*e* men*e* suld wene he had no*ch*t slane
His lord in tresone, but for*e*-thi
þat he delt mar*e* w*ith* ydolatry.
For*e*-þi mare felly be far*e*
He punyst c*r*istine, & þe war*e*,
& thru his p*er*secucione
Mony thowsand c*r*istine fel done
& m*artir*dome for*e* Criste has tane, —
Ymang þe quhilk*is* þis Philp (w)as ane.
Syne gert he sper*e* w*ith* gret cur*e*
Eftyr*e* his lord*is* fyrst tresour*e*.

Thane was Syxt til hy*me* brocht,
A(s) mane þat mykil mys had wro*ch*t,
& for*e* ydolat*r*ie he was
& honouryt C*r*ist & neuir*e*-þe-les
He tane had halely þe tresour*e*
Quhar*e*-eftyr*e* socht þe emp*er*our*e*.
& bad þe emp*er*our*e* al-sone
þat in presone he suld be done
Til he for turme*n*t C*r*ist forsuke f. 150
& gaf þe tresour*e* þat he tuk.
& quhene þai hyme to presone had,
Sanct*e* Laurence folowyt but abad
& c*r*iyt: »fadyr, quhar*e* gais þu
Bot mi*nis*teri*s*? for*e* neuir*e* to now
Was þu bot s*er*uand*is* wont to mak
Sac*r*ifice for*e* godis sak.
Or*e* quhat haf I dysplesyt þe
þat suld þu sac*r*ify but me?
Or*e* has þu fu*n*dine ellis þat I
It to do be wnworthy
þat þu befor*e* lepnyt to me,
Of godis burd þe p*r*iwete?«
þane sanct*e* Syxt cane til hy*me* say :
»Wenis þu I lef þe? na, der*e* sone, nay;
Bot fer*e* mar*e* m*a*rtyr*e* mo*ne* þu tak
þane I sal tak, for*e* Cryst*is* sak.
For*e* of me þe curse is sowne,
For*e* I ame ald & feble, done,
Bot, for*e* þu ȝ*ung*e ma*ne* is & wicht,
þe fere mar*e* trawale is *þe* hycht,
& f*er*e mar*e* Joyful wictorag*e*
þu sal resawe syne to þi wag*e*:
& quhene dais ar*e* gane thre,
In*e* gret payne þu sal folow me.«
þane taucht he hyme þe tresowr*e*
Al hale, þat I spak of befor*e*,
& bad he suld it halely spend
To powr*e* folk, þame til amend,
& in þe oyse of haly kyrk,
Quhar*e* me*ne* war*e* besy in It to wyrk.
Sanct*e* Laurens þane ny*ch*t & day
Pour*e* me*ne* to get presyt ay
& to þame dep*ar*tyng*e* mad
As þai þat mast myst*er* had.
For*e*-þi of hyme now wryty*ne* is
In*e* haly kyrk sic wordis as þis:
Dep*ar*tyt he & to powr*e* me*ne* gaf,
His ry*ch*tnes was our*e* þe laf. —
þe prefet þane Valaryane
þe byschape Sixt sone has tane
& to þe gret tempil (bad) hyme lede
Of Marce, offerande to mak in þ*at* sted

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trucidari. In hac persecutione multa millia martirum corruerunt, inter quos et Philippus junior martirio est coronatus. 99) tilge mar*e*. 106) Post hoc Decius de thesauro domini sui inquisitionem faciens, oblatus est ei b. Sixtus, tamquam qui Christum coleret et imperatoris thesauros haberet. Tunc Decius jussit eum in carcerem recipi, ut per illata tormenta Christum negaret et thesauros proderet. 110) tilge *&*. 118) B. autem Laurentius ipsum sequens post eum clamabat: quo progrederis sine filio, pater? quo, sacerdos sancte, sine dyacono properas? Tu nunquam sine ministro sacrificium offere consueveras. Quid in me displicuit paternitati tuae? numquid degenerem me probasti? experire certe utrum idoneum ministrum elegeris cui commisisti dominici sanguinis dispensationem. Cui b. S.: non ego te desero, fili, neque derelinquo, sed majora tibi debentur pro fide Christi certamina. Nos quasi senes levioris pugnae cursum recipimus, te autem quasi juvenem manet de tyranno gloriosior triumphus: post triduum me sequeris, sacerdotem levita. Deditque ei omnes thesauros, praecipiens ut ecclesiis et pauperibus erogaret. 137) & st. þe. 138) Ms. for*e* st. fer*e*. 148) B. igitur L. christianos die ac nocte diligenter quaesivit et unicuiqe prout opus fuerat, ministravit. — Im Folgenden weicht die L. A. ganz ab, auch in der Folge der Begebenheiten, so folgt hier zunächst wie L. die Christen im Hause der kranken Wittwe besucht, die er heilt (s. V. 242—262), und die Heilung eines Blinden in einem andern Hause (263—282), dann erst das Martyrium des Sixtus

Or ellis his hed of to be strikine.
& as sanct*e* Laurens þis has vittine,
He c*ri*yt one hyme, þat al my*ch*t her*e*:
»Lewe me no*ch*t her*e*, my fadyr*e* der*e*,
For*e*, as þu bad, I spendyt hafe
Ner*e* al þe tresour*e* þat þu me gafe.«
þane tuk þai þe byschope in hy
&, for*e* he wald no*ch*t sacryfy
To Marce, þai strak his nek i*n*-twa.
& syne kny*chtis* cane Laurens ta
& hyme betacht to Partone,
þane was þar*e* a my*ch*tty t*ri*bowne.
þe quhilk of hyme present mad
To Decius but abad,
& in gret wreth Laure*ns* has tane
& bethaucht hyme to Walariane,
& sad: »ger*e* þu hyme sacryfy
To godis, & sper*e* besyly
Quhar*e* ar*e* þe hurdis þat has he;
& gyf he gruchis, luk he be
Sone slane!« þane Valeriane
Til Ypolyt has hyme betane.
& Ypolyt hyme franyt þane
Eftyr*e* þe hurd, befor*e* leile mene.
Ymang þe quhilk*is* wes a payane,
þat Lucillus had to name,
þe quhilk sa had gret þat he
Had tynt his ee & my*ch*t no*ch*t se;
To quha*me* sad Laurens: »wil þu
Trew in Cryst & be baptist now,
I grant þe sicht.« þane a*n*swert he:
»I trew in C*ri*st, & ydolis all
Her*e* I forsak bath gret & smal.«
Sanct Laurens þane hy*me* baptist so*ne*,
& he Is sicht gat but howne;
& one hicht (þane) cane he cry:
»Blissit be Cryst, quha*me*-t(h)rou I,
þat blynd was, se I may.«
& mony blynd þat hard þis say,
Come to presone quhar*e* Laurence
Stekit was, in Athenence (!),
& ry*ch*t sone þa*r* þai þe sicht
Gat throu prayer*e* to god of my*ch*t.

Ipolit, seand þis fe*r*ly,
To Laurens sad þane in*e* hy:
»Of haly kyrk schew to me
þe tresour*e*, quhar*e*-euir*e* It be!« f. 151
He sad: »gyf þu wil trew
In*e* C*ri*ste & be baptyste now,
þe tresou(r)e alsone sal þu se,
& lestand lyf als hecht I þe.«
þane sad Ypolyt hyme to:
»Gyf, as þu sais, þu wil do,
It þat þu bidis done sal be.«
þane sad Laurence: »her*e* þu me,
In my bydyng do al & sume!
For*e* ydolis ar*e* bot def & dume
& ma no*ch*t in ony thing helpe þe.
For*e*-þi sone þu baptyst be!«
& gretand he baptist is þene,
& of his nynten*e* best men*e*.
Valareane syne gaf bydyng*e*
Til Ypol*it*, Laurence to bring.
& quhene þai bath co*me* hyme befor*e*,
To Laurens sad he *with* schor*e*:
»þi fel frawardnes do away
& quhar*e* þe tresour*e* is, me say!«
Sad Laurens: »ȝit respyt gyf me
Of twa days or*e* of thre
& I sall schew þat tresour*e* tyt.«
Q*uod* Valareane til Ypolyt:

(V. 155 ff.); die Marter des Laurentius ist weniger umständlich. Barbour benutzt eine ausführlichere Quelle. — 169) L. A. Tunc milites audientes thesauros Laurentium tenuerunt et Parthenio tribuno tradiderunt. Ipse autem eum Decio praesentavit (cui Decius Caesar ait: ubi sunt thesauri ecclesiae quos apud te cognovimus esse reconditos). Qui cum sibi non responderet, tradidit eum Valeriano praefecto, ut aut thesauros prodat et ydolis sacrificet aut diversis eum interire faciat suppliciis et tormentis. Valerianus autem cuidam praefecto nomine Hyppolito in custodiam eum tradidit, quem ille cum multis aliis in carcere reclusit. Dann folgt die Heilung des Lucillus. 174) & st. þat oder fehlen Verse? 201) Ms. þat st. þar. 203 ff.) ähnlich L. A. 203) Ms. felly. 209) Ms. tresone. 213) Ms. gyf st. It. 214—18) nicht in L. A. 215) in st. &. 220) l. nyntene of his, L. A. cum familia sua. Nach 220 fügt L. A. hinzu: Baptizatus autem ait: vidi animas innocentium laetas gaudere. Nach 222 fügt L. A. hinzu: Cui L. ait: ambulemus ambo pariter, quia mihi et tibi gloria praeparatur. 223 ff.) L. A. Ad tribunal ergo ambo veniunt et fit iterum quaestio de thesauro, L. autem triduo inducias petiit, quas Valerianus eidem sub Hyppoliti custodia concessit. Dann folgt in L. A. blos: In hoc triduo L. pauperes, claudos et caecos col-

»I vnd*ir* þine vnd*ir*takine
Ȝone space hyme grantt*is* fore to bring*e*.«
Sant*e* Laurens þa*ne* in to þat space
Mony begar*e* gadryt has,
Halt, def, dume & blynd,
& all vthyr*e* þat he my*ch*t pur*e* fynd,
Til Ypolit(is) house & hyde;
& fra þane no*ch*t ellis ded
Bot sic me*ne* socht quhar*e* þai var*e*,
& gaf þame almon*e* les & mar*e*
As he saw þame nedyt til.
Syne come eftyr*e* to þe hil
Of Belyn*e* & þar*e* fande he
Of c*ri*stine folk*is* a gret menȝe,
Of syndry folk þar*e* hyd;
As sanct*e* Sixt bad, he did
& gaf þame clething & money.
& fra þine (he) tuk þe way
Til a wedouyse house be ny*ch*t,
þat lele was & Syrgok hycht,
& with hyr*e* þar*e* fand *he* þane
Richt mony of crystine mene;
& al þar*e* myster*e* he cane bet,
& syne sat done & wesch þar*e* fete.

Befor hyme sat Cyr(i)ak
& co*n*iuryt hyme for C*ri*st*is* sak
His hand one hyr*e* hed to lay,
For*e* scho had seknes in*e* It ay.
þane his hand one hyr*e* he layd
& in fe*rm*e treucht þir wordis sad:
»In*e* þe name of god þu be
Waryst of þine infyrmyte.«—
& fra þine passyt he be ny*ch*t
Til a stret, Canarius hycht;
þar*e* in þe house of Marcessy
He fand c*ri*stine gad*er*it mony.
þane for*e* pite cane he gret,
Syne sat done & wysch þar*e* fet
& gaf þame part of þe tresour*e*,
As he til vthyr*e* ded befor*e*.
& þar*e* fand he a ma*ne* *þat* hicht
Trecentone, þat had tynt sycht:
þe quhilk gretand ca*ne* hyme pray
þat one hyme his hand he suld lay,
For he hopyt be godis mycht
& his prayer*e* to gat his sicht.
þane Laurence handis one hy*me* lad
W*ith* tygland terys & þis sade:
»Jh*es*u C*ri*ste, of wyrgyne borne,
þat sicht gaf to þe blynd-borne,
Grant þe þi sicht.« & sone þane he
Gat þe sicht & wele cane se. —
Fra þine he come in (to) a place
Quhar*e* thre & sexty gad*er*it was;
Ymang þame ent*er*yt he be ny*ch*t
& fand a prest þat Justine hicht,
Quha*me* Sixt his mast*er* ordinyt had.
For-þi he kyst his fet but bad,
& he one hyme fel, or*e* he stynt;
þane athyr*e* vthyr*e* in armys hint.
Syne Justine let hyme alane,
& Laurens has a bassyne tane
Of vat*ir* & wesche þe fet of all
(þat) he fand þar*e*, gret & small,
& syne he wesche Justin*is* fet
& w*ith* his teris cane þa*me* wet,
& requerit hyme for to pray f. 152
For hyme, & ȝed one his way. —
& quhene þat thre dais war*e* gane
In þe palace Salustiane
He come & Deſiu*m* sittand
& Valerius w*ith* hyme fand.

Thane Decius cane til hyme say:
»Laurens, þu gatt*is* na-wise delay,
Bot tel now quhar*e* þe hurdis ar*e*
þat þu has heicht (vs) to declar*e*!«
Sanct Laurence þane but abad
Al þe pour*e* me*ne* þat hyd he had
Befor*e* in Ypolit*is* In*e*,
In*e* to þat place he gart cu*me* til hyme,
& sad w*ith* hey voice and cler*e*:
»Lo ſir, to þe I haf brocht her*e*
Lestand tresour*e* þat ma no*ch*t falȝe.«
Bot þat spek cuth no*ch*t awalȝe,

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legit et eos in palatio Salustiano coram Decio praesentavit dicens, ecce isti suud thesauri aeterni e. c. 242—8, 283—298 fehlen, 248—262 und 203—282 sind in L. A. früher (nach V. 151) kurz erwähnt. 234) l. begar*is*. 240) Ms. al mon*e*. 243) Belyne st. Caelium? 251) Ms. þe st. he. 260) Ms. feyne st. ferme. 265) l. Narcissy, vgl. Ado's Mart. 272) bei Ado: Crescentio. 295) Ms. Justine. 314 ff.) L. A. weicht bedeutend ab, auch in der Art, Folge und Zahl der

For Walaryane hyme bad in*e* hy
To (his) fals godis sacryfy
& his wechcraf(t) haly for*e*-ʒet
Quhar*e*-in*e* his treucht he halely set.
þane Laurens cane nyt opinly
Til fals godis to sacryfy.
Decius, ner*e* woud, bad þat he
Dispolʒeit of his clathis suld be
& syne one his body bar*e*
With scharpe schurg*is* dungy*ne* sar*e*;
& syne bad lyft hyme vpe, þat he
Of al paynis þe kynd my*ch*t se;
With chenʒeis he gert bynd hy*me* son*e*.
& as he bad quhene al was done,
In þe tempil of Jouis sittand
He gert bryng*e* hy*me*, bu*n*dyne fut & hand,
& *with* stafis gert hyme be beft,
Til na-thing*e* hale one hyme was left;
& Irne platis of fyr*e* bry*n*nand
Til his sydis syne þai band,
& eftyr*e* syne *with* lompis of lede
He gert me*ne* dyng*e* hyme ner*e* to ded;
& þar-eftyr*e* gert hyme straucht
In*e* til framis *with* al þar*e* macht,
& syne *with* schorg*is* du*n*gyne be,
þat gret sorow was to se. . . . .
»Nou ma þu, catefe, wel se
þat I þe victor haf of the,
Na of þe tresour*e* þat þu socht
Na of þi paynis gyf I nocht.«
þane Decius til his me*ne* ca*ne* say:
»Hat Irne til his sydis lay
& als *with* stawis bet hyme wele,
þat torment*is* now ma he fele!«
þane sayd sanct*e* Laurens dewotly:
»Lord Jh*e*su Cr*i*ste, haf of me mercy!
For*e*, accusyt, I nyt þe nocht
Bot granttyt þe in*e* word & tho*ch*t.«
In þat our*e* a worthy knycht
To Laurens sad, þat Romane hycht:
»A far*e* ʒung mane be-for*e* þe stand
I se, *with* a schet in hand,
Clengeand þi hort*is* þat ar*e* sar*e*.
þar*e*-for*e* I pray for*e* god*is* ayr*e*
þ*at* me þu no*ch*t leif, bot baptyse me,
For*e* throw þe I treu saf to be.«
With þat he bro*ch*t a vat*ir*-cane,
& Laurens hyme baptist þane.
& fra Decius þat wyst,
He gert hed hyme for-out fryst;
þat Ypolyt cane gret richt sar*e*
& befor*e* al had granttyt þar*e*
þat he had bene a cr*i*stine mane
Na war*e* Laurens þat richt þane
Bad he suld Cr*i*st in*e* hyme hyd
Til he hyme bad, quhat-eu*ir* betyd.

Thane Decius, for*e* Ire ner*e* wod,
þame co*m*mawndit a-bout hy*me* stud,
With lompes of led to dyng*e* hy*me* fast.
Bot vnourcu*m*yne he ca*ne* ay last,
& sad: »lord Jh*e*su, þat de*n*gnit þe
For*e* our*e* sawfte to mane be
For*e* til deliu*er* ws of thryldome,
Resawe me to þi kyndome!«
In þat hour*e*, herand Decius,
A voyce of hewine þa*ne* sad þus:
»Ʒet paynis ar*e* aucht þe mony.«
þane Decius loud cane cry:
»Gud mene of Rome, wil ʒe her*e*
Quhat solace þe feyndis her*e*
To þis sacrylege makis now, f. 153
þat noþ*ir* wil in*e* godis trew
Na dredis ws na our*e* torment?
Wald no*ch*t resone he war*e* schent?«
In to (a) fr*ame* þane bad he
Of now he suld extendit be
& als *with* schorg*is* beft be sar*e*.
& sanct*e* Laurence in þat sychtwar*e*
Blythly smylyt, quhar*e* he was lad,
& to god sic wordis sad:
»Blyssit be god, fad*ir* of Jh*e*su,
þat sic confort has gyfine ws now,
þat we na defert mak*is* to hafe!
& for þi pyte I þe crafe
þat þu þis grace lene to þir*e* mene

Martern. 317) tilge haly. 329) l. He in. 350—2) L. A. domine Jesu Christe, deus de deo, miserere mei servi tui, quia accusatus non negavi nomen sanctum tuum, interrogatus te dominum confessus sum. 353 ff.) ähnlich L. A. an anderer Stelle. 359) tilge me. 367) Ms. na st. a. 378 ff.) vgl. L. A. Tunc audiente Decio vox de coelo insonuit: adhuc tibi multa certamina debentur e. c. 389) Ms. fyance st. frame.

þat about standis her*e*, ma kene
þat to þame þe wil emplese
þu gyfis grace, solace & ese.«
(Quhene) Decius saw, þe victory
þat he my*ch*t no*ch*t haf anerly
Of Laurens, bot dyspysit be;
þar*e*-fore ȝet (mare) wrek hyme tho*ch*t he,
& gert louse hyme fra þe frame
& w*ith* Ypolyt be send hame,
Til he my*ch*t get til his entent
Sume maner*e* of new torment.
& one þe morne is he gane —
& tuk w*ith* hyme Valaryane —
To chawmyr*e* of Olympyas,
þat house of bathine calli*t* was;
& þar*e* befor*e* as he tho*ch*t,
Gert sanct*e* Laurens til hy*me* be bro*ch*t,
Syttand in stule of Jugment;
& þar*e* al maner*e* of torment
He gert bryng*e* & done be layd.
& to sanct*e* Laur*ens* þane he sad:
»þi sorcery do now away,
& of þi kine to me þu say!«
þane Laur*ens* answert hyme:
»I ame of Spanȝe, as of kyne,
& in þis towne (wes) fost*er*it & tacht
In godis lay & baptysme lacht.«
Sayd Decius: »It is nocht sa,
For godis law þu wald nocht ta,
For*e* thu na wil our*e* godis treu,
Na ȝet na torment*is* dredis þu.«
Sad he: »sik hope haf I tane
Of god þat torment dred I nane.«
þane Decius hyme bad in hy
Til his godis to sacryfy,
»þat we spend no*ch*t þis ny*ch*t in þe
W*ith* paynis hard.« þane answert he:
»þe ny*ch*t forsuth has na merknes,
Bot ay schenis in clemes.«

Decius þane gaf new byddyng*e*:
His mouth with stanis for to ding*e*;
Bot he lofyt god as mar*e* blith.
þane Decius co*m*mawndyt alsyth
A mykil rost-Irene to be mad
& Laurence bryne þar*e*-one brad
Al nakyt, to he sacryfy
Til his fals godis þar*e* in hy.
þane sad Lawrence: »of gud stewine
I me offyr to god of hewine
In sac*ri*fice of swetnes;
For*e* contryt spryt eu*ir* ȝet was
To my god thankful sac*ri*fice.
Bot to þine be na wyse
Wil I bow; for*e* quhet(h)yr*e* suld he
þat makis, or is mad, honourit be?
& als þu wreche vnhappy
Suld wit þat mar*e* delyt haf I
In*e* paynis, þat mar*e* lykis me
þane met or*e* drink empleſß þe.«
Ȝet Decius til hyme cane say:
»Gyf þu has socht ſic ſwet ſud ay,
Schaw ws ma þat trewis as þu,
þat þai fest ma mak w*ith* þe now!«
þane sad Laurens: »tyrand, p*ar*de
þou ar no*ch*t worthy þame to se.«
þane Decius al for*e* wrak
A gryt fyr*e* sone gert mak
Vnd*ir* þe rost-yrne, þat brint fast,
& salt & oyle þar*e*-one gert cast;
& lourdanis mad þame al bowne
W*ith* scharpe fork*is* & hald hy*me* done.
þane sad Laurens: »now þu ma se
þat þi fel fyr*e* refreschis me,
And to þe ay-lestand payne f. 154
It sal mynister*e*, nocht to layne;
For*e* god wat I nyt hyme no*ch*t,
Accusit, in word na in tho*ch*t,
& now one þe rost-yrne layd
I ȝeld hyme thank.« & als he sad:
»O ȝe warchis vnhappy,
Se ȝe no*ch*t al opynly
þat ȝour*e* colis refreschis me?«
& þane (þai) þat þ*at* sicht ca*ne* se

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390) now st. new. 399) to st. þat. 411 ff.) anders L. A. 414) Ms. callis. 420 u. v) Ms. Laurs. 433—8) L. A. Dixit ergo Decius: aut diis sacrificabis aut nox ista in te cum suppliciis expendetur. Cui C.: m e a nox obscurum non habet, sed omnia in luce clarescunt. 437) þe st. my. 444) l. & brad? 455—464) ähnlich L. A. früher, vor den Martern. 458 = empleſ*is*. 460) Ms. swet sic. 470) & st. to? 471) vgl. L. A.: Disce, miser, quia carbones tui mihi refrigerium, tibi autem aeternum supplicium praestant,

Ferly war*e* forwondryt þane
þat he gert sa rost a quyk ma*ne*.
þane sad Laurens w*ith* gud cher*e*:
»Lord Jh*es*u, I lowe þe her*e*!«
& with þat wpe þe ene he brad
And to Decius he sayd:
»þe rostit syd turne vpe & ete,
& It at raw is turne & het!«
& þis sayand thankis he ʒald
To god, erand ʒong*e* & auld:
»Lord Jh*es*u, ay lowyt mot þu be,
For*e* I ame worthy to haf entre
Within þe ʒatis of þi blyse«
& ʒauld þe spryt, sayand þus.

Qwene þis was done, þe way has tane
Decius & Valeryane,
þat red war*e* for*e* þar*e* dedis,
& lewit þe cors apone þe gledis:
& in þe dawing*e* of þe day
Ypolyt tuk þe cors away
& wand It in clathis fyne,
& syne send word to prest Justine
How Laurens was rostit & ded
& quhow þat Decius þe sted
Lewyt for*e* schame, & Valeryane.
þane Justine come, or*e* he fane,
& w*ith* helpe of Ypolyt
þai (!) tuk þe cors in dule & syt
& to þe stret, callyt Tyburcyne,
þai tway It bar*e*, or*e* þai wald fyne,
Quhar*e* þe wedow dwelt Cyryak,
þat gret sorow þar*e*-of cane mak,
& hyd It þar*e* til þe nycht;
In a grawe, for*e* it al dycht,
þai hyd þe cors befor*e* þe day,
& syne gretand vent þar way.
& al þe crystine þat þar*e* war*e*,
Fastyt þat day w*ith* hart sar*e*,
Lowand god of al his lane,
& syne ilkane his vay is gane.

Laurens tholit his passione
Eftir Crystis incarnacione
Twa hu*nd*ir ʒer*e* aucht & fyfty. —
Of quhame a tale her*e* tel wil I.
*Gr*egore byschape of To*r*one sais
þat lytil tyme eftyr*e* his days
It hapnyt þat a prest p*er*chans,
Was dewot to sanct*e* Laurens,
Tho*ch*t he wald a kyrk refresch
þat of sanct*e* Laurens halowit vas,
þe quhilk sic ned had of me*n*ding*e*
þat it was ner*e* þe done-cu*m*myng*e*.
He fyrst þe wal ger*ri*t amend,
& þe tymyr*e* syne he fende.
& ymang*e* vthyr*e* was a tre
Quhar*e*-of a balk mad suld be:
& It was schortar*e* gret thing*e*
þane suld s*er*ue be his etlyng*e*.
Quhar*e*-of anoyt was he,
For he had nane vthyr*e* tre.
þane to sanct*e* Laurens ca*ne* he p*ra*y
þat, as he wont was to help ay
Al pour*e* þat war*e* in to distres,
þat (he) sa for his halynes
Wald helpe þat þat tre my*ch*t fil
þe wark as It was ordenit til.

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quia ipse dominus novit quod accusatus non negavi eum, interrogatus Christum confessus sum, assatus gratias ago. Dixitque hilari vultu ad Decium: Ecce, miser, assasti unam partem, gira aliam et manduca. 482) Ms. sicht saw c. s. 497 ff.) anders L. A.: Confusus Decius cum Valeriano abiit in palatium Tyberii, relicto corpore super ignem, quod Hippolitus mane rapuit et cum Justino presbitero in agro Verano conditum aromatibus sepelivit. Christiani igitur jejunantes triduo vigilias celebrarunt, mugitus dantes et lacrimas effundentes. Darauf folgt in der L. A. eine längere Kritik über die Zeit des Todes dieses Martyrs, der wahrscheinlich unter Gallienus, auch Decius minor s. Caesar (im Unterschied von Decius imperator) genannt, gelitten habe. —

Das erste der Miracula der L. A. fehlt in B. — 527 ff.) vgl. L. A.: Gregorius quoque Turonensis ait, quod, dum quidam sacerdos quandam ecclesiam s. Laurentii repararet et trabs quaedam nimium brevis esset, rogavit b. Laurentium ut, qui pauperes foverat, suae inopiae subveniret. Quae subito sic excrevit ut pars non modica abundaret: quam partem sacerdos minutatim incidit et multas inde infirmitates sanabat. Idem testatur b. Fortunatus. Factum est autem hoc apud Prioras castrum Italiae (quod quidam, dum dolore dentium premeretur, de illo ligno tangitur et protinus dolor fugatur — dieses letzte ist in jüngeren Mss. der L. A. beigefügt). 527) Ms.

& quhene he had þ*i*s prayer mad,
W*ith* hope þat he in Laure*n*s had,
Callyt þe wry*ch*t þane but hone
He gert mesour*e* þe tre sone:
& fand It mar*e* be qua*n*tyte
þa*ne* to þe wark nedit be.
þe cutting*e* þa*ne* þe pr*e*st has tane
& in smal pecis, or*e* he fane,
He smat & wypyt þame i*n* pal
& as relykis held þame al: —
& eftyr*e* his treucht sa þai war*e*:
For, quha twechit þ*at* w*ith* ony sar*e*,
It was mad hale but respyt
Of þis m*ar*tyr*e* be meryt.
Sanct*e* Fortane beris to þ*i*s vitnes,
Sayand: In Ytale quhene he was f. 155
At þe castel of Boras, he
Saw a mane sa disesyt be
Of tuth-wark, þat he wald be ded
Erar þane sic lyf lang*e* to leyd;
Syne fel swa þat eftyr*e* was he
Twechit w*ith* þe forsad tre:
& gat sic hele of þat sar*e*
þat he feld It neuirmar*e*. —

Als þe sa*m*myne Gregor tellis ws
At a prest, callit Sanctillus,
Sanct*e* Laurence lowyt & honouryt mar*e*
þane ony sanct*is* þat in hewine war*e*,
& to byg*e* set al his cur*e*
A kyrk, mad in honour*e*
Of þis martyr, bot Lu*m*bardis had
Brynt it in wer*e* & wast mad;
þane gat he men*e* of craft to wyrk
& to reforme þis haly kyrk.
Sa wantyt he bred in*e* þat far*e* —
Quhar*e*-of he had his hart ry*ch*t sar*e*.
þis m*ar*tyr*e* þane w*ith* incre wil
He prayt helpe to send hyme til.
& as he stud one þis musand,
He saw p*er*case one his a hand
In his awne hoyne, þ*at* wes no*ch*t het,
A laf quhyt as snaw be set;
þe quhilk, þo It ferly far*e* was,
It my*ch*t no*ch*t suffice no*ch*t-þe-les
At a met bred to be,
As hyme tho*ch*t, to warme*ne* thre.
þane þe m*ar*tyris my*ch*t sik was —
þat wald no*ch*t þe wark suld cese —
þat he gert þe laf dais tene
Serwe plentuysly til al þai mene.
For-þi to god be lowyng*e*,
þat for hyme did sa ferly thing*e*. —

Als in þe kyrk of sanct*e* Laurens
Of Melan*e* hapnyt þ*i*s chance,
As Vincent in his C(r)oniclis sais:
þar was a chelise in*e* his days
Of c*ri*stole fyne & sic bowte
þat farar*e* my*ch*t na-man*e* se.
þe quhilk one a hye-day,
Quhene þe prest þe mes suld say, ...
Bot rek(l)asly he let It fall
And brak quhyt in pecis smal.
þe dekine, þat was richt wa,
þe smal pecis vpe cane ta,
& one sanct*e* Laurence alter*e*
He lad þame w*ith* drery cher*e*
& prayt sanct*e* Laurence of his g*ra*ce
To send hyme helpe in*e* to þ*at* case.
þane men*e* my*ch*t se gret ferly:
Hou þe pecis, þat þar*e* cane ly,
Lape to-gydyr, & was farer*e*
Chalyce þane befor*e* be far*e*.

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megor*e* st. Gregore. 535) Ms. ger^{s}t. 554) Ms. þat st. þane. 555) Ms. he st. þe. 560) l. þat tre? — 573 ff.) L. A.: Quidam insuper presbiter nomine Sanctulus, ut refert Gregorius in dyalogo, s. Laurentii ecclesiam a Longobardis incensam reparare volens artifices multos conduxit. Quadam autem die dum quod iis apponeret non haberet, praemissa oratione in clibano respexit et ibidem candidissimum panem invenit; sed cum vix ad unius prandii esum tribus personis sufficere videretur, L. artifices suos nolens deficere sic praedictum panem multiplicari fecit, quod in alimentum decem dierum operariis cunctis suffecit. — 601 ff.) L. A.: In ecclesia s. Laurentii apud Mediolanum, ut refert Vincentius in chronica, calix quidam crystallinus mirae pulcritudinis habebatur. Qui cum in quadam sollemnitate ad altare a dyacono portaretur, elapsus e manibus in terram cecidit et statim comminutus fuit. At dyaconus moerens fragmenta collegit et super altare ponens b. Laurentium exoravit et fractum calicem integrum et solidatum recepit. 605) l. bewte. Nach 608 fehlt ein Vers-

For-þi þis m*ar*tyr*e* we suld lofe,
þat sa mychty wark*is* ca*ne* p*ro*we. —

I fand, a myrakle as I red
Of þe swet laydy þat C*ri*ste fede,
Of a felone Juge of dome,
þat Stewine was callyt & dwelt i*n* Ro*me*,
& gladly wald gyft*is* tak
& fals Jugme*n*t oft mak,
& no*ch*t anerly in wardly thing*e*
Bot kyrk*is* als & sp*iri*tuale thing*e*.
Of sic wark*is* yma*n*g þe laf
Falsly cane he wyne & haf
Thre housis þat gewine war*e*
To vphauld sanct*e* Laure*n*s alter*e*,
& a ȝard fra sanct*e* Agnet
W*ith* falset (had) he wo*n*nyne ȝet,
& hadine þame w*ith* violence
Fra haly kyrk, in fawt of fence.
& eftyr*e* þat a lytil we
Sa hapnyt þis wrech to de
& to be bro*ch*t in*e* Jugment,
Quhar*e* he na tyme had to repent,
& was accusyt stratly þar*e*.
& sanct*e* Laurens in þat sychwar*e*
Come & beheld hyme w*ith* dedy*n*gne
& be þe areme ca*ne* hyme strenȝe
(þriis) ry*ch*t sayr*e* and Increly.
W*ith* þat A*n*gnes come ner*e*-by,
& w*ith* hyr virginis in qua*n*tyte,
Bot scho wald no*ch*t one hyme se.
þe Juge þane sic sentence gaf:
þat man*e* þat wald tak & haf
Vtheris (!) me*n*is gud w*ith* iniquite,
W*ith* Judas traditor*e* suld he be.
Sanct*e* Preiect þa*ne* come but bad,
þat þis Stewine in*e* his lyf ay had f. 156
Honouryt in gret specialite
Quhene he did mast iniquite,
& he sanct*e* Laurence & Agnet
For*e* Stewine prayt w*ith* wordis swet,
& w*ith* þe helpe of our*e* laydy;
þat þai come to þe Jug in hy
& askyt grace for*e* his pyte
þat Stewine suld no*ch*t sa tynt be.
þe Juge þane at þe prayer*e*
Of þir*e* fowr*e*, I spak of her*e*,
Granttit þat his saule in hy
Suld agayne til his body
For*e* thretty days, til þat he
Of his sy*n*nis my*ch*t clengyt be.
& quhene þai þis grace gottine had,
To Stewine þane our*e* lady bad
þat, for til helpe haf in þat ned,
He suld Ilke day say þe bed.
& quhene þe saule was suthly
Cu*m*myne agane to þe body,
He fand his harme sa sar*e* & wa
þat ner*e* of wyt It gert hy*me* ga;
For*e* It was lyk, quha had (it) sene,
Brulyt in a fyr*e* to haf bene.
þane restoryt he Ilkane
þat w*ith* wrang he had tane,
& penance þane did werray;
& deyt one þe threty day
& passit to god, þat bo*ch*t hyme der*e*.
Bot ay his arme was sar*e* but wer*e*. —
þar*e*-for*e* me think, Laurence to wrath,

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paar. 617) Ms. mend. 621) Ms. hafe in lofe corr. 622) Ms. werk*is*? 623 ff.) L. A.: Legitur quoque in libro de miraculis b. virginis, quod quidam judex Stephanus nomine Romae erat qui munera libenter accipiens multorum judicia pervertebat. Hic tres domos ecclesiae s. Laurentii et unum hortum s. Agnetis violenter abstulit et ablata injuste possedit. Accidit autem ut moreretur et ante dei judicium duceretur. Ad quem L. cum nimia indignatione accessit et tribus vicibus brachium ejus diutissime strinxit et dolore nimio cruciavit. S. vero Agnes cum ceteris virginibus eum videre noluit, sed faciem avertit· 651) Tunc judex super eum sententiam ferens dixit: quoniam aliena subtraxit et munera accipiens veritatem vendidit, in loco Judae proditoris tradatur. Sanctus autem Praejectus, quem idem Stephanus in vita sua valde dilexerat, ad b. Laurentium et ad b. Agnetem accedens pro eo veniam precabatur. Illis vero et b. virgine pro eo orantibus concessum est ut ejus anima ad corpus rediret et ibidem XXX diebus poenitentiam ageret. Accepit insuper a b. virgine in mandatis ut psalmum Beati immaculati in via singulis diebus vitae suae diceret, cumque ad corpus rediisset, brachium ejus ita erat nigrum et adustum ac si hoc in corpore passus esset. Quod signum in eo exstitit quoad vixit. Mala igitur ablata restituens et poeni-

Al gud men*e* suld be ry*ch*t layth,
Bot serwe hyme bath ny*ch*t & day —
To quhame be Joy & honour*e* ay. —

Of þe emp*er*our*e* als sanct*e* Henry
Ane vthyr*e* tale red haf I.
Thane with Radagu*n*de his wyf
He had lang*e* tyme led his lyf
In virginite, bath scho and he.
þe feynd, þat ay wil besy be
To tempt, þat þame twa had Inwy
& gert hyme fal I*n* Jalusy,
Venand his wyf had mysdone
Vith a ȝunge kny*ch*t. þane but hone
Sic co*m*mawnme*n*t hyr*e* he cane ma
þat for quetance scho suld ga
One ane heyt yrne brynnande —
As þane þe law was in þe land —
þe quhilk of lynth fyftene fut had.
& quhene scho had hyr*e* redy mad
To pas þare-one w*ith* gud cher*e*,
Hely scho sad, þat al my*ch*t heyr*e*:
»Lord Jh*es*u, as þu wat me
Of Henry ȝet vnwe*m*myt to be
& of al vthyr*e*, sa I þe pray
þat I ma safly pas þis way.«
þe emp*er*our*e*, þat schamyt was,
Gaf hyr*e* a strak apone þe face.
þane sad a voyce til hyr*e* ful c*lere*,
þat al þat stud by micht her*e*:
»Madyne, þu dred þe na-dele,
For*e* Mary þe sal helpe ful wele.«
W*ith* þat þe yrne but rednes
Scho one ȝed, þat sa het was,
But ony skathe, as one cald lede. —
& quhene þe emp*er*our*e* was ded,
Besyd quhar*e* ane herymyt lay
Mony feyndis hyld þar*e* vay.
His vyndow opnyt he in hy
& þat þe last þat come þar*e*-by
He speryt quhat þai menȝe war*e*.
& he »a legione« sad »we ar*e*
Of feyndis, þat passis in hy
To þe ded of Cesar*e* Henry,
For*e* to se gyf he had ocht
Mysdone to god in word or*e* tho*ch*t.«
þe hermyt þane hyme *con*iuryt sone
þat alsa tyt as þai had done
He til hyme but mar*e* delay
Suld cume & tel quhat þar*e* did þai.
& he reparyt but lang*e* taryng*e*,
Sayand: þai did þar*e* na thing*e*;
»For, quhene we wald in skale put do*ne*
His ewil-co*n*sawit suspicione
þat he had of his wyf but skil,
& al vthyr*e* ewil dedis til,
& in*e* (to) þe tothyr*e* skale
His gud dedis war*e* al hale,
& we wend wele til haf þe mane: f. 157
Rostyt Laurence come furth þane
& a gret pot w*ith* erys twa
Of massy gold furth he cane ta
& in þat balance has he (it) done.
þane ourys *vith þat* vpe tycht sone;
& of þat massy pot ful tyt
I brak ane er*e* for*e* þar*e* dyspyt.«
þat pot, he sad, wes a chalyce

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tentiam agens die XXX migravit ad dominum. 661 u. 2 umzusetzen. 691) Legitur in vita imperatoris Henrici, quod, dum ipse et Konegondis uxor ejus virgines insimul permanerent, dyabolo instigante de quodam milite uxorem suspectam habens, super candentes vomeres XV pedum nudis pedibus incedere fecit, qua ascendente dixit: sicut me ab Heinrico et omnibus intactam novisti, ita adjuva me, Christe. Heinricus vero verecundia ductus eam in maxillam percussit, cui vox dixit: virgo Maria te virginem liberavit. Totam igitur candentem massam illaesa percurrit. 698) Ms. Jalusly. 715) Ms. cher*e*. 722) Cum ergo Caesar obiisset, multitudo maxima daemonum ante cellam cuiusdam eremitae transibat, qui aperta fenestra interrogavit ultimum quinam essent. Et ille: legio daemonum sumus, qui ad mortem Caesaris properamus, si forte aliquid proprium in eo reperire possimus. 724) Ms. how mony. 734) Ms. als a tyt. 733) Adjuratus autem ut ad se redeat, rediens dixit: nihil profecimus, quia, dum falsa uxoris suspicio et alia mala et etiam bona in statera fuissent posita, adustus ille Laurentius ollam auream immensi ponderis attulit et, dum superasse videbamur, illa jactata, pars alia staterae sc. plurimum ponderavit: tunc ego iratus unam partem aureae ollae praerupi. Ollam calicem vocabat quem dictus Caesar ecclesiae Aystetensi in honore s. Laur. fieri fecerat, quem in speciali devotione habuerat; cui propter magnitudinem duae aures inerant. Repertumque est et imperatorem tunc

Mykil & fayr*e* at (al) dewice,
þat þe emp*er*our*e* gert ma,
þat for*e* þe wecht *had* erys twa,
& in a kyrk offeryt It
þat of sanc̀t*e* Laurens was halowyt.
þis hermyt send þane to sper*e*
& fand al suth but ony wer*e*:
þat ded was þe emp*er*our*e*
þat (samyne) day & in þat hour*e*
Ry*ch*t as þe feynd sad hyme har*e*,
& of þe chalyce fand þe er*e*
Brokine þar*e* & layd by.
þane gert þai þis notyfy
Til almene fer*e* & ner*e*,
Til excyt þame & til ster*e*
To þis m*ar*tyr*e* dewot to be,
þ*at* wele cane helpe quhar*e*-eu*ir* wil he.—

Als recordis þis Gregor*e*,
Quha*me*-of I spak now befor*e*:
þat quhilis his predecessour*e*
W*ith* besynes & gret cur*e*
Nedly*ns* wald wyt quhar*e* þe body
Of þis religiouse m*ar*tyr*e* cane ly
þane — þat was to þat ilke end:
Gyf ocht fawtyt, It til amend.
& as þai socht, sudandely
þai fand quhar*e* þe cors cane ly;
& al þat a-bout stud þar*e*,
Quhethyr*e* þai leyryt or*e* lawit war*e*,
þat saw his body in þat sted,
In*e* to fyftende days þai war*e* dede. —
þe cause cane I no*ch*t tel of þus;
Bot sume me*ne* sais he crabyt Is;
& als my*ch*t hapnyt wele to be
þai war*e* no*ch*t worthy hyme to se. —
Ymang*e* al otheris als had he
Specialis (!) prewylege thre:
þe fyrst is: nane, bot he ane,
Vigil has neuir*e* nane;
þe todyr*e*: þat wtes, as ȝ^{e} se,
Of al vthyr*e* m*ar*tirys (ane) has he,
As M*ar*tyne ymang*e* confessor*is*
Has wtes, w*ith* al hourys;
þe thred is: for*e* he has regreß
In antemys, for he worthy vas
For his excellent passione
Of m*artir*is til haf þe crowne
Next sanct*e* Stewine þ*at* ca*ne* tak
M*artir*dome for C*ri*stis sak,
& Paule regres has þat wyse
In*e* his antemys, as resone is,
For he in*e* preching al þe laf
Excedyt þat lyf cane haf.—
Of þis m*artir* no*ch*t ellis I say,
Bot hartly til hyme I pray:
Owt of þis lyf þat I ma twyne
But schame, det & de(d)ly syne.

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obiisse et unam aurem calicis fractam fuisse. 750) Ms. veyt st. vith þat. 752) for*e* þar*e* st. þare fore? 756) Ms. & st. had. 762) samyne fehlt im Ms. 768) Ms. & stil stere. 771) Refert Gregorius in registro, quod, dum praedecessor suus quendam ad corpus s. Laurentii cuperet meliorare et ubinam corpus esset, nesciret, subito corpus ejus ignoranter aperitur omnesque qui aderant, tam monachi quam mansionarii, qui corpus ejus viderant, infra X dies mortui sunt. 785—8) nicht in L. A. Dann folgt eine längere Betrachtung über die Grösse seiner passio (nach Marcellus und Augustin). Am Schlusse werden die Besonderheiten seines Officiums aufgeführt: Habet autem inter ceteros martires Laurentius tria privilegia quantum ad officium. Primum est in vigilia, solus enim inter martires vigiliam habet (L. A. fügt hinzu dass jetzt aber die Vigilien in Fasten umgewandelt seien, propter multas deordinationes, doch sei der Name geblieben). Secundum est in octava: ipse namque solus cum Stephano habet octavam inter martires, sicut Martinus inter confessores. Tertium est in regressionibus antiphonarum, quod solus ipse et Paulus habet, sed Paulus propter excellentiam praedicationis, ipse propter excellentiam passionis. 780) Ms. & þai. 786) is st. wes.

XXIII. VII Sleperis.

As we find wrytine in þe cred,
Gud c*ri*stine me*ne* mo*ne* t*re*w of ned:
Fra ded haf tane ws al awa
We ſal ryse one domysday
In þe sa*m*myne flesch we haf now;
þis is þe treucht þat we in trew,
& (þ)is of our*e* treucht is grond-wal —
þo*ch*t sume fulis be with-al
þat wil trew nane bot þat þai
Be verray p*ro*we her*e* or*e* ſe may;
Bot sich treuth has na med
þat kyndly ſckil p*ro*fit of ned (!);
Bot (be) our*e* treucht ma we treu be skil
þat god ma do quhat-eu*ir* he wil.
As be a sampil I sal tel
Of flesche-rysing*e* hou befel,
þat mony wist be p*ro*we of sycht,
For to conferme godis my*ch*t:
In þe ſewine ſlepar*is* as kid he
þat borne war*e* in Ephese. —
As haly wryt recordis ws,
Ane emp*er*our*e*, callit Decius,
þat michty was of landis ser*e*
& regnyt th(r)e moneth & a ʒer*e*, f. 158
Fra C*ri*st tuk flesche of our*e* lady
Twa hu*nd**ir* ʒer*e* thre & fyfty;
To c*ri*stine men*e* he was fel fa
& but pyte gert þame sla
Quhar*e*-sa my*ch*t þai fundyne be.
Sa hapnyt a tyme þat he
Come to þe towne of Ephysy.
Quhar*e* he gert byg*e* ful richely
In þe mydis of þe cite
A tempil, ry*ch*t far*e* to se.
At his dewyse quhene It was mad,
He bad his badalis ga but bad
& ger*e* þe puple of þe towne
One þe morne be redy-bowne
& come ilkane in þar*e* degre
To sacryfy lyk as he,
His mawment*is* til emples
Thru quha*me* he had honour*e* & es —
As he trewyt be mysknawine,
þat let hyme wyt na suthfast thing*e*.
& one þe morne but delay,
Ry*ch*t as he bad, sa did þay
& gert men*e* cu*me* mony-wyſe
Til ydolis to do sacryfice.
& c*ri*stine me*ne* þat come no*ch*t þar*e*,
Straytly gert he punyse but mar*e*,
þame maneſand ded in þat place
But respyt or*e* ony grace.
In sik dout war*e* þe c*ri*stine men*e*,
þat in*e* þai landis war*e* þene,
þat na frend durst vthyr*e* knaw
Na þe fad*ir* þe sowne, for*e* aw
Or dout It war*e* one þa*me* tald
C*ri*stis ſereme treucht þat þai hald.

The sa*m*myne tyme in þe cite
War sewine me*ne*, in þar*e* degre
In þe cuntre *with* þe best
Haldine & (þe) vorthyeste,
Riche, ʒu*n*ge, & wele tawcht,

Vgl. L. A. Cap. 101; Barbour weicht später vielfach ab. 1—20) Einleitung des Dichters. 2) Ms. t^{2}w. 7) Ms. & is. 12) Ms. ſikil? 13) Ms. bot st. be? 20 ff.) L. A.: Septem dormientes in civitate Ephesi orti sunt. Decius autem imperator persequens christianos cum venisset Ephesum, jussit aedificari templa in medio civitatis, ut omnes cum eo miscerentur sacrificiis ydolorum. Cum ergo omnes christianos inquiri jussisset et vinctos aut sacrificare aut mori compelleret, tantus poenarum terror cunctis inerat quod amicus amicum et filium pater et patrem filius abnegabat. 58) l. foreine? 59) Tunc in illa urbe inventi sunt christiani septem: Maximianus, Malchus, Marcianus, Dionysius, Johannes, Serapion et Constantinus, qui hoc videntes nimis dolebant. Et cum essent primi palatii, sacrificia ydolorum spernentes in domo sua se celabant et jejuniis et orationibus vacabant, accusati igitur ante Decium statuuntur et comprobati veraciter christiani dato iis resipiscendi spatio usque ad reditum Decii dimittuntur, at illi patrimonium suum interim inter pauperes expendentes inito consilio in montem Celion secesserunt et ibi esse secretius decreverunt.

& C*ri*stis treucht al had þai acht:
Fyrst Malcus, & Maxymyane,
Johñe, Denyse, Martymyane,
Sarapione, & Constantyne —
þer drew ful ewine in a lyne.
þir*e* ſewine þane soroful war*e*,
Seand þe paynis & þe car*e*
þay tholyt þat wald deny
Til ydolis to sacryfy.
& for þai walde no*ch*t C*ri*ste forsake
& sac*ri*fice til ydolys mak,
& for þai dred for*e* ded be kyd,
In*e* til a house þai þame hyd;
Quhar*e* þai liffyt in fastinge,
Deuotly & in praynge.
Sa p*ri*wely was þis no*ch*t done
Na þai ware wreyt alsone
Til Decius, & til hyme brocht.
& til p*er*uert þame sone his tho*ch*t
Wes, & in mony wyse
To ger*e* þame mak foule sac*ri*fice.
& quhene þai wald bow na-way
Til hyme, for*e* ocht he do may,
He tho*ch*t þat he wald ſpar*e*
To þame a lytil forthyrmar*e*,
In hope þat he suld bow þar*e* wil
& ger*e* þame trew his godis til;
& for þat he was far*e* to far*e*
Of þe cyte vthyr*e*-quhar*e*,
He gaf þame respyt, til þat he
Come agane til þe cite.
& als sone as he was gane,
þe sewine al þar*e* gudis has tane
& sald, & gafe largely
Til al þat pouer*e* war*e* & nedy;
Syne of consent & of a wil
þai passyt ner*e*-by til a hil
Of Celyone, & rest has tane
In a hol cowe vnd*ir* a stane,
To byd þar*e* p*ri*wely,
Til þe wodnes war*e* gane-by
þat Decius in c*ri*stine mene
Ful fellely ȝet oysyt þene.
& as þai tho*ch*t, sa þai dyd,
& þar*e* lang*e* tyme war*e* hyd.
& of þar*e* *fa*lowis Ilke day,
To by þar*e* met, ane send þay,
In*e* begaris wed, þat he my*ch*t sa
Vnke*nn*yt wel cume & ga. —
Quhene Decius agane was cu*m*myne,
þe sewine fane he wald haf no*m*yne,
To strenȝe þame to sacryfy,
& for*e* þat cause gert þame espy. f. 159
þane Malchus, ane of þai*me*, was þar*e*,
To by þar*e* met, in þe sychtwar*e*:
& þat aspyit, & was agaste,
& til his falowyȝ sped hyme fast
& tald þame fra tope to ta
Quhow Decius þame so*ch*t to sla.
Sary war*e* þai þane Ilkane.
Bot Malchus furth þe met has tane
& layd to þame, & þai cane ete,
To ma þame stark, co*n*fort to get
To þat end, & in*e* entent
þ*e* ſtarklyar*e* to thole *þe* torment.
& eftyr*e* met spek held þai
Of Cryst & til hyme cane pray:
& fel one slepe sudanedly.
& one þe morne wele ayrly
S*ir* Decius þame fast has socht,
& teyne was he fand þa*me* no*ch*t.
& sowne (þan) was tald hyme til

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64) Ms. had st. hale? 71) Ms. wald þat st. þat wald. 91) Ms. fer*e*? 98) Ms. nedly. 108) Diu ergo sic latentes unus eorum semper ministrabat et quoties intravit urbem, figura se mendici et habitu vestiebat. Cum ergo Decius in urbem rediisset et eos ad sacrificandum perquiri jussisset, Malchus minister eorum territus ad socios rediit et iis furorem imperatoris indicavit. Qui cum graviter terrerentur, Malchus allatos panes iis apposuit ut cibo confortati fortiores ad praelium redderentur. Postquam autem coenabant sedentes et colloquentes in luctu et lacrymis, subito, sicut Deus voluit, dormiverunt. 128) Ms. þat s. to thole to t. 132) Mane facto cum quaesiti fuissent et inveniri non possent et Decius doleret quod tales juvenes perdidisset, accusati sunt quod hucusque in monte Celion latuissent et sua christianis pauperibus erogantes in suo proposito permanerent. Jussit ergo Decius ut parentes eorum adessent et comminatus est iis mortem, nisi de iis dicerent quidquid scirent. Illi autem eos similiter accusaverunt et divitias suas pauperibus expendisse conquesti sunt. Tunc cogitans quid de iis faceret, nutu Dei jussit os speluncae lapidibus obstrui, ut ibi morerentur fame

þat þai war*e* ſculkand in þe hil
Of Chelyone, & quhou þat þai
To pou*er* had geſine þar*e* gud away
& c*ri*stine treucht wald no*ch*t forsak.
þane al þar*e* kine he gert tak,
& sad þai suld *de* but mar*e*
Bot þai tald hyme quhar*e* þai war*e*.
þane ſet þai al þar*e* payne
To sawfe þame-selfe, to be no*ch*t slane;
þai sad: »of þame we wat no*ch*t,
Na of þar*e* ded na of þar*e* tho*ch*t,
Bot at we her*e* syndry say
þat þai haf put þar*e* gud away
& gewine It to pou*er*, & gane —
Quhar*e*-to, wyt haf we nane.«
Ȝet Cesar*e* sa warly wro*ch*t
& þai sewine sa ſlely so*ch*t:
& has gotine wittyng*e* quhar*e* þai war*e*.
þane tho*ch*t he þai suld nomar*e*
C*ri*stis treucht mantene na-wyse
Na let mene to mak sac*ri*fice;
þane til his mene cane he byd
þat þai suld ga quhar*e* þai þai*me* hyd,
& þe cawe mowth stope, sa þat þai
Suld neuir*e* fra þine come away
Bot for hungyr*e* de wrechly.
& his byding*e* þai did in hy
& of þe cawe þe mouth of stane
Stopyt wele, or þai fane. —
& þis has sene Theodorus,
þat c*ri*stine war*e*, & Raphynus,
Quhou playnely þ*at* he had wro*ch*t
W*ith* þai sewine me*ne* þ*at* he had so*ch*t:
& wrat þar gest*is* in to led
& p*ri*wely þane in þat sted
Layd It ymang*e* þe stanis gret,
In hope þat c*ri*stine suld It get. —

And fra deid was Decius,
þe fellone tyrand þ*at* wro*ch*t þus,
& his II generacione
& als al þat successione,
& ru*n*nyne was of tyme but wer*e*
Th(r)e hund*ir* sewinty & sewine ȝer*e*,
& þe thretytyd ȝer*e* ewinely
Of Theod(o)*r*is seygnery,
þat was mast c*ri*stine emp*er*our*e*
þat was ȝet one to þat our*e*:
Ful fele mene held þat herysy
Rysing*e* of flesch þat ca*ne* deny.
Bot þai þat war*e* gud c*ri*stine me*ne*
Ful gret disputacione held þa*ne*
To co*n*fond þis gret error*e*.
& namely þis gud emp*er*our*e*
Sa sorowful was for*e* þ*is* st*ri*fe
þat he in sorow led his lyf,
Sytand in ask*is* & gled in *h*are,
Putand away purpur*e* & *c*hare,
W*ith* wak fud, gretand ay
W*ith* mekil wa to god cane pray
þat noyus stryfe til debat
& to schaw hyme þe suthfast get.
þane god, þat is al merciful
& confort*is* þame al soroful
& helpis þame fra wa to wine
þ*at* þar*e* ferme hope wil set hy*me* In*e*,
To þis emp*er*our*e* cane ſe
Thru his inborne gret pyte,
& eftyr ded of flesch-rysing*e*
Scheu hyme suthfast taknying*e* f. 160
In to þir*e* sewine, I spak of ar*e*,
As I sal tel ȝou forthyrmar*e*.
God steryt þe hart of a burches,
In Ephysy þat dwelland was,
A house to byg*e* in (to) þat hil,

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et inopia circumclusi. 141) Ms. be st. de. 162) Quod ministri quidem fecerunt et duo christiani Theodorus et Rufinus eorum martirium describentes caute inter lapides posuerunt. 173) Mortuo igitur Decio et tota illa generatione post annos 372 anno XXX imperii Theodosii pullulavit haeresis eorum qui negabant resurrectionem mortuorum, unde contristatus Theodosius christianissimus imperator, quia fidem tam impie agitari videbat, indutus cilicio sedens in interiori loco per singulos dies flebat. 180) Ms. Theodris. 191) Ms. chare, 192) hare. 195) l. abat? 197) Quod videns misericors Deus consolari lugentes et confirmare spem de resurrectione voluit mortuorum et thesaurum suae pietatis aperiens ita praedictos martires suscitavit. Misit siquidem in cor cuiusdam civis Ephesi ut in illo monte aedificaret stabula pastoribus suis. Caementariis speluncam aperientibus surrexerunt sancti et se invicem salutantes putabant se tantum una nocte dormivisse et praedianam tristitiam recordantes interrogaverunt Malchum qui iis ministraverat, quid de iis Decius decrevisset. At ille

þat gaynand war*e* his hyrdis til.
& as he tho*ch*t, sa has he done:
& quereour*is* gadryt sone
Stanis to wyne. & *t*id þat þai
Begane til hew quhar*e* þir*e* me*ne* lay,
& of þe cawe þe entre fand,
& syne al opine let It stand.
þir*e* sewine me*ne*, þat I of mene,
þat in þe cawe sa lang*e* had bene,
Ras vpe, as It was godis wil,
Ilkane vthyr*e* spekand til;
& quhene þai saw þe dais ly*ch*t,
Wend þai had slepyt bot a ny*ch*t,
& fel þane in þe new carpyng*e*
Of þe gret noy and pyne
þat, as þai wend, for*e*-owt mor*e*
þai tholit one þe day befor*e*;
& at Malchus of new ca*ne* frane
Gyf Cesar*e* tho*ch*t þame to payne.
Sad he: »ȝystrewine wele lat,
Gyf ȝe think one, I tald how-gat
He tho*ch*t to put ws to torment,
Bot gyf we wil to hyme co*n*sent.«

Maxymyanus sad þane hyme to:
»God wat þat we wil no*ch*t (sa) do.«
Ilkane vthyr*e* þane co*n*fourt mad
In Cryst as þai gud cause had,
& bad Malchus he suld hyme taile
& pas to þe towne for*e* vitale,
Mar*e* plentuisly be ony way
þane he did ȝist*ir*-day;
& þai bad (þat) he suld sper*e*
Quhat Cesar*e* did, & lat *þa*me her*e*.
Fywe schilling*e* þane has he tane,
& one to þe towne Is he gane.
Bot ferly gret wond*ir* had he,
þe gret stanis quhe*ne* he cane se
þat þe mouthe lyand of þe c*o*we:
þat gert hyme fast muse & gowe,
Ȝet þane lytil he *r*ocht,
For vthyr-ways was ſet his *thoch*t.
þane to þe ȝet of þe cite
With gret redur*e* app*ro*chit he,
& lukit vpe & saw al-sone
Ane ymag*e* of þe cors þar*e* done.
& wenand þat he had gane wil,
Ane vthyr*e* ȝet þane ȝed he til,
& lukyt vpe: & saw þar*e*
þe sa*m*myne takine he saw *yare*.
þat he had wil gane, hafand dout,
Passit al þe tow(n)e abowt:
& þe sa*m*myne takine al-way fand
Abeoufe þe ȝett*is* ay ſta*n*nand.
þane ferlyt he & wald no*ch*t ryst
Til he agane come to þe fyrst,
& vmbetho*ch*t hyme ay be-twene
þat he in til a dreme had bene.
Bot at þe last he sanyt hyme,
& confort tuk, & entryt In*e*,
& kiſt his hud done our*e* his face,
& held furth one to þe place
Quhar*e* þai ſet þat þe bred ca*ne* ſel.
& herd þai*me* mony talis tel
Of Jh*es*u Cr*i*st & of our*e* cred,
& of Decius but ony dred.
þane was he wondryt al,
Fra he hard gret & smal

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respondit, sicut dixit in sero: quaesiti fuimus ut ydolis immolemus. Ecce quod de nobis cogitat imperator. 213) Ms. did st. tid. 233) Respondit Maximianus: et Deus scit quod non sacrificabimus. Cumque socios confortasset, jussit Malcho ut emturus panes ad urbem descenderet et plures quam heri afferens panes, quae jussisset imperator, rediens nuntiaret. 242) Ms. hyme. 243) Tollens ergo Marcus quinque solidos de spelunca exiit et videns lapides miratus est, sed aliud cogitans parum de lapidibus cogitavit. Veniens igitur timidus ad portam urbis valde miratus est videns suppositum signum crucis, unde pergens ad alteram portam, dum idem signum invenit, ultra modum miratus est videns omnes portas signo crucis apposito et mutatam civitatem, signansque se ad primam portam rediit existimans se somniare. 247) Ms. cawe. 249) Ms. thocht st. rocht, 250) wro*ch*t st. thocht. 260) Ms. towe. 267) Unde se confirmans et vultum operiens urbem ingreditur et veniens ad venditores panum audivit homines loquentes de Christo et amplius stupefactus ait: quid est, inquit, quod heri nemo Christum audebat nominare et nunc omnes Christum confitentur? puto quod haec non est Ephesorum civitas, quia aliter aedificata est, sed aliam civitatem nescio talem. Et cum interrogans audivisset hanc esse Ephesum, errare veraciter se putavit et redire ad socios cogitavit, accessit tamen ad eos qui panem vendebant, et cum argenteos protulisset, mirati venditores dicebant ad invicem quod ille juvenis

Spek þane of C*ri*ste sa opinly,
& ȝystyr*e*-day was na*ne* hardy
þat anys he durst ne*mm*yn*e* þ*at* na*me*,
Of Decius for dout of blame.
þane sad Malchus: »gret ferly haf I
Gyf þat þis be Ephesy,
Bot erar*e* ane vthyr*e* cite,
Bygyt quhar*e* It was wont to be.«
Ful archtly þane w*ith* heldand hed
He speryt þat þame þ*at* sal(d) þe bred,
Quhat was þe name of þat cite.
Sad þai: »It is callyt Ephysy.«
Ȝet þane he tho*ch*t he had gane wil,
& tho*ch*t to turne his falouys til f. 161
& tel þame of þis gret ferly;
& no*ch*t-þane (he) ȝed bred to by.
Of his purse he tuk money.
þe quhilk quhe*ne* þai saw, þai ca*ne* say:
»þis ma*ne* has fu*n*dine su*me*-kine hurd.«
& of þis sowne sprang*e* þe word,
& Malchus has sowne p*er*sawing*e*
þat þai of hyme had spekine.
þane Deciu*m* sar*e* cane he dred,
Wenand til hyme þai suld hyme led;
For*e*-þi he prayt þame þ*at* þai
Wald tak þe bred & þe monay
& lat hyme frely pase his gat
But tarying*e* or debat.
Bot euir*e* trewyt þai þat he
Wist quhar*e* sume tresour*e* hid suld be.

Thane one hyme þai handis layd
& til hyme syne þis þai sad:
»Be lawty þu telis ws now
Quhene þu art & quhar*e* þat þu
Has ſtolline þis tresour*e* or*e* reft,
þat sume emp*er*our*e* has her*e* left,
& we ſal frendis to þe be
& cosele þi dede & þe.«
Malchus sa abaysit was & wil,
þat he ne wist quhat to sa þai*me* til.
& quhene þai saw he cuth no*ch*t say,
þane handis one hyme ca*ne* þai lay
And bundine thru þe towne
þai drew hyme vpe & downe.
þane rane tyþandis wyd-quhar*e*
þat a ȝu(*n*)g*e* ma*ne* fundyne wes þar*e*
þat fele auld tresour*e* had fundyne
& for þat cause was led & bundyne.
þane gadryt mony, hyme to se.
To quha*me* *s*adly ay sad he
þat he fand neu*ir* hurd na tresour*e*
Of king*e* na p*ri*nce na emp*er*our*e*.
About hyme fast þa*ne* gowit he
Gyf he my*ch*t ony þane se
þat ocht teyndir war*e* hyme til;
& nane he saw. þane lykit hy*me* Il,
& sad: »ȝistyrday in þis towne
Fele kine I had of renowne,
& þis day nane cane me kene,
Na I *k*ene nane of al þir*e* mene.«
þane wondyr*e* gret ferly had he
Of al þat he cane her*e* & se. —
þane was þe byschape cu*m*yne þar*e*
& þe p*ro*consul in þat sichwar*e*,
& gert be bro*ch*t to þame rath
þis Malchome & þis mony bath.
þane to þe kirk quhe*ne* þai hyme led,

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antiquum thesaurum invenisset, Malchus vero eos ad invicem loquentes videns putabat quod vellent eum trahere ad imperatorem, et territus rogavit eos ut se dimitterent et panes et argenteos retinerent. 307) At illi tenentes eum dixerunt ei: unde es tu? quia thesauros antiquorum imperatorum invenisti, indica nobis et erimus socii tecum et celabimus te, quia aliter celari non potes. Malchus vero non inveniebat quid diceret illis. prae timore, illi vero videntes eum tacentem misso fune in collo ejus trahebant per vicos usque in medium civitatis et exiit rumor ad omnes quod quidam juvenis thesauros invenisset. 309) l. tell. 322) Ms. ai ȝug. 325) Congregatis ergo ad eum universis et eum mirantibus volebat iis satisfacere quod nihil invenerat, et circumspiciens omnes a nemine cognosci poterat et prospiciens in populum volebat cognoscere aliquem ne consanguineis suis, quos veraciter vivere putabat, et nullum inveniens stabat quasi insanus in medio populi civitatis. 332—8) Zus. 336) Ms. bene. þare. 339) Anders L.A.: Quod cum audisset s. Martinus ep. et Antipater proconsul qui nuper in urbem advenerat, mandaverunt civibus ut eum caute adducerent et argenteos ejus. Cumque a ministris traheretur ad ecclesiam, putabat quod duceretur ad imperatorem. Episcopus igitur et proconsul mirantes argenteos interrogaverunt eum ubi thesaurum incognitum invenisset. At ille respondit, se nihil penitus invenisse, sed de saeculo parentum suorum eosdem denarios

For*e* Decius ful sar*e* he dred,
Wenand he had bene þar*e*
To sac*ri*fy as he dyd ayr*e*.
þe byschope & þe p*ro*consul
As þai þat sicht saw ferlyful
Of Malchus & of his mone,
þai askit sone quhe*ne* was he
& in quhat place he gat þe hurd.
þane answert he to þat word:
»In Ephysy, ſ*iri*s, was I borne
& my*ne* eldris me beforne.
& þis mone my kine gaf me
Ȝestrewine lat in þis cite.«
þe byschape sais: »bryng*e* þi kine
þat þu sais dwellis þ*is* towne In*e*,
þat þai witnes b*ere* for*e* the.«
Bot quhe*ne* þar*e* namis tald he,
Wes nane þat euir*e* hard tel
Of ony of þame in red na spel.
þe byschape sad: »but wer*e*
þis monay is auld thre hu*n*d*ir* ȝer*e*,
& þu art ȝu(*n*)g*e* & sais þat þai
þe it gaf ȝistyrday?
& til our*e* monay It is no*ch*t lyk, —
Quhas (!) menis þu ws to beswyk?
For*e* of It figur*e* & wryt
Ful wondyr auld semy*s* of It.
Quhas wenis þu begylis (!) vs al,
& we wyse mene! þat sal no*ch*t fal!
þar*e*-for*e* but mare I co*m*mavnd þe,
þe suthfastnes þu tel to me!
For*e* to paynis sal þ^{u} pas fel,
þe suthfastnes til (þat) þu tel.«
Thane Malchus fel one kneis do*ne*
Be-for þe gud mene of þe towne,
& þane pytuiſly cane pray f. 162
þat þai þe suth wald (til) hyme say:
»Quhar*e* is Decius, tellis me,
þat Cesar*e* was in þis cite?«
þe byschape sad: »my*ne* sone der*e*,
In þis warld is nane but wer*e*
þat Decius Cesar*e* is callit þis day,
Bot sik ane (was), we her*e* wel say,
Gane syne threhu*n*dyr*e* ȝere.«
þane sad Malchus: »my*ne* swet sone der*e* (!),
Abaysit I ame & ferlys now
þat na-man*e* wil to me trew.
For*e*-þi, der*e* ſ*ir*, folouyse me,
& al my*ne* falowis ȝe sal se —
For þo*ch*t na fath to me ȝ^{e} gefe,
Ma fal, to þame ȝe wil be-lif —
& I sal haf ȝow þame til
Quhar*e* þai sit, in to þe hil
Of Chelyone, & þane ma ȝe
Trew þame, gyf ȝe trew no*ch*t me.
For I wat *we* fewine fled away
Fra Decius, & ȝystyrday
To þis towne come he rydand lat,
& I for*e* rednes fled my gat.«
þe byschape vmbetho*ch*t hyme sone
& to þe p*ro*consul sad but hone:
»A vysione þis ma be,
In þis ȝu*n*g ma*ne* god wil we se« ....
þane passit þai furth but mar*e*,
W*ith* al þe puple þat was þar*e*,

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habuisse. Et interrogatus cuius civitatis esset, respondit: bene scio quod huius civitatis sum, si tantum haec est civitas Ephesorum. Proconsul dixit: fac venire parentes tuos ut testentur pro te. Quos cum nominasset et nullus eos cognosceret, dicebant eum se fingere ut aliquo modo evaderet. Et ait proconsul: quomodo credimus tibi quod hoc argentum parentum tuorum fuerit, cum scriptura ejus habeat plusquam CCCLXXVII annos et sit primorum dierum Decii imperatoris et in nullo similes sint argenteis nostris? Et quomodo parentes tui ante tantum tempus fuerunt, tu vero juvenis vis decipere sapientes et senes Ephesi? Idcirco te jubebo legibus tradi, donec confitearis quid invenisti. 350) Ms. & st. þai. 368 u. 371) l. quhat. 370) Ms. semyt. 371) l. begyle. 377) Tunc procidens M. ante eos dixit: pro Deo, domine, dicite mihi quod vos interrogo, et ego dicam vobis quod est in corde meo: Decius imperator qui fuit in hac civitate, ubi nunc est? Episcopus dixit: fili, non est hodie in terra qui Decius nominabatur, imperator autem fuit ante longum tempus. Malchus autem dixit: in hoc domine ita stupeo et nemo credit mihi, sed sequimini me et ostendam vobis socios meos, qui sunt in monte Celio, et ipsis credite. Hoc autem scio quod a facie Decii imperatoris nos fugimus et ego sero vidi quod ingressus est Decius in hanc urbem, si tantum haec est civitas Ephesi. 388) Ms. swet sone dere st. dere sere? 399) Ms. þe st. we. 403) Tunc episcopus cogitans in semet ipso dixit proconsuli quia visio est quam Deus vult ostendere in juvene

& Malchus in þe byschopis hand.
& þe wryt closit in led þai fand,
W*ith* twa selis selyt rycht wele
Of silu*ir* fine Ilke-dele,
Ymang*e* þe stanis, & tuk It
& let þe puple se þe wryt,
& red þame al þat was þar*e*-In.
þane war*e* forwond*er*yt mar*e* & myne.
þai ent*er*yt al þat my*ch*t elyne:
& in þe cawe þai fand sewine
Sittand w*ith* facis mar*e* clere
þane þe flour*e* of a roser*e*.
þane knelyt al seand þ*at* sy*ch*t
& lowyt god of his gret my*ch*t.
þane send þai til Theodos(iu)me
þe emp*er*our*e* & bad hyme cume
In al þe hast þat he mocht,
To se þe ferly god had wro*ch*t
In*e* his tyme. & he with þat,
Cled in hayre & one erd sat,
Gat vpe & sped hyme in al hy
To þe cyte of Ephysy;
þane come he to þe cawe & fand
þir*e* sewine al sa*m*myne þar*e* sittand.
þe emp*er*our*e* þane fel to þe grond
& Ilkane of þame in þat stownd
In armys he hynt & kyssit fele syth
For*e* Joy: sa was he wond*ir* blyth,
& sad: »I se ȝow now but wene
Self Laȝar*e* ry*ch*t as I had sene,
God rasit to lyf quhar*e* he ded lay.«
Maximian*us* þane cane say
Til hyme: »trewis þat for þe
God has raysit ws, to lat þe se
þe thing*e* quhar*e*-of þu had dout
& of al were to put þe owt:
God has ws raysit befor*e* þe day
Of þe gret rysing*e*, þat þu treu may.«
Quhene þis was sad, befor*e* al
þat þar*e* war*e*, gret & smal,
Til erde þai lad þe hedis done,
As quha to slepe suld mak hy*me* bon*e*,
& ȝald þe spryt, as god wald,
þat he resawit in his hauld.
þe emp*er*our*e* ȝet fele one þame
& kyssit & gret, as man*e* fayne,
& lowit god þat sa mad cler*e*
þe heresy þat mene in wer*e*.
þane *com*mand he men*e* to tak
Tresour*e* habundanly & mak
Ilkane of þame a fertre ser*e*,
To lay þame in, as worthy ver*e*.
& þat ny*ch*t apperyt þai
To þe emp*er*our*e*, quhar*e* he lay,
In vysione, & bad þat he
Ry*ch*t quhar*e* þai lay suld lat þa*me* be:
For ry*ch*t as þai al in erde lay
& of erd rysine war*e* þai,
þane bad þai þat sa suld he
Thole þame stil in erde to be, f. 163
Til god apone domysday
þame raysit agane owt of clay.

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isto. Perrexerunt ergo cum eo et civitatis plurima multitudo et ingressus est primo Malchus ad socios suos et post eum episcopus ingrediens invenit inter lapides litteras sigillatas duobus sigillis argenteis et convocato populo legit eas et audientibus et admirantibus cunctis, et videntes sanctos Dei sedentes in spelunca et facies eorum tamquam rosas florentes, procidentes glorificaverunt Deum, statimque episcopus et proconsul miserunt ad Theodosium imperatorem rogantes ut cito veniret et miracula Der nuper ostensa videret. 417) Ms. clyne? 419) Ms. sitt and. 427) Qui protinus surgens de humo et de sacco in quo lugebat, glorificans Deum venit a Constantinopoli Ephesum, et obviantibus ei cunctis ascenderunt simul omnes ad speluncam (et mox ut sancti viderunt imperatorem, resplenduerunt et facies eorum sicut sol), et ingressus imperator procidit ante eos glorificans Deum, et surgens amplexatus est eos et super singulos flevit dicens: sic video vos tamquam si viderem dominum resuscitantem Lazarum. 440) Tunc dixit s. Maximianus ad eum: crede nobis quod propter te resuscitavit nos Deus ante diem magnae resurrectionis ut credas indubitanter quod resurrectio mortuorum est. (Vere enim resurreximus et vivimus, et sicut infans est in utero matris non sentiens laesionem et vivit, sic fuimus videntes, jacentes et dormientes et non sentientes). 447) Et his dictis, videntibus cunctis inclinantes capita sua in terram, obdormierunt et tradiderunt spiritus suos secundum Dei imperium. Surgens autem imperator cecidit super eos flens et deosculans ipsos, et cum jussisset fieri loculos aureos, in quibus mitterentur, in ipsa nocte apparuerunt imperatori dicentes ut, sicut hactenus in terra jacuerunt et ex terra resurrexerant, ita eos

þe emp*er*oure na mar*e* wald do,
Fra þai had spokine sa hyme to,
Bot gert port*ura* þar*e* þe story
Of þe ſanct*is* þat þare cane ly —
þat standis ȝet & ſal do ay
In mynd of þame til domysday.
& ſume men*e* sais, þe emp*er*our*e*
Gert gilt þar*e* bar*e* w*ith* gret cur*e*.
& al þe byschapis þat takine was
& p*re*sonit for*e* suthfastnes
Ma*n*tenyn*ge* agane sic heresy,
He gert deliu*er*yt be in hy;
& resurreccione gert þane
Preche of al ded mene,
& quha þe contrar*e* wald defend,
To bryne in fyr*e* he bad be ſend,
& ekyt wele þe c*ri*stine fay
Of his tyme til þe last day,
& now in hewine for*e* his gud ded
Gud reward has til his med.

XXIV. Alexis.

Qwhene euir ilke c*ri*stine man*e*
Of C*ri*stis treucht gyf he ocht cane,
Trewis þat thre stat*is* are ser*e*,
In quhilkis almen*e* sal aper*e* —
þat euir*e* tuk lyf & cristinedome —
Befor*e* god one þe day of dome:
Of mat*ri*mone othyr*e* in þe stat,
Or contenens, as clerkis wat,
Or ellis of virginite,
þe quhilk*is* mast dygne is of þe thre.
þo mat*ri*mone mad god of hewine
& co*m*mawndyt to be kepyt ewine,
Betwix oure fore-fad*ir* & his mak
Mat*ri*mone cane he mak
Befor þat man*e* had don*e* syne,
& als þe place of welth w*ith*-In*e*,
In p*ar*adyse, þe place but per*e*,
þar*e* is blys & Joy but wer*e*.
& quhene god for ws co*m*e ma*n*e,
Borne he was of wedyt woma*ne*;
& wedyng honouryt he þat tyme
þat he turnyt vatyr*e* in to wyne. f. 163
& þat weding*e* plesyt hyme,
For*e* ensampil I may bring*e* In
þat he in weding borne was
Of Mary, þe quene of grace.
& contynens als wele he lufyt,
As (be) syndry ma be p*ro*wit:
Fyrst be þat noble wyf Anna
þat callit was p*ro*phetissa
& treuly to god ſ*er*uit ay
In þe tempil, ny*ch*t & day,
Four*e* schor*e* of ȝer*e*, forout sak,
& p*ro*phecy of god cane mak,
Sayand »forsuth, þis is he:
Thru quha*me* þe warld sawit sal be« —
Of C*ri*stis byrth þe fourtyday
Of C*ri*ste þis word scho cane say
Quhene his mody(r) mad hir*e* offerand
For hyme eftyr þe law of þe land.
& Symeone þat in wedoue-hed,
þat lang*e* tyme þat his lyf ca*ne* led (!),
þo*ch*t he blynd was of gret elde,
W*ith* hartly eene ȝet he beheld
In tempil as þai bro*ch*t Jh*esu*m,
& in armis sone hyme nom*e*
& sad: »now, lord, lat pas in pece
Me, þat al tyme þi serwand was,

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dimitteret, donec dominus iterum eos resuscitaret. 472) Jussit ergo imperator locum illum inauratis lapidibus adornari et omnes episcopos resurrectionem confidentes absolvi. Dann ſolgt noch die Zeitbestimmung. 472—6, 483 ff.) nicht in L. A.

* Alexis habe ich bereits edirt in den Nachträgen in Herrigs Archiv.

Vgl. L. A. Cap. 94; Barb. hat abweichende Züge (so V. 346 ff.). Die etymol. Einleitung ſehlt. V. 1—82 Einleitung des Dichters. 12) tilge þo? 41) tilge þat. 41) þat st. þar. 53) Das Leben

For*e* myne ene now has sene þe hele
þat þu (has) hicht to Israel.«
Of contynens mony vthyr*e* ma
Ensample mene ma ta:
As of Margret, of Scott*is* quene,
In widoued hyr*e* lyf led clene,
& of þe noble wyf alsa
Of Rome, þat callyt was Paula,
Eliȝabet of Vnguery,
& als þe Magdelayne sanct*e* Mary,
Sanct*e* Petyr*e* als, & sanct*e* Germane,
& of vthyr*e* sic mony ane;
Sume eftyr*e* weding, su*me* eft*ir* syne
þai wex chast, & hewine ca*ne* wine.
Bot to god þai emples mast
þat fra þe byrth lifit þa*ne* chast:
As Margret did, & Agatha,
Cecile, Kat*ri*ne, & Lucya;
Bot in our*e* laydy is best *pro*wit
Quhou wele virginite he lufyt. f. 164
For þe honour*e* of madynehed
Sanct*e* Johne þe ewangelyst, we red,
Slepand apone Crystis kne
W*as* dygne his *pri*vete to se;
In Pathmos als þe angel bry*ch*t
Schawyt hyme ful sely sycht.
For*e* in þame þat lifis chaste,
Makis resting*e* þe haly gaste;
For I trew þat god be
W*ith* maydined & w*ith* humelyte. —
& I ȝou a tale wil tel,
In Rome quhylu*me* quhou befel
Of a mane, þ*ir* wertuise twa
P*ar*fytly had & vthyr*e* ma. —

IN Rome a nobile mane was,
Eufamya*ne* callyt, & his wyf Aglas;
& w*ith* þe emp*er*our*e* mast der*e*
He was haldine, & but per*e*;
& he thre thousand me*ne* had ay
Serwand hyme bath ny*ch*t & day,
In clathis of silk cledine wer*e*
& beltis of gold, costlyk & der*e*.
Merciful was Eufamyane
Til al þat he saw ned-begane;
Ilke day in his house had he
Of pur*e* folk fufyt burdis thre,
& Ilke day þat our*e* of nowne
To pere hyme-self wald f*er*ue but hone.
& his wyf was of þe sa*m*myne wil
Sic godlyk werkis to fulfil.
þai had na barnys þame betwene,
& þat gretly cane þai mene;
For*e*-þi to god þai prayt sa ȝarne,
þat þat laydy consaw*it* w*ith* barne;
Syne dyliuer*e* was þat myld
Thru godis helpe of a knaf chyld,
Far*e* & quhyt, as vat*ir* fame,
And had Alixes to his name.
& fra þine in to castyte
þai lufyt furth, scho & he.
& þat þar*e* barne suld be na fowl,
þai set hyme ayrly to þe schule,
Artis liberalis for-thy
þat he suld cone, & philosophy.
& fra he come to fourtene ȝere, f. 165
A maydine, þat my*ch*t be his per*e*,
þai socht, & fand of hys kyne
þe emp*er*our*is* house withine.
þai maryt þame of gret nobillay,
For*e* cu*m*myne of my*ch*ty me*ne* war*e* þai,
& gret fest at þe weding*e* mad,
As þai þat warldly welthis had.
Bot as cu*m*myne was þe ny*ch*t

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der h. Margaret v. Schottland s. Pinkerton Vitae ant. ss. Scot. 72) Ms. *with* st. was. 81) Ms. *þir* oder *þat*? — 83) L. A.: Al. fuit filius Euphemiani, viri nobilissimi Romanorum et in aula imperatoris primi: cui tria millia puerorum assistebant qui zonis aureis cingebantur et vestimentis sericis induebantur. Erat autem praefectus Euph. valde misericors et singulis diebus in domo sua tres mensae pauperibus, orphanis, viduis et peregrinis parabantur, quibus strenue serviebat, et hora nona ipse cum viris religiosis cibum in timore domini capiebat. Cui uxor nomine Aglaes ejusdem religionis et propositi erat. 96) Ms. por*e*? 99) Cum autem filium non haberent, ad preces tamen suas dominus contulit iis filium, post quem ipsi deinceps in castitate vivere firmaverunt. Traditus autem puer liberalibus disciplinis cum omnibus philosophiae artibus ipse floreret et jam ad puberem aetatem pervenisset, puella sibi de domo imperiali eligitur et sibi in conjugem copulatur. 115) hys st. hy. 116) Ms. emp*er*our*e*. 117—20) nicht ia L. A. 121) Venit nox in qua cum sponsa

& he & scho to bed was dycht:
Of fleschly lust he had na tho*ch*t,
Bot beyisit hyme how he mo*ch*t
Ger*e* hyr*e* consent to chastyte :
& lang*e* sermone þar*e*-of mad he
Til hyr*e*, quhow scho suld god dred
& þar*e*-of resawe gret med
In hewine eftyr*e* þis brukil lyf —
»For*e* al mone de, man*e* & wyf,
& sic as we ar*e* fundyne her*e*
Befor*e* þe Juge we sal aper*e*
& gyf reknyne þat Juge til
Of al dedis, gud & Il,
& for*e* oure dedis, no*ch*t to layne,
Resawe oþir*e* Joy or payne.«
& quhene he mad had lang*e* *pre*ching*e*,
He betacht hyr*e* his gold ryng*e*,
& syne his belt he schar*e* in-twa
& betaucht hyr*e* þe hed alsa,
Sayand til hyr*e*: »my leif swet,
þir*e* twa I gyf þe to kepe;
For*e*-þi, my der, as þu lufis me,
Kepe þame, to god wil I þe se!
& her*e* to hyme I þe betak,
As my lufyt warldis mak.«

Qwene þis was sad, he no*ch*t bad,
Bot gold in fusione he *with* hy*me* had
& stal away al *pri*wely,
& went hyme to þe se in hy;
& fand a schepe redy þare
To Leodaciane to far*e*.
þar-in he gat, syne passit he
To Edyſame to þe cite,
Of Cyrie in to þe land.
þar*e* he of chance a ymag*e* fand
Of Jh*es*u Cryst, our*e* lord dere,
But ma*n*nis handis mad, but wer*e*,
In sandale; & quhene he cane luk
One It, sic luferand he tuk,
þat he þar*e* dwelt in body & tho*ch*t.
& al þe gold, he ydyr*e* bro*ch*t,
He gaf to pur*e*, & his clething*e*
He gaf for*e* war*e* in weſlyng*e*.
In þat towne a kyrk was wro*ch*t
Of our*e* laydy, & ydyr he so*ch*t
& in a kyrk-ȝard done sat he
Of begerys ymang*e* gret pleynte,
& Ilke day thigyt his lyf-led
At þame þat passag*e*-by þar*e* mad.
& quhene þat he gat ony gud
Mar*e* þane nedit til his fud,
He gaf It in gret hy
To beggeris þat sat hyme by.
& lang*e* tyme he sat þar*e*
As begar*e*, of gud bar*e*,
In fastyng*e*, prayng*e*, & in wak,
Pynand hyme-self for*e* god*is* sak. —
Now lef we hyme in begyng*e*,
& of his fad*ir* spek sume thing*e*,
þat, fra-tyme his sone went
Fra hyme þis wyse in torme*n*t,
*Con*tynualy he lifyt in wa;
Sa did his modyr*e*, his wyf alsa.
For-þi his fadyr*e*, þat was my*ch*tty,
Of al-kyne landis in ser*e* p*ar*ty
Send mene to sek his barne —
þat war*e* his ded gyf he suld tharne, —
& bad þame for*e* na cost spar*e*
To sek hyme, quhar*e*-sa-eu*ir* he war*e*.

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sua suscepit secreta silentia: tunc sanctus juvenis coepit sponsam suam in Dei timore instruere et ipsam ad virginitatis provocare pudorem; deinde annulum suum aureum et caput balthei quo cingebatur, sibi servanda tradidit dicens: suscipe hoc et serva, donec Deo placuerit, et dominus sit inter nos. 147) Post hoc de substantia sua accipiens ad mare discessit ascendensque occulte navem Laodiceam usque devenit indeque pergens in Edessam civitatem Syriae profectus est, ubi imago domini n. J. Chr. sine humano opere facta in sindone habebatur. 159—61) Zusatz. 162) Quo perveniens, omnia quae secum detulerat, pauperibus distribuit et vestimenta vilia induens, cum ceteris pauperibus in atrio Dei genitricis Mariae sedere coepit. 164) weſlyng von wissel exchange, auch Georg V. 120. 167) a st. þe. 171) De elemosinis vero quantum sibi sufficere poterat, sibi retinebat, cetera vero aliis pauperibus erogabat. 175—8) Zusatz. 179) At vero pater de recessu filii plurimum ingemiscens per universas mundi partes pueros suos misit, qui eum inquirerent diligenter. Quorum cum aliqui ad civitatem Edessam venissent, ab eo cogniti, sed ipsi eum minime cognoscentes, eidem cum ceteris pauperibus elemosinas tribuerunt: quas accipiens Deo gratias agens dixit: gratias tibi ago domine, quia a servis meis elemosinam recipere me fecisti.

þane passyt þai in landis ser*e*,
Sekand hyme fer*e* & ner*e*.
& quhene mony of þame had so*ch*t
& trawalyt fer*e* & fand hy*me* no*ch*t:
Sa hapnyt þat part of þa
Come to þe towne of Edissa
& passit-by quhar*e* he sat.
& he of (þame) þare almouse gat,
& knew þame wel, & þai hy*me* no*ch*t,
þo*ch*t þai besyly hyme so*ch*t.
þane thankit he god Increly
þat he had mad hyme sa worthy,
At his awne men*e* he mycht sa
Fra þame in begyng*e* almus ta. —
þe s*er*uandis al, þat furth went,
Fra þa na hyme fand, agane ar lent
& tald how þai tynt al þar*e* trawal,
For*e* hyme to sek my*ch*t no*ch*t awale.
His fadyr*e* þane had mykil car*e*,
& his modyr*e* mykil mar*e*:
For, fra þe day he ȝed of towne,
In car*e*-bed scho lay (ay) done,
In mol & hayr*e* & woful fude,
Ȝouland as half brawne wod,
Cryand one god ful dulfully
þat scho in sik wyse ay suld ly,
But confort or*e* Joy, fra þine,
Til scho hyr*e* sone had gotty*ne*.
þe spouse þane til his mod*ir* sad:
»Allace, hard werd to me is lad,
þat þus has tynt my*ne* warld*is* fer*e*!
Neuir-þe-les, mod*ir* dere,
Sic lyf as ȝe tak, I sal ta
& neuir*e* vthyr*e*, for wel na wa.«
þane scho gret & handis wrang*e*
& rayf hyre hayr*e* & hyr self dang*e*.
Quhay þat saw It & pyte had nane,
His (hart) was hardare þane þe stane.
& þane scho sad: quhat-eu*ir* befel,
þat but mak ay suld scho dwel
As turtur, til of hyre mak
Hyr*e* hapnyt confort for to tak. —

Ande quhene Alixes sewinte*ne* ȝer*e*
Had dwelt in þat kirk-ȝard þer*e*,
S*er*uand god ful dewotly:
Ane ymag*e* þane of oure laydy,
þat in þe kyrke was honouryt ay,
þis to þe sac*ri*stane cane say:
»Bryng*e* in ȝour*e* powr*e* man*e* þar-owt,
For he is worthy for to bruk
þe kynryk of al welth mast;
For in hyme rest*is* þe haly gast,
& his prayere ful mony mendis,
þat befor god alsone as*c*endis.«
Bot ȝet quhene þe sac*ri*stane
Be þat had p*er*sawing nane,
To þat ymage prayt he
þat he þare-of mar*e* wyse my*ch*t be. f. 166
Til hyme grath takine gaf scho þane
Quhar*e*-by he suld þat mane kene,
Befor*e* þe dure þat sat þare-owt.
& for hyre þe sac*ri*stane cane lout
& lowyt hyre as he wele aucht,
& sped hyme furth, as scho hyme taucht:
& bro*ch*t Alixes in til hy,
& tald til al quhou oure laydy
Of þat mane mad sa gret lowyng*e*.
For-þi sone auld and ȝyng*e*
Honouryt hyme sa gretly,

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205) Reversi autem pueri renuntiant patri quod nusquam valeat reperiri, mater autem sua a die sui recessus saccum in pavimento cubiculi sui stravit, ubi evigilans lamentabiles voces dabat dicens: hic semper in luctu manebo donec filium meum recuperavero. Sponsa vero ad socrum dixit: donec audiam de sponso meo dulcissimo, instar turturis solitaria tecum manebo. 198) Ms. almonse? 233) Cum igitur Al. in praedicto atrio XVII anno maneret in Dei servitio, imago tandem b. virginis, quae ibidem erat, custodi ecclesiae dixit: fac introire hominem Dei, quia dignus est regno coelorum et spiritus Dei requiescit super eum, nam oratio ejus sicut incensum in conspectum Dei ascendit. Cum autem custos de quonam diceret ignoraret, iterum dixit ei: ille qui foris sedet in atrio (!), ipse est. Tunc custos festinus exiit et ipsum in ecclesiam introduxit. 236) Ms. & ane. 242) Ms. of al wehl (?) welth. 244) Ms. aftendis. 252—4) Zusatz. 256) Quod factum dum cunctis innotesceret et ab omnibus venerari coepisset, humanam gloriam fugiens inde recessit et Laodiceam venit ibique navem ascendens cum in Tharsum Ciliciae vellet pergere, dispensante Deo navis a ventis pulsa in Romanum portum devenit. Quod cernens Al. ait intra se: in domo patris mei ignotus manebo

Fra þai hard (had) þis farly.
Bot he of mane lowe wald nane:
For-þi he fled hyne, or he fane,
Be þe ny*ch*t, sa p*ri*wely,
þat nane my*ch*t wit, þat was by. —
Bot, certis, now are fundine quhon*e*
þat in þat maner*e* wald haf done,
Bot erare haf tane þe lowing*e*
For lytil cause, of auld & ȝyng*e*.
Sa dyd he no*ch*t, for þat he
P*ar*fyt was in humylyte
& fled wane-glore for-þi but hone.
& to Leodyce he sped hyme sone,
& þare a schipe he fand redy
To sayle, & in gat in to hy,
Of Tars of Cecile þat was bowne.
& as þai saylyt, a wynd fel done,
þe hawine of Rome agane þare wil,
Disponand god, had þame til.
& (as) Alixes þat cane se
þat of his purpos faylit he,
In hyme-self þane has he tho*ch*t
þat he vnkennyt dwel mo*ch*t
W*ith* his awne fadyre in til house,
& til nane oythir*e* be noyus
Na charg*e* nane vthyr*e* w*ith* his fud —
His fadire had sa mykil gud.
One þus purpos quhene he was sat,
His fady*re* sudanely he met
Fra þe p(a)lace hame gangand
W*ith* fele folk hyme folowand
þat serwyt hyme Ithandly.
Alixes one hyme (þan) cane cry
& sad: »þu godis seruand der*e*,
Me pour*e* pylgrame, I pray þe, her*e*,
& biddis þat I resawyt be
In to þi house p*ar*cheryte,
& w*ith* þe crum*m*ys ger*e* me fed
Of þi bred, sa þi sawle haf med
& as þu wald god had pyte
Of þi a sone, quhar*e*-euir*e* he be!«
Ȝet his fadire knew hy*me* na dele,
Bot his fadyre he knew ry*ch*t wele.
His fadyre þane co*m*mawndit þ*at* he
Til his houiſe sowne led suld be,
& til a serwand gert hyme betak
To kepe hyme, for his sōnys sak,
& bad he suld haf met & clath,
& þat na-ma*ne* did hyme lath.

IN his fadyre house he hy*me* led,
& as pour*e* man*e* hyme cled & fed.
Quhar*e* he, forsuth, ny*ch*t & day
Ful Ithandly to god cane pray;
& his body ay torment he,
þat he to god suld thankful be,
Thru labore hard & fastyng*e*
& feble fud & als waking*e*.
Bot sume þat had his lyf sene,
Demyt þat he a sot had bene:
For*e* one na warldly thing*e* he tho*ch*t
Bot in god was al his tho*ch*t;
For*e*-þi quhylu*me* p*er*sonis Il
Scornefully wald cu*me* hyme til
& of þe weschel þe weschyng*e*
Ful oft one his hed wald fling*e*
& mykil ethine at hyme mak;
Bot al he tholyt for*e* C*r*ist*is* sak
& neu*ir* for ony tribulnes
Spak he Il es (?), mar*e* ore les.
& quhene he sewintene ȝer*e*
His lyf (had) leyd in þat maner*e*,
Al vtrely to þame vnknawine,
To syb or fr*em*myt or*e* to his awine:
He wyst be þe haly gast
þat of his ded þe terme in hast

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nec alteri onerosus ero. 625—71) Zus. 275) of st. to. 281) Ms. & st. in. 287) Patrem igitur a palatio redeuntem, multitudine obsequentium circumdatum, obvium habuit ac post eum clamare coepit: serve Dei, me peregrinum in domo tua suscipi jubeas et de micis mensae tuae me nutriri facias, ut tui quoque peregrini dignetur dominus misereri. Quod audiens pater ob amorem filii sui eum suscipi jussit et locum proprium in domo sua constituit et cibum de mensa sua tribuit et ministrum proprium delegavit. Ipse autem in orationibus perseverabat et corpus suum jejuniis et vigiliis macerabat, famuli autem domus ipsum multipliciter deridebant et aquam utensilium super caput ejus frequenter fundebant et multas injurias ei irrogabant, sed ipse ad omnia patiens valde erat. 289) Ms. & fra. place. 321) Ms. a p*er*sonis. 328) Ms. he hIl (?) es. 329) Septemdecim igitur annos in domo patris permansit sic ignotus: videns igitur per spiritum quod appropinquaret terminus vitae suae, chartam cum

Was ner*e*. For-þi sone askyt he
At ane þat was his mast p*ri*we
Pene, Ink, and p*ar*chemyne;
& quhene he saw lasfar*e*, syne
Wrat quhou he had left his wyf, f. 167
& al þe p*ro*cese of his lyf
þat he had fer*e* or*e* nere,
Quhar*e* he was in placis sere;
& plyit þat bil, ore he wald leef,
& It closyt in his nefe.
& quhene þis was aldone,
To god he ȝald þe gast sone:
þat It resawyt worthely
W*ith* angel sang*e* and melody. —
& one þe morne, þat sonda was,
At þe solempnite of þe mes
In þe kyrk a woyce ca*ne* cry
Fra þe hewine hely,
Sayand þire wordis, les na mar*e*:
»Cu*m*mys to me, þat trawaland ar*e*
Or chargyt, al! & sowne sal I
Ȝou reward ful plentuisly.«
þane al þat hard þis gret wondyr*e*,
Fel to þe ȝerd, þar*e* facis vndyr*e*; ....
Syne eftyr þe woyce cane say:
»Passis & sek*is* hyme but delay
In þe house of Ewfamyane!«
þane to sek hyme, mony ane
Passit til Ewfamy(a)nis hal;
Bot he sad þane to þame al
þat It cuth no*ch*t of hyme say.
þane come he furth þat s*er*uit hy*me* ay,
& sad: »ſ*ir*is, It ma fall
It be he, þat ȝe sek all,
þat I s*er*uit sewinetene ȝer*e*
Of byding*e* of my*ne* lord now her*e*,
þat deyt ȝist*ir*day wele late.
Sa wel I knew hyme þat I wat,
Be pacience & penance ser*e*
þat to god he suld be der*e*.«
Eufamyane þane to þe sted
Quhar*e* he wes þa*ne*, ȝed, & fand hy*me* ded,
& saw his face bry*ch*t & clere
As (he) of hewine ane angel were;
& wald haf tane of his hand
þe wryt, þat he þar*e* closyt fand;
Bot he mo*ch*t no*ch*t be ony way.
þane passit he furth but delay
To þe kyrk, quhar*e* at þe mes
Bath þe emp*er*our*e* & þe pape wes —
þe tane of þame Archadius
& þe tothyr Honorius
Ware callit þane, & of Rome wes pape
Innocent. þane þir*e* thre fut-hat
Ȝed til Eufamyanes In
W*ith* dred of god & entrit In,
& come to þe corse, quhar*e* It lay,
& til It þus-gat cane say:
»þo*ch*t we synful wnworthy be,
þe gouernale ȝet tane haf we
Of haly kyrk & c*ri*stine land:
þare-for we pray þe, opyne þi *h*and
& lat ws se þat closyt wryt
& It þat wrytine is in It!«
þane þe pape come ner*e*-hand:
& he hyme tholit vnlok his hand;
& tuk þe wryt, & he It rede
Befor þame al in (to) þat stede.

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atramento petiit et totum ordinem vitae suae ibidem conscripsit. 343—8) Zusatz. 349) Anders L. A.: Dominica igitur die post missarum sollemnia in sanctuario vox de coelo insonuit dicens: venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos. Quod audientes omnes territi in facies suas deciderunt, (et ecce vox secundo dicens: quaerite hominem Dei, ut oret pro Roma). Quaerentibus illis et minime invenientibus, iterum dictum est: in domo Euphemiani quaerite. Requisitus ille (!) se nihil scire de hoc dicebat. (Tunc imperatores Arcadius et Honorius una cum pontifice Innocentio ad domum praedicti viri venerunt) et ecce minister Alexii ad dominum suum venit dicens: vide domine, ni ille peregrinus noster sit, quia magnae vitae et patientiae homo est. Currens igitur Euphemianus eum defunctum reperit et vultum ejus tamquam angeli rutilantem vidit voluitque chartam quam in manu habebat accipere, sed nequivit. Exeunte igitur eo cum hoc imperatoribus et pontificibus retulisset et illi ad eum intrassent, dixerunt: quamvis peccatores sumus, regni tamen gubernacula gerimus (et hic curam universalem regiminis pastoralis): da igitur nobis chartam, ut sciamus quae in ea scripta sunt. 376) tilge þane. 396) Ms. band. 399) Et accedens pontifex chartam de manu sua accepit et ille eam statim sibi dimisit, fecitque eam legi coram omni populo et multitudine et patre ipsius. At Euph. hoc audiens nimio dolore conturbatus obstupuit

& quhene þat þis had hard Ilkane,
Sa abaysyt was Eufamyane
405 þat for wond*ir* in extasy
He fel done & lang*e* cane ly
But strinthe or*e* word a gret space.
Bot quhene þat he ourcu*m*ine was
& one his sone beheld sadly,
410 Ful roydly cane he rayre & cry;
His clathis in ragis he rafe,
His wisage als, & al þe lafe,
þat pyte gret was for to se —
Ful rewfully hyme demanyt he;
415 & sa in þat passione
One his sone he ruschit done,
& c*ri*yt, as mane ner*e* al wod:
»Ful wa is me, my der*e* sone gud!
Quhy has þu wro*ch*t sik wa to me,
420 þat neu*ir* ma recou*er*yt be?
þu has distrybulyt me but wer*e*,
Swet sone, þis four*e* & threty ʒer*e*;
Bot endlas sorow now haf I
Ded þus to se þe ly!
425 Stafe of myne elde þu suld haf be*ne*,
My ledare & my licht of ene —
Allace, lewe sone, þat I gat þe,
To se þe sycht I one þe se;
þat is my bale, but ony but,
430 For þu na word wil to me mut.
For-þi my lyf ay I mone leyde f. 168
But confort to þe tyme of ded.«
With þat his mene, al wald he no*ch*t,
Has tane hyme & away has bro*ch*t.
435 VIth þat his mod*ir*, þat þus herd,
Out of wyt for wa scho ferd,
As a lyones come ful thra
þat me*ne* had tane þe quhelpis fra,
& rawe þe clathis scho one bar*e*,
& of hyr*e* hed rawe þe har*e*; 440
Gowand to þe hewine sorow mad,
& to þe erde syne fel al brad.
Ȝet, of hyr*e* sowne to get sycht,
Scho presyt faste; bot scho ne my*ch*t,
For multytud of mene þat þane 445
War þar*e* to se þat haly mane.
& þane sa hyly cane scho rar*e*
Til al þat sa thik stud þare:
»For*e* godis sak, gewis me entre,
Myne awne swet sowne to se 450
þat I cane *with* my papis fede,
Ful ofte quhe*ne* It was lytil nede;
For þat sume co*n*fort ma me do.«
& þat dede cors quhe*ne* scho com to,
Scho rafe hyr*e* face & fel one It, 455
As wele ner*e* owt of wyt,
& sad þane *with* sary chere:
»Quhy did þu þis, my sone dere,
þat of my*ne* ene suld be þe ly*ch*t?
Ful butlas bale þu has me dy*ch*t, 460
Hafand, sone, na pyte
Of þe dyses & tho*ch*t of þe
In wondre wa & panys sere
Now al þir*e* four*e* & threty ʒer*e*,
& now has gotine neu*ir*-þe-les 465
Il coweryyng*e* eftyr*e* lang*e* seknes;
þu saw þi fad*ir* & me alsa
Lyf Ithandly in dowle & wa
& for þi sak ay sorowful be:
& til ws wald neu*ir* schaw þe; 470

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et factus exanimis resolutusque viribus in terram decidit. Cum vero aliquantulum ad se rediisset, vestimenta sua scidit coepitque canos capitis sui evellere, barbam trahere atque semetipsum discerpere ac super filii corpus exclamabat: heu me fili mi, quare me sic contristasti et per tot annos mihi dolores et gemitus incussisti? heu me miserum, quia te video baculum senectutis meae in grabato jacentem et non loquentem mihi, heu me qualem consolationem de cetero habere potero? 433—4) Zusatz. 435) Mater vero ejus hoc audiens, quasi leaena rumpens rete, scissis vestimentis ruens coma dissoluta ad coelum oculos levabat, et cum prae nimia multitudine sanctum corpus adire non posset, clamavit dicens: date mihi, viri, aditum, ut videam filium meum, ut videam consolationem animae meae et qui suxit ubera mea. Et cum pervenisset ad corpus, incumbens super illud clamabat: heu me, fili mi, lumen oculorum meorum, quare sic fecisti et tam crudeliter nobiscum egisti? videbas patrem tuum et me miseram lacrymantes et non ostendebas te ipsum nobis: servi tui injuriabantur tibi et sustinebas! Et iterum atque iterum prosternebat se supra corpus (et nunc brachia super illud expandebat, nunc manibus angelicum vultum contrectabat) osculansque clamabat: plorate mecum omnes qui adestis, quia per XVII annos eum in domo mea habui et non cognovi quia unicus filius meus esset, servi autem eum conviciabantur et

& quhene ony mys did þe til,
þu tholyt *with* debonar*e* wil!«
þane eftyre scho fel one hyme,
& þat ful oft, or*e* scho wald blyne,
& kyssit hyme *with* drery chere
& sad: »ȝe gud folk, þat ar here,
Gret, & compaciens haf of me,
In þis bale butlas þat yhe se!
For I haf (had) þer*e* fourtene ȝere
In my house my sone so dere,
& quhat he was I mysknew —
For-þi of my lyf I rew, —
His awne *ser*uandis oft seand
Bufet hyme fel & sar*e* *with* hand.
Alace, quha sal now gyf me til
Vater*e* Inuche to gret my fil,
My sorowful chek*is* for to wet?
For no*ch*t but ded my balis ma bet.«
VIthe þat hy*s* spouse co*me* gudspede,
Faſt murnande, in sorouful wede,
& sad: »Alace, þat I was borne,
Til haf sic lyf me beforne!
þat I sal *s*e þis bro*ch*t one bere
My blyse, my beld, my lef-ma*ne* dere,
Quhame-of I tho*ch*t ay to hafe
Solace & confourte our*e* þe lafe,
& now is lewyt desolat,
As waful wedow now, I wat;
Now is my merour*e* brokine smal,
& my gud hope tynt is all;
Eu*ir* my sorow groys, alace.«
& þai þa*t* stud in (to) þat place
& herd hyr*e* mak sic murnyng*e*,
Gret for hyr, auld & ȝyng*e*.

Thane Innocent, pape of Rome,
& þe twa emp*er*our*is* alsone
þat haly cors honorabily
Tuk vpe & lad one ber*e* in hy,
& one þare schuld*er*is bath hy*me* rath
þe pape & þe emp*er*our*e* bare bath
One to þe mydis of þe way.
& fra þe puple (had) hard say
At þat mane was in stret bro*ch*t
Quhame al þe cite lang*e* had so*ch*t:
In Ilke syd þai gadryt owt,
To met þat sanct*e*, In to gret rowt.
& quhat sek mane þat twechit hy*me*,
His hele he gat in lith & lyme;
To blynd & def he gaf sy*ch*t & hery*n*g*e*,
& to dume men*e* he gaf spekine,
To sere halt he gaf fet,
& vthyr of lepy*re* he cane bet, f. 169
Of ydrope & of parlesy
He heylyt syndry þare in hy,
& gafe þame wyt þat war*e* brawne-wod;
& til al þat abowt hyme stud,
þat my*ch*t hyme tweche, quhat Il þai had,
For-owt delay hale war*e* þai mad.
Thane þe emp*er*our*e* & pape but wene,
þat sa ferly wark*is* has sene,
þat haly cors bar*e* al thre,
For þai of hyme wald halowit be.
þar gret þai bryng*e* in gret qua*n*tyte
Gold & siluir*e* & skalyt be,

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alapis percutiebant; heu me, quis dabit oculis meis fontem lacrymarum, ut plangam die ac nocte dolorem animae meae? 489) Sponsa vero ejus induta veste Adriatica cucurrit plorans et dicens: heu me, quia hodie desolata sum et apparui vidua, jam non habeo in quem conspiciam nec in quem oculos levem, nunc ruptum est speculum meum et periit spes mea! amodo coepit dolor qui finem non habet. Populus autem audiens hoc lacrymabiliter flebat. 489) Ms. hyre st. hys. 493) Ms. be st. se. 505) Tunc pontifex cum imperatoribus posuerunt corpus in honorato feretro et duxerunt in mediam civitatem et nuntiatum est populo inventum esse hominem Dei quem civitas tota quaerebat, et omnes obviam currebant sancto. Si quis autem infirmus illud corpus sanctissimum tangebat, protinus curabatur, caeci visum recipiebant, daemoniaci curabantur. Imperatores autem tanta mirabilia videntes coeperunt per se cum pontifice lectum portare, ut et ipsi sanctificarentur ab eodem corpore s. 511) Ms. & one. 533) Tunc imperatores jusserunt copiam auri et argenti in plateis spargi, ut turbae occuparentur amore pecuniarum et sinerent corpus perducere ad ecclesiam. Sed plebs amore pecuniarum seposito magis ac magis ad tactum sacratissimi corporis irruebat, et sic cum magno labore ad templum s. Bonifacii martiris illud tandem perduxerunt; et illic per VII dies in Dei laudibus persistentes operati sunt monumentum ex auro et gemmis et lapidibus pretiosis,

þat, til folk war*e* It gaderand,
þai thru þe puple my*ch*t be passand
& with þe sanct*e* to þe kyrk wane.
Bot ȝet þe puple lewyt no*ch*t þane
To pres, þe relyk to behald
þat sa gaf hele to ȝou*n*g*e* & auld.
& witt*is* wele, þai war*e* Irk
Or þai my*ch*t bryng*e* hy*me* to þe kirk,
þat in honour*e* halowit was
Of þe m*artir* sanct*e* Bonyface.
& dwelt þare w*ith* þat haly thing*e*
Sewine dais in to godis lowing*e*,
& þe mene-tyme sparand no*ch*t
Of gret ryches þai gert be bro*ch*t (!)
A towme þat far*e* was for þe nanys
Of fyne gold & precius stanys:
Quhar*e* in honour*e* þai cane lay
þat haly cors, þe sewint day
Of þe moneth of July.
þar*e*-of sic fleur*e* sprang*e* in hy,
þat of balme & aromatyk*is* al
It our*e*-passit bath gret & smal.
& he þe sewinetend kalend
Of August of his lyf mad end,
Fra-þat C*ri*ste our*e* flesche laucht
Thre hu*n*d*ir* ȝer*e* twenty & aucht.

XXV. Julian.

Qwene þat ȝu*n*ge mane I was,
I trawalyt oft in ser*e* place,
Sic thing*e* in my ȝuthe to ler*e*
Quhar*e*-with my*ne* elde I my*ch*t ster*e*,
& drew me to gud mene, p*ar*de,
þocht lytil þare-of be bydyne one me (!).
þe trawalour*is* þane custume had,
þat alday ȝed ore rad
& for trawale war*e* wery:
Quhene þai come til þar herbry,
& namely fra þai my*ch*t It se,
Quhethyr þat It war*e* scho or*e* he,
Hat or hud tak of ore clath,
þe ry*ch*t fut of þe sterape rath,
& to sanct*e* Julyane dewotly
A pater-noster say in hy,
In hope þat al gud herbry suld haf
þat in sik wyse It suld crafe.
Sic hope in*e* to sanct*e* Julyane
þe traualour*is* þane had tane,
As mony men*e* ȝet ar*e*
þat sa*m*myne oysis, her*e* & þar*e*.
Bot, for þat fele, ma þane ane,
Haly mene ar*e* callit Julyane,
I ȝarnyt to wyt quhilk was he
Men*e* so*ch*t in*e* sic necessyte:
& sa his story I fand al hale,
As til ȝow her*e* tel I sall.
& of wthyr*e* Julyanis ser*e*
Mencione I sal mak ȝou her*e*,
& als sume memor sal I ma
Of Julyane apostata —
For haly kyrk*e* mak*is* me*n*cione
Als wele for Il, & for resone,
As of gud: for mene suld skere
þat þai war*e* to be Il or war*e*,
& be gud ensampil se
Sa gud or betyr for to be.
Bot þis mater I lefe hale
& here begyne wil I my tale.

Of th(i)re Julianis sume tyme
Ane byschape wes of Synomy*ne*.
& sume mene sais þis Julyane

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in quo s. corpus cum magna veneratione collocaverunt. De ipso quoque monumento ita suavissimus odor fragravit ut omnibus aromatibus videretur esse plenum. Obiit autem XVI cal. Augusti circa a. d. CCCXCVIII. 533) gret st. gert. 548) Ms. to st. of. l. vrocht.

Vgl. L. A. Cap. 30; die etymol. Einl. fehlt. V. 1—40 Einl. des Dichters. 6) Ms. lydyne? 41) L. A.: Julianus Cenomanensis episcopus fuit. Hic Simon ille leprosus dicitur fuisse quem

In*e* ȝouthed Symone had to name
& was mysale, bot god hyme gafe
Hele of body & of sawle bath,
& syne of lyf wox sa honeste
þat C*ri*ste hyme callyt til his fest
Quhar*e* þe Magdelane forgyfnes
Gat of hyr*e* sônis, mar*e* & les ;
& eftyre þe ascencione f. 170
Byschape was mad of Cynymone
Be þe apostil(is), for*e* he was
þane schenand in til halynes.
& vertuise lyf sa cane he led
þat he thre mene raisit fra ded,
& now w*ith* god is in to blyse.
& sume mene sais þis Juliane Is
He of quhame fele cane cry
Quhene þame ned*is* gud herbry,
For C*ri*st w*ith* hyme herbry cane tak
& in his house fest cane mak. —

Ane vthyr*e* Julyane beforne
In Almayne (!) þar*e* was borne
Of nobil kine — bot his nobilnes
Of noble lyf ȝet mar*e* noble wes;
& sa al tyme desyryt he
For C*ri*stis sak mart*ir* to be,
þat he hyme oferyt ay to þai
þat C*ri*st*is* folk so*ch*t for to slay.
A tyrand was in þat tyme
þat fellone was, callyt C*ri*spine,
þat send & bad sla Julyane,
For þat he c*ri*stindome had tane.
Fra Julyane p*er*sawing*e* had
þat he was so*ch*t, but abad
He steryt furth vnabasitly
& met þame at hyme so*ch*t in*e* hy.
þat strak of his hed in*e* haste,
& (brocht) to Ferole, þat he lufit ma*ste*,
þat til hyme was falow der*e*,
& sad hyme : »tak ensampil her*e*
Of Julyane, þat wald no*ch*t trew
In*e* our*e* godis na to þame bow,
þat þu to þame sac*ri*fice mak,«
Or ellis sic ded he suld tak.
Bot he consent wald one na wyse
To mak þar*e* godis sac*ri*fice.
Ferol*is* hewyd þane in*e* hy
þai strak of in*e* gret fel*on*ny,
& mad a grawe & lad hyme in*e*,
& Julianis hewide w*ith* hyme.
Bot be p*ro*ceß of tyme our*e*-drywine,
Quhene pece to haly kyrk was gewine,
Of Vyone byschape, sanct*e* Maumert
In gret besynes sek gerte
Ferole, & fand hyme hale & clene,
Hafand his handis twa betwene
þe hed of Juliane, his fere,
Vnwe*m*myt, al hale & fere,
Richt as It had þat Ilke day
Freschly bene lad in clay. —
& als amang m*er*walis ser*e*
Of þis Julyane þat men*e* wer*e*

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dominus a lepra sanavit et qui dominum ad convivium invitavit; qui post ascensionem domini ab apostolis Cenomanensibus episcopus ordinatus est. Hic multis virtutibus clarus tres etiam mortuos suscitavit et postmodum in pace quievit. Iste dicitur esse ille Julianus qui ab itinerantibus pro inveniendo bono hospitio invocatur, eo quod in domo ejus dominus fuerit hospitatus. (Sed verius videtur esse alius J., qui sc. utrumque parentem ignoranter occidit). 48) hyme st. he. 59) of st. one? — 63) Fuit et alius J., de Alvernia genere nobilis, sed fide nobilior, qui desiderio martirii se ultro persecutoribus offerebat. Tandem Crispinus consularis misit ministrum et eum occidi mandavit: quod sentiens J. sponte foras prosiliit et quaerenti intrepidus se opponens protinus ictum ferientis excepit. 80) Cuius caput levantes ad s. Ferreolum socium Juliani detulerunt et eidem mortem similem minantur nisi protinus immolaret. 80) Ms. mad st. maste?; die Stelle ist verderbt. 89) Ms. Ferole. 87) Quibus cum assentire nollet, eum occiderunt et caput s. Juliani cum corpore s. Ferreoli in uno tumulo posuerunt, et post multos annos s. Mamertus Viennensis episcopus invenit caput s. Juliani inter manus s. Ferreoli ita illaesum et integrum ac si eadem die fuisset sepultum. 103) Inter cetera huius sancti miracula solet referri quod, cum quidam dyaconus oves ecclesiae s. Juliani raperet et pastores eidem ex parte s. Juliani prohiberent, ille respondit: Julianus non comedit arietes. Et ecce post modicum febre vehementissima perurgetur et invalescente febre, quod a martire incenditur, confitetur fecitque super se jactari aquam, ut refrigeraretur; sed statim tantus fumus et foetor de corpore ejus exiit ut cuncti qui aderant fugerent et ipse post modicum

W*o*nt to record, at a dekine
For bryn*n*and ȝarnyng*e* gud to wy*ne*
Of Julyan*is* kyrk þe ſchepe
Fra hyrdis refit þat þame suld kepe;
& þo*ch*t þe hyrdis in þe name
For-bad hyme of sanct*e* Julyane
To do sic wrang*e*, he sad þame þa*ne*:
»Sanct*e* Julyane, þe haly mane,
In til his tyme wes na glotone
Na wont wes no*ch*t to ete motone.«
Bot sic wykyt wordis of dyspyt
In þat dekine war*e* wengyt tyt:
For sa fel fewyr*e* has hyme tane,
þat hyme wro*ch*t grant, or*e* he fane,
þat Julyane hy*me* brynt sa faste;
þat he gert vat*ir* one hyme caste,
Wenand þar-*with* hyme to refresch;
Bot his body sa sti*n*kand wes
þat nane by hyme my*ch*t be,
& in sic seknes syne deyt he. —
Of þis sanct*e* Julyane in lowing*e*
Sanct*e* Gregor*e* tellis sic a thing*e*.
þane a housband agane our*e* lay
Telyt his land one sownday:
& he wenand best to do,
þe patyl his hand clewyt to,
þe muldebred quhe*ne* he suld *r*vk (?);
God sic wengeance on hy*me* tuk
For he wro*ch*t one þe haly day.
þe tre til his hand clawe ay.
& quhene he had twa ȝer*e* & mar*e*
Askyt helpe at sanct*is* her*e* & þar*e*,
Succur*e* na helpe gat he nane,
Til he come til þus Julyane;
In*e* quhais kyrk quhe*ne* he mad
His prayer*e*, but abad
He was deliueryt of þe tre f. 171
þat sa sorowful hyme mad to be. —

Jwlyane als wes ane vthyre,
þat had ane July til his brothyr*e*,
& bathe þe brethyr*e* war*e* haly.
& in þar*e* tyme Theodosy
Wes emp*ri*our*e*, & c*ri*stine fay
Honouryt & ekyt ny*ch*t & day.
Til hyme þane come þer*e* breþ*ir* twa
& sic request til hyme cane ma
þat he defend þame wald of grewe
Hafand of hyme ſp*eci*ale lewe
For to dystroy þe templis al
Of ydolis, bathe gret & smal,
& kyrk*is* mak of lyme & stane
Dewotly in to Cryst*is* name.
þe emp*er*our*e*, þat was haly,
þar request granttyt þa*me* in*e* hy,
& in ekyne of þar*e* entent
þar*e*-one gaf þame his patent
þat, quha-eu*ir* war*e* traweland
By þat sted, þai biggand,
þai suld helpe þame for to do
Or of þar*e* gudis gyf þame to,
& þat þai vndone no*ch*t lewyt
Vnd*ir* tynſal of þar*e* hewyd.
Julyane þane & his bruthyr*e*,
Godis wark willand furthyr*e*,
A kyrk mad in a place ner-by
þat callyt was Gaudeamyny;
& be þe powar*e* þat þai had
Diſtrenȝeyt al þat passag*e* mad
Othyr*e* to helpe þame to wyrk

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exspiraret. 105) Ms. went. 107) Ms. Julyane. 118) Ms. wro*ch*t st. worth. 125) Cum quidam rusticus, ut ait Gregorius Turonensis, in die dominica arare vellet, protinus contractis digitis manubrium securis cum qua vomerem mundare volebat, ejus dextrae adhaesit, sed post duos annos in ecclesia s. Juliani ad ejus preces curatus est. 131) = mouldboard. — 143) Fuit insuper alius Julianus frater b. Julii: hi duo fratres ad Theodosium imperatorem christianissimum venerunt petentes ut templa ydolorum ubicunque invenirent, destruerent et Christi ecclesias aedificarent. Quod imperator lubenter faciens scripsit ut omnes iis debeant obedire et eos in omnibus sub poena capitis adjuvare. 160) his st. þis. 164) Ms. & st. or. 168) Ms. will and. 167) Cum igitur b. J. et Julius in loco qui dicitur Gaudianum, ecclesiam fabricarent et cuncti transeuntes eos in opere ob imperatoris imperium adjuvarent, contigit ut quidam cum curru inde transitum facerent, qui dixerunt ad invicem: quam excusationem praetendere poterimus ut liberi transeamus et in opere isto non occupemur? Dixeruntque: projiciamus unum ex nobis in plaustrum supinum et eum pannis cooperiamus dicemusque quod hominem mortuum in vehiculo habemus et sic liberi transire poterimus. Arripientesque hominem unum in plaustrum projecerunt eique dixe-

Or*e* gyf þar gud, gef þai war*e* Irk.
Sa hapnyt in þat ſychwar*e*
Mene w*ith* a cart forby to far*e*,
þat wyst þai brethyr*e* pouar*e* had
To distrenʒe al þat passag*e* mad
To gyf þar*e* gud or þar trawale;
For-þi þame tho*ch*t It suld awale
To fynd sume eſſonʒe for-quhy
þai my*ch*t frely pase forby:
& consel þane tane haf þai
Of þar*e* fawlouys ane for to lay
In to þe kart, dede as he war*e*,
& sa purches by fre to far*e*.
þane byd þai hyme stil ly þar*e*,
As lang*e* befor*e* ded he war*e*,
& cou*er*yt hyme w*ith* clathis clene
þat, þai sad, suld ger hyme ſeme;
& held one, til þai come ner*e*
Quhar*e* þai gud mene wyrkand wer*e*.
Sanct*e* Julyane & sanct*e* July
þane one þame hely cane cry
þat wald (haf) eschapyt w*ith* sic gyl,
& sad: »frendis, a-bydis a quhyle
And helpis ws þis wark to do,
Or of ʒour*e* gudis gyfis ws to!«
& answert þa lurdanys
W*ith* he woyce al þat anys:
»We pray ʒow thole ws pas nobly,
For her*e* a ded cors we cary,
& we haſt (vs) hyme til haf
Til sume haly place, hy*me* to grawe.«
Sanct*e* Julyane þane sad one he:
»My gud brethyr*e*, quhy leſt ʒou le?«
þay answert þane & sad: »ſ*ir*, nay;
It is suth þat we say.«
& he sad: »eſtyr*e* ʒour*e* suthfastnes
It fal til ʒou mar*e* & les.«
& þai ful blyt*h* þar*e* get cane ga
þat þai war eschapyt sa.
& quhene þai passyt war*e* away,
One hyme þat in þe cart þar*e* lay
þai callyt lowd; bot he wes stil.
Sa at þe last þai come hy*me* til
& put one hyme & callit be name
& sad: »ryse vpe, ma*ne*, for ſchame,
& helpe to sped ws in our*e* way!«
Bot stil he wes; þane cane þai say:
»Wil we al þis day cry,
As dede þis ma*ne* wil ly.«
þe clathis of hyme þane haf þai ta*ne*:
& fand hyme ded — þa*ne* mad þai ma*ne*.
Sic dowt þa*ne* & sik hidwiſnes,
þat þis hard, tuk, mar*e* & les,
þat na-man*e* durst lesine make
To þai sanct*is*, for dout of wrak. —

Yhete in þis story find we ane
þat als wes callyt Julyane, f. 172^{a}
þat fadyr & mod*ir* bath ſleucht
His vnwitting — þat wro*ch*t hyme wo*ch*t.
þis Julyane wes of nobile kene
& had mykil warldis wyne.
& hapnyt hyme in ʒouthhede
þat he a day til hwnt*is* ʒede.
& quhene he had so*ch*t our*e* þe land,
A gret hart & far*e* he fand;
þane Julyane ry*ch*t besyly
Folouyt þis hart al anerly.

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runt: tu sile et oculos claude et quousque transierimus, quasi mortuus jace. 189) Cumque hominem tamquam mortuum cooperuissent et usque ad famulos Dei Julianum et Julium venissent, dixerunt ei servi Dei: filioli, parumper subsistite et nos in hoc opere modicum adjuvate. Qui responderunt: non possumus hic stare quoniam hominem mortuum in plaustro habemus. Quibus s. J. dixit: ut quid ita mentimini, filii? Et illi: non mentimur domine, sed sic est ut loquimur. Et s. J. dixit: secundum veritatem dicti vestri ita vobis contingat. 211) Et illi boves pungentes pertransierunt cumque procul pertransiissent, accedentes ad currum coeperunt collegam suum vocare ex nomine dicentes: surge amodo et stimula boves ut celerius transeamus. Cum autem nullatenus se moveret, eum pulsare coeperunt dicentes: ut quid deliras? surge et stimula boves. Sed cum nullatenus ille responderet, accedentes discooperuerunt eum et mortuum invenerunt, tantusque timor ipsos et ceteros invasit ut nullus de cetero famulo Dei mentiri auderet. — 228) Fuit etiam alius Julianus, qui utrumque parentem nesciens occidit. Cumque is J. juvenis ac nobilis quadam die venationi insisteret et quendam cervum repertum insequeretur, subito cervus versus eum divino nutu se vertit eique dixit: tu me insequeris, qui patris et matris tuae occisor eris? Quod ille audiens vehementer extimuit et, ne sibi forte contingeret quod a cervo audierat, relictis om-

& sa at þe laste þat best
Turnyt a-gane & mad areste
& sad: »quhy chasis þu me swa,
Wykyt ma*ne*, þat þi fad*ir* (sal) sla
& als þi mod*ir* of þi hande
Sal de b*e* dynt of bytande brand?«
Quhene þis was sad, he was sary
& dred þai wordis gretumely
þat þe hart had sad hyme til.
For-þi he dresyt hale his wil
To lewe þe land al p*ri*wely;
& as he tho*ch*t, he dyd in hy.
þane one his way sone ȝed he
Furth in (to) a fer*e* cunctre,
Sa nane hyme knew, na he nane.
For*e*-þi arest þar*e* has he tane;
W*ith* his s*er*uice to wyne gud þane
He tho*ch*t, sene he was ma*n*ly mane.
þane to þe p*ri*nce of þe cu*n*ctre
Sone he so*ch*t; & quhene þat he
Wyst quhar*e* he wes & w*ith* hyme met,
Ry*ch*t curtasly he has hyme gret
& sad: »ſ*ir*, & it be ȝour*e* wil,
Lele s*er*uice I wald mak ȝou til
& at ȝour*e* wil tak of ȝow fe.«
þe p*ri*nce sad: »welcume þu be!«
& hyme resawit thankfully
& gret gyft*is* gef hyme in hy.
þane þis Julyane, þat was wicht,
Sa wele in palace & in fycht
Enpleſit his p*ri*nce, þat he hy*me* mad
Kny*ch*t: sic luf til hyme he had,
& gert hyme wed, & a ȝu*n*g lady,
þat had castel and sy*n*gnory.
Sa þat he worth (a) my*ch*tty mane
Thru gud & p*ro*wes þat he wane,
& lang tyme led gud lyfe
& gat far*e* barnis one his wyſe. —
Bot his fadyre in þe mene-tyme
& his mod*ir* in mykil pyne
Liſit, fra þa þar*e* barne ty*n*t,
For*e* þai cuth noþ*ir* cese na stynt
To sek hyme bath f*ere* & ner*e*;
þo þai of riches my*ch*tty wer*e*, —
Bot þar*e*-of na-thing*e* þai ro*ch*t,
Bot al lewyt & þar*e* sone so*ch*t,
Waferand fra place to place.
Til þat It hapnyt (þame) one case
To þat castel ayrly to car*e*
þat þar*e* sone aucht, & syne h*is* ayr*e*.
& þat mornyn̄g*e* Julyane was
Gane to þe feld, hy*me* to refres,
Vnhaply in þe ſychware,
Lytil befor*e* þat þai come þar*e*.
& sone þe laydy had þame sene
& saw þame honest folk & clene,
& franyt quhat þar*e* will*is* war*e*
& quhat þai socht þat tyme þar*e*. . . . .
For*e* scho had hard hyr*e* husband tel
Al hale þe case as It befel;
þame resawyt scho tendyrly
&, for*e* þai war*e* ful wery,
Scho gert þar*e* fet be dy*ch*t fyrste,
Syne lad þame in a bed to reste
& bad þame slepe & mery ma,
For*e* scho wald to þe chapil ga.
& sa scho dyd & lewyt þa*me* stil
Slepand soft at þar*e* wil.
& as þis thing*e* done was,
Julyane come fra his solas,

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nibus clam discessit, ad regionem valde remotam pervenit ibique cuidam principi adhaesit, et tam strenue ubique et in bello et in pace se habuit quod princeps eum militem fecit et quandam castellanam viduam in conjugem ei tradidit et castellum pro dote accepit. 246) Ms. but st. be. 273) Ms. & a. 277—8) Zusatz. 279) Interea parentes Juliani pro amissione filii Juliani nimium dolentes vagabundi ubique pergebant et filium suum sollicite quaerebant; tandem ad castrum ubi J. praeerat, devenerunt. Tunc autem J. a castro casu recesserat. 283) Ms. fare? 295) Quos cum uxor Juliani vidisset et quinam essent inquisivisset et illi omnia quae filio suo acciderant enarrassent, intellexit quod viri sui parentes erant, ut puto quia hoc a viro suo forte frequenter audierat. Ipsos igitur benigne suscepit et pro amore viri sui lectum iis dimisit et ipsa sibi alibi lectulum collocavit. Facto autem mane castellana ad ecclesiam perrexit. Nach 298 fehlen mehrere Verse. 309) Et ecce J. mane veniens in thalamum quasi uxorem suam excitaturus intravit et inveniens duos pariter dormientes, uxorem cum adultero suo, silenter extracto gladio ambos pariter interemit. Exiens autem domum vidit uxorem ab ecclesia revertentem, et admirans interrogavit quinam essent

& forwenyt *to* his wyf
But areste come be-lyf.
Trewand þane foroutyne wene
þat scho in hyr*e* bed had bene.
W*ith* þat þe curtyng*e* vpe he wau*it*:
& twa lyand has persawyt,
þat he mysknew, for*e* þai war*e* hyd.
þar*e*-for gret sorow til hy*me* tyd,
For he wend It had bene su*me* mane f. 173
þat had his wyf defowlyt þane.
For-(þi) of Ire he was sa hat
þat he al resone had forȝet,
& in þat wodnes, or*e* he stynt,
A scharpe swerd owt he hynt,
þane fad*ir* & mod*ir* in þat sted
In his wodnes he slew ded.
& as *þ*e ded don̄e was,
þe ȝ*un*ge laydy come fra þe mes,
& fand hyr*e* lord wrath wond*ir*ly;
þane þe cause speryt scho in hy.
Bot quhene he had hiß wyf sene,
Gret wond*ir* put away his tene,
& sad til hyr: »I pray þe, say,
Quhat war*e* ȝone twa in my*ne* bed lay?
For I trewit it had bene a fer*e*
þu had þane me for*e* mar*e* der*e*.«
þane til hyme smyland scho sad:
»þai twa, þat þar*e*-(in) I lad,
Ȝoure fadyr*e* & ȝour*e* mod*ir* ar*e*
þat far*e* has so*ch*t ȝou w*ith* hart sar*e*;
þar-for*e* I beysit me til es
þame in althing*e* & to ples.«
Fra þat he (had) hard þis tale,
His wit he tynt ner*e* for bale
& in to swonyng*e* fele as ded;
& scho one hyme fel in*e* þat sted.
þane wat*ir* one þame me*ne* ca*ne* caste,
& þai our*e*-come at þe last.
þane has scho hyme in armis tane
& sad til hyme: »my der*e* le*m*mane,
Quhat amowit ȝou þis to far*e*?
Tel me, & na-thing*e* w*ith* me spar*e*!«
þane sad he: »my laydy gud,
Quhat wond*ir* is þo*ch*t I be woud?
In hart haf I sa mekil wa
þat my-self me byrd to sla,
Preysand w*ith* fortone for to stryf
& now has put bath of lyf
Fad*ir* & mod*ir* fellou*n*(l)y!
Allace, þat euir*e* borne wes I,
For to be callit þe wykiste
Fra suth to north, fra est to weste —
For of my ded sa cruele
þe warld sal neuir*e* cese to tel.
Allace, I tho*ch*t no*ch*t for*e* to thryfe,
Wi*th* fortone quhe*ne* I bega*ne* to st*ri*fe;
I gaf na treucht þat It suld be
Suth, þe hart (had) sad til me,
& now fulfillyt has in dede
þe thing*e* þat I sa sar*e* cane dred;
þar*e*-for*e* I lewyt kithe & kyne,
& ȝet þis wrak is falline In.
þar*e*-fore far*e* wele, syst*ir* swet,
For w*ith* þe sal I neuir*e* met,
Bot ay (sal I) ny*ch*t and day
Til Jh*e*su C*ri*ste, þat (al) my*ch*tt*is* may,
My pe*n*nance tak — & rew of me!«
þane wes gret pite for*e* to se
How his wyf hyme in armis hynt,
Gretand sa fast þat scho na stynt,
& sad til hyme: »swet lord der*e*,
Quhat, wene ȝe to lewe me her*e*?
Na, forsuth, It beis no*ch*t swa,
Bot quhar*e* þu gais, I sal ga
& wa w*ith* þe thole als wele
As euir*e* I tholyt welth or*e* wele,
& of þi pane p*ar*tenar*e* be
As I of Joy has bene w*ith* *þ*e.«
A new dysese þane ca*ne* he tak
Seand his wyf sic sorou mak,

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illi qui in suo lecto dormirent, at illa ait: parentes vestri sunt qui vos diutissime quaesierunt, et eos in vestro thalamo collocavi. 311) Ms. of st. to. 327 u. 388) Ms. he st. þe. 343) Quod ille audiens paene examinis effectus amarissime flere coepit ac dicere: heu miser quid faciam? quia dulcissimos meos parentes occidi. Ecce impletum est verbum cervi, quod dum vitare volui, miserrimus adimplevi. Jam vale soror dulcissima, quia de cetero non quiescam donec sciam quod Deus poenitentiam meam acceperit. 378) Cui illa: absit, dulcissime frater, ut te deseram et sine me abeas, sed, quae fui tecum particeps gaudii, ero particeps et doloris. 389—92) Zus. 393) Tunc insimul recedentes juxta quoddam

Na hyr*e* purpos he chang*e* ne my*ch*t
Noþ*ir* for prayer*e* na for my*ch*t.
þane passyt þai furth wauerand,
A gret reuir*e* til þai fand,
Quhar*e*-In fele drownyt ayr*e* & lat,
For þar*e* was noþ*ir* bryg*e* na bat.
þane he & scho þ*at* my*ch*tty war*e*
Of gold & silu*ir* wald no*ch*t spar*e*,
Bot ane hospytale mad but wer*e*
One þe bank of þat riuer*e*,
Quhar*e*-in*e* al þat had nede
þai herbryt wele & ca*ne* þa*me* fede;
& al þat wald þe vat*ir* pas —
For he mekile ma*ne* & stark wes —
Quhene þai come ny*ch*t or*e* day,
He bar*e* þame oure but delay.
& with als in chastyte
Dewotly lifyt his wyf & he.
& quhene þai lang*e* had led sic lyf
Thankful to god, he & his wyfe,
It hapnyt hyme al wery
In*e* til his bed a ny*ch*t to ly,
Quhene sa gret falline wes þe snaw
þat nane my*ch*t þe ȝerd knaw,
& wele gret was þe frost w*ith*-al.
About mydny*ch*t he hard ane cal
Ful pytuisly one hyme be name
& gretand sad: »ryse, Julyane,
& our*e* þis wat*ir* þu ber*e* me
þa*t* in poynt is to peryst be!«
þane Julyane na dwelli*ng*e mad
Bot furth he ran*e* but a-bad:
& fand a ȝunge barne in*e* þat stede
þat for*e* cald ner*e* wes ded;
For he wes myssele & sar*e* seke,
& Ilke bale cane vthyr*e* eke:
þat Julyane hyme betho*ch*t
þat he þe wat*ir* pas wald no*ch*t
W*ith* þis chyld, til he warmyt war*e*.
For-þi sone he hynt hyme þar*e*
& to his ostel has hyme borne
& mad a fyr*e* sone hyme beforne.
Bot, for*e* na fyr he my*ch*t mak,
þe child na kyndly het cuth tak.
þane for dowt þe barne suld sp*i*l,
He mad a bed & bar*e* hyme til
& happyt hyme ful tend*ir*ly,
& wele lang*e* tyme let hyme ly.
& quhe*ne* cu*m*myne wes þe day,
Julyane come quhar*e* he lay.
& fand hyme ȝet lyand clede
As he had lad hyme in his bede;
He bad hyme ryse, for*e* it wes day,
Gyf he had hast of his way.
þe chyld semyt þa*ne* fer*e* mar*e* cler*e*
þane is þe sowne in myd-ȝer*e*,
f. 174 þat wes befor al myſlary
& gret seknes ful vgly;
For of his face come a leme
As It had bene a sone-beme.
W*ith* þat he passit ful rath in hewine,
& til his hoste sad in swet stewine:
»Gud Julyane, god has send me
To confort & to say to þe
þat þi pe*n*nance sa thankful Is
þat he til the al hale þis myse
Forgyfine has quyt & fre;
& alsa bad me sa to þe
þat þu fowne, & þi fol*ow* bath,
Sal til hyme cu*me* in*e* hewine ful rath,
Quhar*e* ȝe sal bruk þe gret blyse
þat he (h)as grantyt til al his,
& namely for þu set þi wil
Til herbry al þat come þe til.

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magnum flumen, ubi multi periclitabantur, quoddam hospitale maximum statuerunt, ut ibi poenitentiam facerent et omnes qui vellent transire flumen, incessanter transveherent et hospitio universos pauperes reciperent. 407—8) Zus. 407) l. with-al? 409) Post multum vero temporis media nocte, dum J. fessus quiesceret et gelu grave esset, audivit vocem miserabiliter lamentantem ac Julianum, ut se traduceret, lugubri voce invocantem: quod ille audiens concitus surrexit et jam gelu deficientem inveniens in domum suam portavit et ignem accendens ipsum calefacere studuit. Sed cum calefieri non posset et, ne ibi deficeret, timeret, ipsum in lectulum suum portavit et diligenter cooperuit. 429) Ms. his. 435) Ms. spiel, corr. 439) Post paululum ille qui sic infirmus et quasi leprosus apparuerat, splendidus scandet ad aethera et hospiti suo dixit: Juliane, dominus misit me ad te, mandans tibi quod tuam poenitentiam acceptavit et ambo post modicum in domino quiescetis. Sicque ille disparuit et J. cum uxore sua post modicum plenus bonis operibus et eleemosinis in domino requievit. —

For-þi þai at in name of the
Askis herbry, sal herbryit be
& be wele esyt at þe lest,
Suppos þai haf no*ch*t plesand fest.«
þe angel þa*ne* of his sycht
Wanyst. & he w*ith* al mycht
Lowyt fast god of his bou*n*te
þat let hyme sa his angel se.
Sanct*e* Julyane þa*ne* & his wyf
To god led þai sa thankful lyfe —
þat þar*e* dedis sa wele ca*ne* ſter*e*
þe lytil tyme þat þa lif(it) her*e*:
þat one a day & in ane hour*e*
þai deyt, & til our*e* saweour*e*
Sa que*m*ful, þat, ry*ch*t (as) þai twa
Has tholyt her*e* bath wele & wa,
Sa to-gydyr*e* he þame brocht
Til his gret blyse þat falis no*ch*t:
þe quhilk for*e* his debonar*e* wil
He grantyt ws al to cu*me* til. —

Ande as dewot mene has delyt
Of gud me*ne* for*e* to red & wryt,
Ensampil gud of þame to ta:
Of wykit mene þai suld alsa
þe wykitnes her*e* tald þa*me* til,
To restrenȝe þame fra Il,
Sic wykyt dedis for to do.
For, þo*ch*t I n*o*w haf tald ȝ^{u} to
Of thre (!) Julyanis gud,
Of þe ferde Julyane, as I vnd*ir*stud,
I sal tel, of his wykytnes,
þat fulsume til al gudme*n*e wes.
þis Julyane wes no*ch*t haly,
Bot Il & ful of trechery.
& in þe tyme of his ȝouthede f. 175
In til let*er*atour*e* sa wel he sped,
þat for*e* fals feinȝet halynes
In lytil tyme he monke mad wes —
For he resemblyt for*e* to be
Worthy & gud; bot ȝet he
Wykyt wolfe wes withine
& heylyt in a lame-ſkine,
Sa þat fele dissawit he,
Sa semand gud ma*ne* (for) to be. —
Ymang*e* vthyr*e* wes a wyf
þat wend he war*e* sa gud of lyfe,
As a doctor*e* sais, þat scho
Thre gret poytt*is* bro*ch*t hyme to
Fillyt of gold to þe hals,
& þar*e*-a-beouſe scho had layd als
Askis, þat gold to conſele;
& for scho wend (þat) he war*e* lele,
To þat traytour*e*, monk*is* befor*e*,
Scho deliu*er*yt þat tresour*e*,
Trowand he my*ch*t be-gylyt be —
For þe gold scho let hyme no*ch*t se;
Bot no*ch*t-þane be-for wytnes
þe poytt*is* scho opnyt no*ch*t-þe-les
& let hyme se þat þare wes no*ch*t
Bot ask*is* — for sa scho tho*ch*t
To ger hyme hyr*e* gold kepe wele
& of þe p*ro*fyt na-thing*e* fele.
þis monk þane þe poytt*is* has tane
&, fra þe wyf hi*r* way has gane,
He had þame til a p*ri*we stede,
&, for þai hewy war*e* as lede,
þame to p*ro*we þane prewit he:
& fand þame ful of gold al thre.
þe gold til hyme þane tuk he sone
& askis in þe pyt has done
& cou*er*yt & mad þame clene,
As he w*ith*-In had no*ch*t þame sene.
Sone *e*ftyr*e* had þe wyf to do

465—8) nicht in L. A. 467) Ms. best? 469) Ms. of (?) þane of. 485—96) Einl. 492) Ms. new. 497) L. A.: Fuit et alius J., non quidem sanctus sed sceleratissimus, sc. Julianus apostata. Hic J. prius fuit monachus et magnae religionis simulator. Quaedam autem mulier (ut refert Joh. Beleth in Summa de officio ecclesiae) habens tres ollas plenas auri, aurum illud in orificiis ollarum cinere, ne appareret, operuit et praedictas ollas Juliano, quem sanctissimum hominem aestimabat, coram quibusdam monachis servandum tradidit, quod autem aurum ibidem esset, non aliter indicavit. J. igitur ollas accipiens et tam copiosum aurum ibidem inveniens, totum illud aurum furatus est et ollas implevit cinere. Post aliquod tempus cum mulier depositum suum requireret, ille ollas cum cinere sibi reddidit; cum vero aurum requireret, convincere illum non potuit, quia de auro testes non habuerat, quoniam monachi, coram quibus hoc sibi tradiderat, nil in iis nisi cinerem viderant; et sic aurum obtinuit, cum quo Romam fugit, et per illud aurum sequenti tempore Romae obtinuit consulatum;

W*ith* hyr gold, & come hyme to
& askyt (of) hyme þe tresour*e*
þat scho gef hyme to kepe befor*e*.
Sad he þane: »deme, gladly«,
& þe thre poytt*is* bro*ch*t in hy.
& scho, besy for to se
Hyr gold, temyt þe poytt*is* thre:
& askis in þame euir-ilkane
Scho fand, bot gold (þare-in) was nane.
& askyt hyme quhar*e* he had done
Hyr gold, þo*ch*t askis war*e* a-beone.
þane sad he: »deme, ar ȝe woud?
Lowyt be god þat gud me*ne* stud
Befor, quhene ȝe þe poytt*is* bro*ch*t
& þame opnyt, & saw ry*ch*t no*ch*t
In þa poytt*is* bot askis war*e* —
& ry*ch*t sa, deme, lo þame þar*e*!
& had nane þe suth ſene
Bot we twa, ȝet wald su*me* me*ne* deme
þat It war*e*, deme, as ȝe tel;
Bot lowit be god ry*ch*t fare, þa*ne* fel
þat I gudmene to witnes had!«
þis þe wyf sa abaysyt he mad
þat scho had noþ*ir* twng*e* na tutht
To say hyme þat he sad no*ch*t sutht,
Bot held hyr*e* stil & hyr*e* way ȝud;
& sa he brukyt al þe gud —
For of þe gold wes witnes nane,
Bot of þe askis þame-alane. —
Sone eftyr*e* þat the wey he nome
W*ith* his gold & come to Rome,
& seculare clething*e* cane one ta,
& sa become »apostata«.
& w*ith* flicht*is* & w*ith* gret gyle
Sa has he wro*ch*t in lytil quhyle,
& w*ith* þe gold þat he þa*ne* had,
þat he consule of Rome wes mad;
& sa gou*er*nyt þat di*n*gnyte
þat syne emp*er*our*e* mad wes he. —
& for he wes p*ar*fytly
Infourmyt in to sorcery
In his ȝouthed, he til hy*me* drew
Al þame þat in þat craft he knew.
& one a day wes lefit alane,
Quhene his mast*er* to feld wes ga*ne*,
& in a buk of þat science
Red, a-gane his master*e* defence:
þane befor*e* *hy*me cane aper*e*
A multytud of fendis ser*e*,
þat blak war*e* & ful vgly;
For-þi he mad one hyme in hy f. 176
A takine of þe croyce, for*e* dout
Of þame: & þai sowne flaw owt.
& quhene his mast*er* come hame,
þis tald hyme ſow(n)e Julyane.
& (he) sad hyme: »lewe sowne, in wast
Ler*is* þu þ*is* crafte: for alþ*ir*-mast
þat takine þe feyndis ſ*c*kir*is*
& of þar*e* my*ch*t & purpos m*er*rys,
For þai lewe It & dout*is* bath,
& quhene þai se It, fleys rath.« —
For-quhy, quhe*ne* þis Julyane
Of þe emp*er*oure þe stat had tane
& wist þat w*ith* sorcery
He my*ch*t no*ch*t wyrk quhar*e* corce war*e* by,
& þat craft hy*me* had helpyt sa
þat he wald na-wa It for-ga
Bot i*n* quhat-kyne thing*e* he had to do
þe feyndis helpe he askyt þar*e*-to:
For*e* he wyst (þat) þai war*e* red
For þe croice, þar*e*-for he bad
þe croice in al place to distroy,
& to al c*ri*styne me*ne* to do noy, —

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deinde in imperium sublimatus est. 577) Qui cum instructus esset a pueritia in arte magica et multum sibi placeret, magistros inde plurimos secum habebat. 581) Die autem quadam, sicut in hystoria tripartita habetur, cum adhuc puer esset, et recedente magistro suo solus remansisset et adjurationes daemonum legere incepisset, ante eum maxima multitudo daemonum instar Aethyopum nigrorum advenit. Tunc J. hoc videns et metuens, signum crucis protinus fecit et omnis multitudo daemonum evanuit; qui cum magistro suo reverrenti, quid sibi acciderit, retulisset, dixit ei magister suus: hoc signum crucis maxime daemones odiunt et timent. 585) Ms. þame. 594) Ms. lew ler*is*. al þ^{i} st. alþir. 595) Ms. sakiris st. sckiris skaris. 599) Sublimatus igitur in imperium huius rei memorans cum per artem magicam operari vellet, apostavit et signum crucis ubique destruxit ac christianos, in quantum potuit, persecutus est, putans quod aliter daemones sibi minime obedirent. 602) Ms. þar*e* st. ware. 613) Ms. & na. 615) Descendens J. in Persidam, sicut legitur in Vitis patrum.

Fo*r* vthyr-ways he trewyt no*ch*t
þe feyndis helpe til awale ocht
Na ȝeyt til obey ocht hyme til
Na his purpos til fulfil.
þat tyme quhene Julyane
In þe land of Pers wes gane,
In »fadrys lyfys« as we red:
A fend he callyt til hy*me* gudsped
& bad hyme in þe west sone far*e*
& bryng*e* word quhou it wes þar*e*.
þis feynd þane fast one his way
Sped hyme furth ny*ch*t & day,
Til (he) of chance come til a place
Quhar*e* (þat a) monk lugyt wes,
þat lyfyt in deuocione,
In fasting*e* and in oracione;
& sa gud his p*re*yer*e* wes
þat þe feynd my*ch*t na for*þir* pas,
Bot come agane to Julyane
& answ*ere* he bro*ch*t nane.
þane sad Julyane til hy*me* sone:
»Quhar*e* has þu be*ne*? quhat is done?
& quhy duelt þu sa lang*e* away?
Al hale þe suth to me þu say!«
& he þane til hyme cane tel
How a monke gert hyme duel
& letyt hyme to pas forby:
He prayt god sa inkyrly;
þat he tene days bydan*d* wes
To se gyf þe monk wald ceß
Of his prayer*e*, bot he wald no*ch*t:
»þar-for agane to þe I so*ch*t,
For sa prayt þat monk Increly
þat I my*ch*t na-way pas hyme by
Na in þi erand a-valȝe,
Bot has tynt hale my*ne* trawele.«
Julyane sad: »þu trew me
þat I sal wele rewengyt be
Of þat wikyt monk publy,
Quhene I cu*me* þar*e*, sekyrly.«
þe feyndis hicht hyme þa*ne* þ*at* he
Hale victor*e* of Pers suld be.
Sephystas*us* (!), a tyrand, þane
Has speryt at a c*ri*stine man*e*
Soroful: »quhat venis þu
þat þe wrechis sone d*o*is now?«
& he cane answere hy*me* oñe-ane:
»A grawe I mak to Julyane.« —
As in þe story of sanct*e* Blase
Of þis tyrand me*ne* wrytyne has:
Of Carnotense byschope Albert,
þat wes a man*e* of gret disert,
Sais: Quhene þis tyrand mad repar*e*
To þe cite of Cesar*e*,
Of Capodose in þe cu*n*ctre,
Sanct*e* Blase hyme met, treuand þ*at* he
Suld þane ameis his fellon*e* wil
C*ri*stine men*e* þat he had til,
& of ber*e*-bred mad hyme presand —
For vthyr wes nane in þe land.
Bot for*e* dedenȝe þane Julyane
Tholet his presand no*ch*t be tane,
He sad: dispyt he dyd hy*me* gret
þat til hyme (he) send sik met;
& for his bred he send hy*me* hay,
& til hyme strutly can*e* *fay*:
»þe fud of best*is* vnresonab*i*le,
To mane til et nôch*t* delytab*i*le,
þu has ws send; for-þi send we
Sic-lyk fud aganys to þe.«
Sanct*e* Blase answert but het
& sad: »we haf send þe sic met

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misit daemonem in occidentem ut sibi inde deportaret responsum, cum autem daemon ad quemdam locum venisset, per decem dies ibi immobilis stetit, quia quidam monachus ibi die ac nocte orabat; et ei sine effectu regresso dixit J.: quare tantum tardasti? Qui respondit: sustinui per decem dies publicum monachum, si forte ab oratione cessaret et transire possem, cumque non cessaret, prohibitus sum transire et redii nihil agens. Tunc indignatus J. dixit quod, cum illuc veniret, vindictam de illo monacho faceret. 624) Ms. þis monk. 639) Ms. bydans. 651) Cum ergo de Persia victoriam sibi daemones promitterent, sophista suus dixit cuidam christiano: quid putas, nunc facit fabri filius? Et ille: sepulcrum parat Juliano. 656) l. wrichtis. Ms. de is st. dois. 659) Dum igitur (ut in hystoria s. *Basilii*(!) legitur et Fulbertus, Carnotensis episcopus, testatur) Caesaream Cappadociae devenisset, s. Basilius eidem occurrit et quatuor panes hordeaceos pro munere ei misit, at J. indignatus eos recipere contemsit et pro panibus sibi foenum misit dicens: pabulum nobis irrationabilium animalium obtulisti, recipe quod misisti. 676) Ms. cafy st. say? 681) Respondit Basilius: nos quidem quod comedimus, tibi misimus, tu vero dedisti nobis unde bestias tuas nutris.

As our*e*-self has, þu sal trew; f. 177
þo*ch*t þu hay sendis ws now
Quhar*e*-of þi bestys þu feydis;
Men*e* se wele may, þu god no*ch*t dredys.«
þane Julyane, þat wes wrath,
Sic answer has mad rath:
»Quhen*e* I haf wo*n*nyn*e* al Pers,
þis cite hale I sal revers
& mak It for to ber*e* corne,
As meñ*e* has sene her*e*-beforne (!);
Sa sal It dystroyt be,
þu, Blase, in dyspyt of þe.«
Sanct*e* Blase had na noþ*ir* wane
Bot to þe kyrk þat ny*ch*t is gane,
To pray god hyme succur*e* (to) send
& fra þe tyrand hyme defend
þat til dystroy þe land has thret.
Sa fast þat ny*ch*t he has gret,
þat oñe slepe he fel ſene:
& a multytud of angel*is* has sene
& in þe mydis of þai stand
A laydy far & auenand
In*e* a trone *with* blyth wlt
& sad to þame þ*at* stud about:
»Sanct*e* M*er*cur*e* sone to me cal ȝe,
To reweng*e* my sone & me
& smertly dicht hyme for to sla
Ȝone Julyane apostata,
þat has sclander*y*t my*n*e sone & me
Thru his p*ri*de & Iniquite!« —
A lytil befor þat M*er*cur*e*,
þ*at* wes kny*ch*t of gret honour*e*,
þis Julyane for c*ri*stine fay
Gert slay: þat i*n* þe kirk þane lay. —
Sanct*e* M*er*cur*e* þane ras hastely
at þe byding*e* of þat laydy,
& his armys has hynt sone,
þat to kepe in þe kirk war*e* done,
& armyt hyme & held his way
To þe ost quhar*e* Julyane lay:
& did his dewo*ur*e worthely,
As hyme had bydine þat laydy.
þane waknyt Blase & tuk kepe
Til þat he had sene in*e* slepe,
& rase & passit but delay
To þe grawe quhar*e* M*er*cur*e* lay:
& myssit his body; & he so*ch*t
His armis: & he fande (þame) nocht.
þane askyt he þe ſac*ri*stane
Quha þ*ai* armis away had tane.
»For suth, sad he, ſ*ir*, I no wat;
Bot here þai war*e* ȝystrewe*ne* lat,
Quhar þay war*e* wont for to be
Eu*ir* sene þai war*e* tacht to me.«
Sanct*e* Blase fra þat place co*me* away.
& one þe morne quhe*ne* It wes day,
He come & fand þar*e* þe body
& sper*e* & armis al bludy.
þane co*me* a man*e* in þat sychwar*e*,
Quhe*ne* sanct*e* Blase þis saw þar*e*,
& tald hyme: Quhe*ne* Julyane
In to þe oste his rest had tane,
þar come sone a strang*e* kny*ch*t,
Horsyt & armyt wele at ry*ch*t,
& strak þe sted *with* spur*is* sa
þane thru þe ost he cane ga
& of al þe kny*ch*t*is* thru þe ſtur*e*,
Til he come til þe emp*er*our*e*,

Ad hoc iratus J. respondit: cum Persas subegero, hanc urbem destruam et arabo, ut farrifera magis quam hominifera nominetur. 690) Ms. rehers. 695) Sequenti nocte vidit Basilius in ecclesia s. Mariae in visu multitudinem angelorum et in medium eorum quandam feminam in throno stantem et adstantibus dicentem: vocate mihi cito Mercurium, qui Julianum apostatam occidat, qui me et filium meum superbe blasphemat. Erat autem Mercurius miles quidam, qui ab ipso Juliano pro fide Christi fuerat interfectus et in eadem ecclesia erat sepultus. Statimque s. Mercurius, ubi cum armis suis quiescebat, quae ibi servabantur, adfuit et jussus ab ea in proelium se praeparavit. Expergefactus itaque Basilius ad locum ubi s. Merc. cum armis suis quiescit, ivit et monumentum suum aperiens nec corpus ibidem reperit nec arma invenit. Tunc custodem, an asportaverit, inquisivit, ille vero cum juramento affirmabat eadem arma vespere ibidem fuisse, ubi perpetuo servabantur. 718) Ms. & st. at, 720) & st. þat. 723) Ms. deworne st. dewoure. 726) Ms. seme (seine?). 732 u. 663) Ms. þat st. þai. 737) Inde igitur Bas. recedens et mane illuc rediens invenit ibidem corpus ejus et arma et lanceam sanguine cruentatam, et ecce quidam de exercitu rediens dixit: cum Julianus imperator in exercitu moraretur, ecce quidam miles ignotus cum armis suis et lancea veniens et calcaribus urgens equum, audaci mente Julianum impetiit et lanceam fortiter vibrans ipsum valide per medium perforavit et subito abscedens nusquam comparuit. Ipse vero J. dum

& strak hyme in þe brest ry*ch*t
W*ith* a scharpe sper*e* at al his my*ch*t,
þat he his hart clawe in-twa
& (hyme) to þe erde bakwart gert ga;
Quhene þ*is* wes done, sa wanyst he,
þat na-man*e* eftyr cuth hyme se.
þane Julyane, þat wes but ded,
His neful tuk of his blud red
& kyst It vpe agane þe lyft,
Sayand sic wordis of vnthryft:
»þu has our*e*-cu*m*myne, of Galylee,
I grant þu has our*e*-cu*m*myne me.«
W*ith* þa*i* wordis, as worthy war*e*,
He deyt, & lefyt wes þar*e*,
No*ch*t put in erde, for al his mene.
& (mene) of Perce sone com*e* þane
& ſlew hyme & his skine ha*me* bar*e*
To þar*e* kyng*e*; & he but mar*e*
Vnd*ir* his feit (it) layd but let,
Quhene he in king*is* ſeg*e* wes sat. —
To þis Julyane wil nane pray,
Na nane prayer*e* for hyme may.
Bot þe tod*ir* thre pray we
þat þai wil our*e* beld be;
& namely to þat Julyane
þat for gast has þe angel tane,
þat he for ws mak sic prayer*e*
þat we ma hafe gud herbry her*e*
& syne in hewine herbryt be,
Amen amen, p*ar*cheryte.

XXVI. Nycholas.

IT is herde of sanctis ser*e*, f. 178
þat s*er*uit god til þai war*e* her*e*,
þat for þar dedis eftyrwarde
He mad to þame hewinly rewarde;
Bot mar did he for sanct Nycholas
In*e* þis warld til þat he wes;
& quhat p*ar*ele man war in sted
Be sey or land þat myster*e* had
& had ferme hope in*e* Nicholas,
To be helpyne be his purches:
In*e* his lyknes god wald aper*e*
& gyf þame helpe in*e* þar*e* myster*e* —
In lyknes of þat haly man*e*
God did sa mykil for hyme þane.
For-þi, deuocione to eke
Of þame þat hy*me* for heile wil sek,
I wil declar*e* his story,
In haly wryt as It fand I. —
Sanct Nicholas of þe cite
Wes cytysane of Patere,
& cu*m*yne wes of nob*i*le kyne,
þat ay besy war*e* hewine to wyne.
Ephyphani*us* his fad*ir* was,
His mod*ir* Plamya (!) but les;
þe quhilk*is* in*e* flour*e* of ȝouthede
Sanct Nicholas gat, as we rede,
& fra þine in chastyte
Led þai ay þ*ar* lif, bath scho & he.
þe fyrst day þat Nicholas
Of his mod*ir* borne was

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adhuc spiraret, sanguine manum suam implevit (sicut dicitur in hystorta tripartita) et in aera projecit dicens: vicisti Galilaee, vicisti; sicque in his vocibus miserabiliter exspiravit; ab omnibus autem suis insepultus relinquitur et a Persis excoriatur et de corio suo regi Persarum substratorium efficitur. 769) Ms. feit?

Von dem Cap. 3 der L. A. weicht B. vielfach im Einzelnen ab und benutzt eine andere Quelle: die Narratio V. 609—741 fehlt. 19) L. A. Nicolaus civis Paterae urbis, ex divitibus et sanctis parentibus originem duxit. Pater ejus Epiphanes, mater vero Johanna dicta est. Quem cum primaevo juventutis suae flore genuissent, deinceps caelibem vitam duxerunt. 28) tilge þai. 29) Hic prima

& in*e* water to wesch lad syne,
(He) stud alane in þe baſſyne
One his fet but helpe of man*e* —
To wyrk myracle sa he begane.
& for to schaw þat he suld be
Of abstinence, fra þa*ne* he
To suk bot anys one þe day (!)
His mod*ir* pape wont wes ay
Na one fryday bot anys wald he
þe nowrys suk, for ocht my*ch*t be.
In*e* his credil, or*e* he cuth crepe,
þus he be-gane to god seke,
& held furth ay in þat trace —
Sa wes he ful of godis grace.
& fra he pasyt tendyr*e* elde,
þat he cuth ga & hyme-self weld,
His abstinence ay ekit he,
Al fleschly lust*is* for til fle,
& for to gang in hewy*n*ly way
He forsyt hyme, ny*ch*t & day,
& vthyr*e* barnis wantones
Lewyt ay, quhar*e*-eu*ir* he wes.
His fad*ir* þane, þat saw he wes
Habil to cu*me* to gret grace,
Gret informe hyme besyly
In*e* liberale hartis sutely
Of Grece in*e* (to þe) nob*i*le land,
Quhar*e* philosophy wes ry*n*gand.
& quhene vth*er*is to playine ȝed,
As course askyt of ȝuthed,
þane wald he to þe kyrk hy*me* sped,
Godis word to her*e* & r*e*d;
& þar-one (he) wes besy ay,
& noþ*ir* in*e* ga*m*myne na in*e* play. —
& quhene þat his fad*ir* wes ded
& his mod*ir*, he in*e* þar*e* sted
Brukyt þare possessione
þat þai hyme lewit in fusione.
þane he tho*ch*tful & besy was
Hou *he* my*ch*t sa gret riches
Spend, bot no*ch*t in lof of man*e*,
Bot of god; þane he be-gane
Til helpe þe pur*e*, þ*at* war*e* nedy,
W*ith* met & drynk & herbry.

Sa hapnyt þane p*er*cace:
His nytbour*e*, þat my*ch*tty was
& duelt ner*e* quhar*e* duelt he,
To fal in (to) sic pouerte
þat skantly had he þe lyf-lad;
Ȝet þane thre douch*ter*is he had,
& mary þame wald na*ne* þane
Fra in pou*er*te fel þis man*e*,
þo men*e* befor*e* of he p*ar*age
þame askyt in*e* to maryage.
þis pour*e* ma*ne* wmbe-tho*ch*t hyme
Hou he his lyfing*e* suld wyne
Throu his douch*ter*is; þar*e*-for tho*ch*t he
To þe brodale send þai*me* al thre
& of þe gud þai my*ch*t wyne
Led his lyf, þo*ch*t it war*e* syne;
For*e* ȝu*n*g þai war*e* & far*e* of face.
Bot fra þis west sanct*e* Nicholas,
He had gret dule of þat myschefe f. 179
& tho*ch*t he wald þame relefe:
& of gold a gret quantyte
Has tane & in a clath band he,
& to þat ma*n*is house is gane
In*e* þe ny*ch*t hyme-al-ane
& in a wyndow, quhar*e* þis ma*ne* lay,
He kest þe clath, & held his way.
þa*ne* þe mornyng*e* quhe*ne* he rase

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die dum balnearetur, erectus stetit in pelvi. 35) Anders L. A.: Insuper quarta et sexta feria tantum semel sugebat ubera. Factus autem juvenis, aliorum devitans lascivias, ecclesiarum potius terebat limina et quidquid ibi de sacra scriptura intelligere poterat, memoriter tenebat. Parentibus vero defunctis cogitare coepit qualiter tantam divitiarum copiam non ad laudem humanam sed ad Dei gloriam dispensaret. 37) l. one wensday. 55) gret st. gert, wie 146. 70) Ms. fe st. he. 75) Tunc quidam contermineus suus satis nobilis tres filias virgines ob inopiam prostituere cogitur ut sic infami eorum commercio aleretur. Quod ubi sanctus comperit, scelus abhorruit et massam auri panno involutam in domum ejus per fenestram nocte clam jecit et clam recessit. Mane autem surgens homo massam auri reperit et Deo gratiam agens primogenitae nuptias celebravit. Non multo post N. simile peregit opus. Quod rursus ille reperiens et in laudes immensas prorumpens, vigilare proposuit, ut sciret quis esset qui suae inopiae subvenisset. Post paucos etiam dies duplicatam auri massam in domum projecit: ad cuius sonitum ille excitatur et fugientem insequitur talique voce alloquitur: siste gradum teque aspectui ne subtrahas meo, sicque accurrens

& in þe wyndow fundyne has
þis gold, he thankit god fel-syth;
His heldast douchtyr*e* þa*ne* al-swyt*h*
He wedyt wele & worthely.
Bot ȝet sanct*e* Nicholas in*e* hy
A noþ*ir* ny*ch*t did as befor*e*
W*ith* syk a sowme of gold or*e* mor*e*;
& þane þis man*e* but abad
Gret lowyng*e* to god mad
& his oþ*ir* douchtyr*e* sone þane
He maryt w*ith* a my*ch*tty mane.
He t(h)ocht to wak & besy be
For til get knawlag*e* & to se
Quha It wes helpyt hyme sa.
& ȝet sanct*e* Nicholas cane ta
Doub*i*le sa mykil gold as ar*e*
& lad it (þar) as dide he ayr*e*,
& his way syne cane far*e*
& left þe gold lyand þar*e*.
þane of þe noys of his fet
He waknyt þa*ne* no*ch*t fast cane slepe,
& sone gat vpe & f*o*louyt fast
& Nicholas knev at þe last,
& prayt hyme for god*is* sak,
To spek w*ith* hyme, abad to mak.
His fet w*ith* þat in*e* hand he hynt
To kis; bot sone he hyme stynt
& bad hyme ryse & do no*ch*t swa,
& his gat*is* hame cane ga
& bad hy*me* no*ch*t tel he dyd hy*me* gud.
þane athyr*e* one hame ȝed.
þane he *h*is ȝongast doucht*ir* wed*i*t wel,
& hyme-self wele led Ilke dele
W*ith* al þe laſ & sa wele wro*ch*t
þat al his tyme he wantyt no*ch*t.
Sone eftyr*e* hapnyt for to de
þe worthy byschope of Mirre.
þane (bischapis) ser*e* come to þat towne
Because of þe eleccione
Of a new byschape to ma.
& ymang*e* othyr*e* ane of þa
Wes of sa gret autoryte
þat þai wald do þat at bad he.
þis byschape þane of sic my*ch*t
Gret þe clergy walk þat ny*ch*t
In*e* abstinence, god to pray
þat þai my*ch*t a gud ma*ne* p*ur*way.
To þat bischope a voice ca*ne* say
þat ny*ch*t befor þe day
& bad hyme, to þe kyrk-dur*e* gā i*n* hy
& þar*e* behald besyly
Til hy*me* þat fyrst co*me*, quhat he war*e*,
& ȝet þe voice sad forthyrmar*e*
þat Nicholas suld be his name,
& bad swne he suld be tane
& byschape mad of þat cite,
For þar-to worthiest wes he.
þe bischape (one) þe morne but hone,
As þe voice bad, has done.
þane Nicholas come (hyme)-alane
To þe kirk-dur*e*: & hyme has ta*ne*
þe byschap & his na*me* sperit has.
& he sad til hyme: »*ſir*, Nicholas.«
þe byschape Joyful þa*ne* bro*ch*t hy*me* in hy
To þe place of þe clergy,
& sad: »lo, gud mene, þis Is he
þat god wil her*e* byschape be.«
þane al co*n*sentyt þar*e*-til
& mad hyme byschape of a wil,

Nicolaum cognovit; mox humi prostratus osculari volebat pedes ejus, quod ille refutans exegit ne eum quamdiu viveret, publicaret. 122) Ms. þame, 123) falouyt. 132) l. ȝud. 133—6) nicht in L. A. 133) Ms. þis. 137) Post hoc Mireae civitatis defuncto episcopo convenerunt episcopi, illi ecclesiae de episcopo provisuri. Aderat autem inter eos quidam magnae auctoritatis ep., ad cuius electionem omnium sententia dependebat. Cum igitur cunctos jejuniis et orationibus insistere monuisset, nocte illa vocem audivit dicentem sibi ut hora matutina fores ecclesiae observaret et quem primum ad ecclesiam, cuius etiam nomen esset Nicolaus, venire conspiceret, ipsum in episcopum consecraret. (Hoc ergo aliis revelans episcopis admonuit ut omnes orationibus insisterent et ipse pro foribus excubaret.) Mirum in modum in hora matutinali quasi a Deo missus ante omnes se agebat Nic., quem apprehendens ep. dixit: quod tibi nomen est? Ille (ut erat columbina simplicitate plenus, inclinato capite:) Nicolaus, inquit, (vestrae sanctitatis servus). Quem in ecclesiam ducentes licet plurimum renitentem in cathedram collocarunt. Ipse autem eandem, quam prius, humilitatem et morum gravitatem in omnibus sectabatur, in oratione pervigilabat, corpus macerabat, mulierum consortia fugiebat, humilis erat in omnes suspiciendo, efficax in loquendo, alacer in exhortando, severus in

Suppos he co*n*sentyt nocht
Bot gane-sad al þat he mo*ch*t.
& eftyr held þe sa*m*myn*e* meknes
þat he had or*e* he byschap wes,
In*e* thewis ſaddar*e* þane wes he er*e*,
Wakyr & in Ithand prayer*e*,
His body waikly he fed,
& wyfyne company ay fled,
Blyth in*e* til admonestyng*e*
& awful in*e* to chast(is)yng*e*. —

IT is sad, þus Nicholas
In*e* þe co*n*ſil of Vicen*e* wes.
& þat tyme men*e* hapnyt be
In*e* gret p*ar*ele ſted in*e* þe se.
þai cr*i*yit þane: »Nicholas, to god der*e*,
Gyf al be suth we of þe here, f. 180
Send ws helpe þat þus ar sted!«
& vnese þis sad þai had,
Quhene ane in*e* his lyknes
Aperit to þa*me* þat sa red was,
Ganand dry-fwt one þe se,
& sad to þame: »ȝe callit one me«;
þane, þame to helpe, or he fane,
þe schipe be þe sterne has tane.
þane cesit þe storme sa bald,
& þai to land come, as þai wald;
& til his kyrk ȝed but abad
To thank hyme at þa*me* helpit had.
& alsone as þai hyme se,
But ke*n*nyng*e* fand: »ȝone is he«,
& sad: »ſ*ir*, ȝe sawit ws now,
þar*e*-for lowing we gyf god & ȝu.«
& sad he: »soñis, thank(is) me no*ch*t,
Bot thank*is* god þat al has wro*ch*t,
& ȝour*e* ferme treucht & his m*ercy*;
For na lowing þar*e*-of ask I.« —

Eftyr sowne hapnyt to be
A gret hu*ngir* in þat cu*n*ttre,
þat wes sa fel & sa angry
þat vnese my*ch*t men*e* get to by.
þe byschape þa*ne* god ca*ne* pray
þis to remed. & he herd say
þat in þe hawine schipis gret
War*e* arywit, charg*it* w*ith* quhet,
Be tempest þat þa*me* ydyr bro*ch*t.
& he to þame sone has so*ch*t,
To þer*e* folk þat sa cane fale
þane askit he þame to sel vitale
A hu*n*dre medreiis at þe lest
Of Ilke schipe at his request.
Sad þai: »fad*ir*, we dar*e* no*ch*t
þis quhet fel we her*e* bro*ch*t,
For of Co*n*sta*n*tyne in*e* þe cite
To þe emp*er*our*e* garner mon*e* we
& gyf cunt redy be tale
Of mesur*is* of þis quhet hale.«
þane swetly to þa*me* ca*ne* he pray:
»Der*e* soñis, do as I ȝu say!
For I hicht ȝ^{u} in suthfastnes,
Of god ȝe sal haf na les
Of quhet a corne þa*ne* nov haf ȝe,
Cu*me* quhar*e* ȝe sal discharg*it* be.«
þane his request ca*ne* þai fulfil,
For þai my*ch*t no*ch*t sa na hyme til.
& þis done, þai sailyt but bad
Quhar*e*-to þar*e* tr*i*ſte wes mad,

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corripiendo. 181) Fertur quoque (sicut legitur in Cronica quadam), Nicolaum Nicaeno interfuisse concilio. Quadam autem die dum quidam nautae periclitarentur, ita cum lacrymis oraverunt: Nicolae famule Dei, si vera sunt quae de te audimus, nunc ea experiamur. Mox quidam in ejus similitudinem apparuit dicens: ecce assum, vocastis enim me. Et coepit eos in antennis et rudentibus aliisque juvare navis armamentis; statimque cessavit tempestas. Cum autem ad ejus ecclesiam venissent, quem nunquam ante viderant, sine indice cognoverunt. Tunc Deo et sibi de liberatione gratias egerunt, quod ille divinae misericordiae et eorum fidei, non suis meritis attribuere docuit. 181) l. þis. 202) god & st. to. 207) Quodam tempore totam provinciam Nicolai fames valida perculit, ita ut omnibus deficerent alimenta. Audiens autem vir Dei naves onustas tritico portui applicasse, illuc statim proficiscitur rogans nautas ut saltem in C modiis per quamlibet navem fame periclitantibus subvenirent. Cui illi: non audemus pater, quia mensuratum est Alexandriae, oportet in horrea imperatoris nos reddere. Quibus dixit: facite nunc quod dico et vobis in Dei virtute promitto quod nullam minorationem habebitis apud regium exactorem. Quod cum fecissent, et eandem mensuram quam Alexandriae acceperant reddidissent ministris imperatoris, miraculum referunt et Deum in suo famulo laude attollunt. Frumentum autem secundum uniuscuiusque indigentiam vir Dei

& þar*e* þe quhet deliu*er*yt hale
In qua*n*tyte, mesur & tale
þat þai at Alysand*ir* had tane.
þar*e*-of þai vond*er*yt Ilkane,
& þis m*er*wale tald in hy
Til al þat þar*e* war*e*, opynly
þat god be his s*er*uand had done.
& þe byschepe þe quhet alsone
Wysely has dep*ar*tyt þane
Eftyr as nedyt ilke mane;
þat þai twa ȝer*e* had of þat quhet
Ynuch til sed & til ete.
& na*ne* suld ferly one þis;
For til ws be C*ri*st hycht is:
»Quha-sa trewis in*e* to me,
Sik wark as I do, do sal he.« —

IN þe land quhar*e* sanct*e* Nicholas
Wes byschape, ald custu*me* wes
Of ful folk (þat) þar*e* dwelland war*e*,
For til honour*e* mawment*is* ser*e*,
& namly þe ymag*e* of Dyane:
In quhais worschipe carl*is* had ta*ne*
A mekil tre *with* bra*n*chis brad
& syndry rit*is* vnd*ir* mad
As of *payaȝ*n(i)s and custu*m*mance
Til et, drink, syng & dance.
Bot þe byschope ger(t) lat be
þat fals custu*me*, & als þe tre
Maugre þaris gert st*ri*k in*e*-twa.
& þar*e*-of wes þe fend ful wa
& thoc*h*t to rewengit be
Of þe byschope: for-þi mad he
Ane oy*n*me*n*t, þat Diaton*e* hicht,
þat wat*ir* & stane to bry*ne* had my*ch*t;
& hyme tran(s)fourmyt, or he fane,
In lyknes of a ȝu*n*g womane
Semand relygiouse for*e* to be,
& in a ſkaf a-pone þe se
Sayland, has met me*ne* þ*at* bone wes
For to sek to sanct*e* Nicholas.
»I pray ȝu, sad scho, in mynd haf ȝe,
Gyf it no*ch*t noyus to ȝu be,
My lytil gyft of þis oy*n*ment
Ȝe tak *with* ȝow & myne entent f. 182
þar-w*ith* fulfil, as cu*m*yne ar ȝe
To þe cite of Myrre:
þat is, þat ȝe ōyne gere be al (!)
þe wallis of þe byschapis hal.«
Ȝa, sad þai sone þar*e*-til,
Myskennand hyr*e* or hyr wil.
A lytil schepe sone haf þai sene
Charg*i*t of me*ne* honest & clene;
Amang þa*me* þane þar ane wes
In althing*e* lyk to Nicholas:
þat one þame callyt & askit quhat scho,
W*ith* þame spak, had bro*ch*t þa*me* to.
Q*uod* þai: »scho has brocht
A boyst of oyle, & ell*is* no*cht*«,
& at scho to þame sad, tald þai.
& to þame swetly ca*ne* he say:
»It is þe felone fend Dyane
Fra quha*me* ȝe haf þat oyle tane.
& to p*r*owe þat it sa be,
Cast it owt in þe se!«
& has he bad, sa haf þai done:
& It a fyr*e* mad alsone
þat broynt þe wat*ir* & lo raſyt.

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distribuit, ita ut miraculose II annis non tantum ad victum sufficeret, sed ad usum seminis abundaret. 219) Ms. medreus? v. madder. — 253) Cum regio illa ydolis deservisset, prae ceteris nefandae Dyanae simulacrum populus coluerat adeo ut usque ad tempus viri Dei nonnulli rustici praedictae religioni exsecrabili deservirent ac sub quadam arbore consecrata Dyanae quosdam ritus gentilium exercerent. Ac vir Dei praedictum ritum de omnibus finibus expulit ipsamque arborem praecidi mandavit. 261) Ms. yapaȝns. tilge and? 266) Iratus ex hoc hostis antiquus oleum Mydyaton, quod contra naturam in aqua et lapidibus ardet, confecit seque in formam religiosae feminae transfigurans quibusdam ad virum Dei navigantibus in quadam naginula obviavit, sicque affata est eos: mallem ad sanctum Dei venire vobiscum, sed nequeo; rogo ergo vos ut hoc oleum ad ejus ecclesiam offeratis et ob mei memoriam aulae ejus parietes linatis, et statim evanuit. 287) Et ecce aliam cernunt naviculam cum honestis personis, inter quos erat simillimus s. Nicolao, qui sic ait illis: heu quid mulier illa locuta est vobis vel quid attulit. Illi autem cuncta per ordinem narraverunt. Quibus ille: haec est impudica Dyana, et ut me verum dicere comprobetis, oleum illud in mare projicite. Quibus projicientibus ingens ignis in mari succenditur et contra naturam diutius in mari ardens conspicitur. Venientes igitur ad servum Dei ajebant: vere tu es ille qui nobis in

þane war*e* þe schipme*ne* ry*ch*t abaysit,
Sic wond*ir* quhe*ne* þai se
As fyr*e* a-gane kynd bryne þe se.
W*ith* þat þe schipe, þai saw þar*e*,
Wanyst a-way — þa ne wist quhar*e*.
Bot sa þai ſailyt furth & land has sene
& hawynit, quhar*e* þai wald haf bene;
& na duelling*e* mad in*e* ony place
Til þai come to sanct*e* Nicholas
As befor*e* a-wouyt had þai.
þane sa*m*myne til hyme ca*ne* þai say:
»S*ir*, of our*e* lyf we thank þe hale«,
& tald hyme þane al þe tale
One þe sey quhow þame tyd
& quhat m*er*akil he þa*me* kyd
& sawyt þame quhe*ne* þai ner*e* schent
War*e* be þe fende & his buſchment;
»þar*e*-of lowyng*e* we ʒeld þe her*e*,
For þu art godis s*er*uand der*e*«.
Quhene þe byschope herd þ*is* talde,
Thang to al-my*ch*tty god he ʒaulde,
þane bad he þir me*ne* rychtyse be
& send þaime bly*th* to þar*e* cu*n*ctre. —

Sene cane sume folk assay
Of Rome þe emp*er*our*e* to verray.
& sic were to ger*e* ſtanchit be,
þe emp*er*our*e* send p*r*incis thre:
Vrsu*m*, Apolynen*e*, and ane
Of þay men callit Negociane,
Worthy p*r*inc*is* al thre,
Has mad þa*me* bon*e* to pas þe se.
& as þir folk war*e* sayland best,
þar fel one þame a gret te*m*pest,
þat draf þa*me* to Adryak,
For*e* ony defence þai cuth mak.
& quhene þus it hapnyt wes
& It had hard sanct*e* Nicholas,
He ʒed to þame & to rehet
He callit þa*me* blythly to þe met,
In hope þat þai suld ger*e* me*ne* lewe
In*e* to þe land to stele or*e* refe.
& as he best cher*e* had mad
To þer men*e* he w*ith* hyme had,
þe consul of þe land þat tyme,
For*e* gyft corru*m*pyt & wy*n*nyne,
Thre sakles kny*ch*tt*is* had gert ta
& bad men*e* suld soñe þa*me* sla.
& quhe*ne* sanct*e* Nicholas þis herd,
W*ith* þir*e* thre p*r*inc*is* furth he ferd
& one he come to þe ſted
Quhar*e* þe kny*ch*tt*is* suld thol ded;
& fand þame bu*n*dy*ne* al thre
To be hedyt ſet one kne,
& þe basar*e* w*ith* scharpe brand.
Bot he hyme sowne gat be þe hand
& smertly has It fra hy*me* tane,
& þa*me* losyt, or he fane,
& ʒed w*ith* þame to þe pretor*e*.
& þo*ch*t þe ʒet wes befor*e*
Sparyt, w*ith* strinth he ent*er*it In.
& þe consul agane hyme
Rase & hailiſt hy*me* honorabli.
He sad agane dyspytuisly:
»Brekar*e* of law, þu god*is* fa,
þat wra*n*guisly wald me*ne* sla,
Hou durst þu, wrech, sa (bald) mak þe
In our*e* vysag*e* for*e* to se?«
He held hyme þa*ne* stil ay
& tholyt it (þat) he wald say.
& quhene he had flyty*ne* his fil f. 182
& saw þe consul hald hyme stil,
Sob*r*yit hy*me* & at þe request

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mari apparuisti et a dyaboli insidiis liberasti. 309) tilge bot sa. 323—6) nicht in L. A. 327) Per idem tempus cum quaedam gens Romano imperio rebellasset, contra eam imperator tres principes: Nepotianum, Ursum et Apilionem misit, quos portui Adriatico ob ventum contrarium applicatos b. N., ut secum comederent, invitavit, volens ut gentem suam a rapinis compescerent quas in nundinis exercebant. 345) Interim dum Sanctus abesset, consul corruptus pecunia tres innocentes milites jussit decollari. Quod ut vir s. audivit, rogavit principes illos ut secum illuc usque gradu concito properarent, veniensque ad locum ubi decollandi erant, invenit eos poplite flexo et facie jam velata et spiculatorem ensem super eorum capita jam vibrasse. 350) Ms. band st. bad. 358) At N. in lictorem audacter se ingessit et gladium de ejus manu eminus propulit innocentesque solvens eos incolumes secum duxit. Illico ad praetorium consulis properat et fores clausas vi reserat. Mox illi consul accurens salutavit eum. Aspernens hoc s. dixit: inimice Dei, legis praevaricator, qua temeritate praesumsisti tanti conscius sceleris vultum aspicere nostrum? Quem postquam plurimum objur-

Of þa p*ri*nc*is* þat war*e* honest
He for-gef his mâtalent
Til hyme, þat wes sa penitent.
þai p*ri*nc*is* þa*ne* had his blyssine
Tane mekly, or*e* þai wald fyne,
To þe emp*er*our*e* come agane
þar*e* nedis ſped & na-ma*ne* ſlane:
þat þame resawit t(h)ankfully.
& su*me* mene þar*e*-at had inwy: . . . .
þat to þe emp*er*our*e* þame wreyt
Fellou*n*(l)y & one þame leyt,
Sayand: þai part had al thre
Of c*ri*me of ourt maieste.
þane quhe*ne* þe emp*er*our*e* þis herd,
As wod of wit ner*e* he ferd,
& but knawlag*e* of cause or p*ro*fe
Quhet(h)yr it wes (les) or*e* it wes suth,
He gert sone thryng*e* þa*me* in presone
& bad þat at ny*ch*t but ransone
þai suld be slane but mar*e* delay.
þis quhe*ne* þe gyeler*e* herd say,
He come to þa*me*, þ*at* in m*er*knes
Lay & in stokis bu*n*dyne wes,
& sad: »allace quhat haf ȝe done
þat but dome mon de sa sone?«;
þa*ne* to þame he cane discou*re*
þat to þa*me* sad þe emp*er*oure.
Fra þis þai hard, þai mad care
& wrang*e* handis & gret ry*ch*t sar*e*,
As me*ne* of helpe þat hope had na*ne*.
þane hyme vmtho*ch*t Negociane
One quhat wis sanct*e* Nicholas
þai thre me*ne*, þ*at* to ded demyt was,
Deliu*er*yt & bro*ch*t fre away;
For*e*-þi his falouys he gert pray
To sanct*e* Nicholas þat he
Int*er*cessour*e* for þame wald be
þat god wald saufe þa*me* in þ*at* ned
Fra du(l)ful ded þat þai ca*ne* dred,
& mad þar*e* increly prayer*e*.
& sanct*e* Nicholas cane aper*e*
To þe emp*er*our*e* Constantyne
þat ny*ch*t in slepe & sad hyme syne:
»Quhy gert þu ȝone p*ri*nc*is* ta
Wra*n*guisly & wald þame sla?
Wykit man*e*, ryse & byd þ*at* þai
Be fre deliu*er*it, to pas þar*e* way!
& gyf þu ne dois, I sal requer*e*
God agane þe to ger*e* ster*e*
Fellone batal, & sal sone fal
& met be to best*is* al.«
þe emp*er*our*e* sad: »quhat art þu,
Sa hardy þat durst her*e* cu*me* now
In my p(a)lace to manance me
þis tyme of nycht?« þane sad he:
»Forsuth, Nicholas is my*ne* name
& byschape alsa is at hame
Of Myrre, þe gud cite,
þat her*e* (þ)is warnyng mak*is* þe.«
Eftyr þat he aperyt in hy
To þe prefet, quhar*e* he ca*ne* ly,
& sad: »wykyt ma*ne*, war*e* na woud!
Quhy has þu for þis warld*is* gud
To felone ded of innocent
Conspyrit & gyfine þi co*n*sent?
Ryse sone & se þa*i* loſyt be!
& gyf þu ne dois, I warne þe:
Wormys of þi body sal spryng*e*

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gasset, ad preces tamen illorum ducum poenitentem benigne recipit. 377) l. ma*w*talent. 379) Recepta benedictione imperiales nuntii iter peragunt et impios sine sanguine hostes subdunt redientesque ab imperatore magnifice sunt recepti. Quidam autem eorum felicitatibus invidentes, praefecto imperatoris prece et pretio suggesserunt ut eos apud imperatorem de laesae majestatis crimine accusaret. Quod cum imperatori suggessisset, ille nimis furore repletus eos incarcerari praecepit ac sine aliqua interrogatione illa nocte eos occidi mandavit. Nach 384 fehlen Verse. 388) ourt = hurt. 392) les fehlt; tilge it wes nach or*e*. 396) Quod cum a custode didicissent, sciderunt vestimenta et gemere amare coeperunt. Tunc unus eorum, sc. Nepotianus, recolens quod b. N. tres innocentes liberaverat, exhortatus est alios ut ejus patrocinia flagitarent. Quibus orationibus s. N. nocte illa Constantino imperatori apparuit dicens: cur illos principes tam injuste comprehendisti et morti sine crimine addixisti? Surge velox eosque quantocius dimitti jubeto. Si non autem, ero Deum ut tibi suscitet bellum, in quo tu corruas et bestiis abus fias. Cui imperator: qui es tu qui hac nocte palatium meum ingressus talia audes loqui? Cui ille: ego sum N., Mireae civitatis episcopus. Sic et praefectum similiter terruit per visum dicens: mente et sensu perdite, cur in necem innocentium consensisti? perge cito et eos liberare stude; si non autem, corpus tuum vermibus scaturiet et domus tua citius destruetur. Cui ille: quis es tu qui nobis tanta mi-

& to schameful ded þe bryng*e*,
þat al þi menȝe hal sal se,
& syne al þai distroyt be.«
þane sad he: »quhat art þu þus
Is cu*m*yne her*e* to mannance ws
þis tyme of ny*ch*t in our*e* palace?«
þane answert hyme sanct*e* Nicholas:
»Wyt þu me byschope for to be
Of þe gud cite of Myrre.
& bot þu do as I þe say,
I sal pas now but delay
& to þe emp*er*our*e* sal tel
Hou þu as tratour*e* fers & fel
For*e* gredynes in*e* þi cunctre
Slais lele & latt*is* thefis be
& p*er*uert*is* lele Jugment
Agane þe emp*er*our*is* entent.«
þane sad þe enp*er*our*e* (&) ȇp*er*tus (!):
»Haly fad*ir*, rew of ws,
& ȝone men*e* fre we sal þe gyfe f. 183
& fra þis day neu*ir* ma*ne* grewe
þat þi helpe askis ny*ch*t or*e* day.«
W*ith* þat he wanyst son*e* away
& abaysyt lewyt þe emp*er*our*e*
. . . .
& one þe morne quhene it wes day,
Athyr of þame cane vthyr say
Quhat vysione þai had sene.
þane ordanyt þai þa*me* betwene
þa innocent*is* to lat pas fre,
& sone send eftyr*e* þame thre
& speryt be quhat sorcery
þai þame trawalyt ferlyfully
þat nicht in slepe. & þai sad nay,
þat sorcery nane cuth þai
Na cause mad no*ch*t for to de,
þo*ch*t men*e* one þame lykyt to le.
þe emp*er*our*e* þai*me* franyt þane
Gyf eu*ir* þai had sene sik mane
þat men*e* callit sanct*e* Nicholas
& als wes byschape of þe place
Of Myrre. & þane al þai thre,
Quhe*ne* þai hard þis name ne*m*myt be,
Hevyt þar handis to þe hewyne
& lowyt god w*ith* blyt*h* stewyne
& prayt god, for his gret grace
& þe meryt of sanct*e* Nicholas,
To sawe þame sa hard stad.
þane quhe*ne* þe emp*er*our*e* speryt had
Of þat byschape hale þe lyf
& his m*er*aklis, þat war*e* ryf,
& þai haf tald hyme, he ca*ne* say:
»Passis one quytly away,
& lovis god & sanct*e* Nicholas
þat has ȝou helpyne of his grace!
Of our*e* Jowelys als tak ȝe
& berys hyme, & sais þat he
Set me nomar*e* in sic effray
Bot for me & myne empyr*e* pray!«
þane sowne þai p*ri*ncis thre
Socht to þe cite of Myrre,
& w*ith* þe byschape sone ca*ne* met,
& mekly knelyt til his fet
& sad: »suthly, ſ*ir*, we kene now
þat haly s*er*uand to god art þu
& honouris hyme & lufis bath«;
W*ith* þat þai tald hyme al þe wath,
Hou þai war put in*e* (to) presone
& ſlane suld haf bene but ra*n*sone,
& hou þat to þe emp*er*our*e*
He aperyt and þe ȇp*er*tur*e*
& þame in slepe sa fleyt he

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naris? Scito, inquit, me esse Nic. Mireae civitatis episcopum. 441) Ms. þat st. þai 453—468) nicht in L. A. 454) Ms. þu st. I. 461) & fehlt. Ms. ȇp*er*tus, st. pretur, wie 514; der Vers ist wohl in zwei aufzulösen. Nach 468 fehlt ein Vers. 469) Utrisque evigilantibus statim mutuo sua somnia pandunt et pro illis incarceratis continuo mittunt. Quibus autem imperator: quas magicas artes nostis ut tantis nos illudatis somniis? Cui responderunt, se non esse magos nec mortis sententiam meruisse. 472) Ms. þane o. þane þai. 480) Tunc imp.: nostis hominem cui nomen est Nicolaus? At illi audito hoc nomine manus extenderunt ad coelum, rogantes Deum ut eos s. Nicolai meritis a praesenti periculo liberaret. Et cum imp. totam vitam ejus et miracula didicisset, dixit iis: ite et Deo gratias agite qui vos ejus precibus liberavit; sed et de nostris eidem afferte gaudiolis, rogantes eum ut ulterius mihi minas non inferat, sed pro me et regno meo ad dominum preces fundat. 503) Post paucos dies praedicti viri ad Dei famulum se prosternunt dicentes: vere famulus Dei es, vere cultor et amator Christi. Cumque sibi omnia per ordinem retulissent, ille elevatis in coelum manibus immensas Deo laudes retulit ac bene instructos principes ad pro-

»þat deliu*er*yt be hyme ar*e* we;
& bad vs pray ȝou for*e* his sak
Ȝe wald of þir*e* Jowelis tak
& for hyme pray & for his landis«.
þe byscepe þane hewit his hand*is*
& thankit god of his gud dede,
þat wil his s*er*uandis gyf sic med;
& syne þer*e* men*e* infourmyt he
In*e* laute, treucht and cheryte,
& bad þame thank god, & hy*me* no*ch*t,
þat he sic m*er*aklis for hy*me* wro*ch*t,
& gef þa*me* sene his benysone;
& þai to pas has mad þame bone. —
God ferlyful is in his sanctis,
þat blyssis þa*me* & in þa*me* blissit is,
& suthly blissit in*e* sanct Nicholas,
To quha*me* he gef sa gret grace
& sa gret vertu in*e* hyme wro*ch*t
þat it war*e* wond*ir* to be tho*ch*t;
þat, þo he in*e* his bysch*o*pryk
Dwelland wes quyk & body-lyk,
Quhar*e* ony war*e* herd sted *one* land or se,
Trastand thru hym*e* to helpy*ne* be
& wald dewotly til hy*me* pray
To helpe þame in sic effray:
In sic forme god wald aper*e*
& succur*e* þame in*e* þat myster*e*.
For-þi to god be Joy lestand,
þat sa rewardis his serwand;
& blyssit be he þat sa wel dyd
þat god sic werk*is* for hy*me* kyd. —

Syne hapnyt It eft*ir*ward,
Quhe*ne* god hyme ȝeld wald mar*e* reward,
þat he in siknes sa can*e* fal
þat his strinthis falȝet al.
& quhene he had p*er*sawyng
þ*at* it sa ner*e* was his endyng*e*,
Ful increly þane cane he pray f. 184
To god & psalmis al-sa sa.
& quhene he for his sone had bene
In prayer*e* lang*e*, þa*ne* has he sene
Angelis come. & he but bad
Bowit þe hewid & syne he mad
þe takyne of þe croice verray,
& syne þe thretyd psalme ca*ne* say
Til (to) þe vers cu*m*myne was he
In manus tuas domine,
& w*ith* þat tuk þe sacrame*n*t
Of godis body in gud entent,
& blissit his brethyr*e* & ȝald þe gest;
þe angelis þa*ne* his sawle i*n* hast,
þat þar*e* aperyt, in*e* handis has tane
& had til hewyne, or þai fane;
Eftyr*e* godis byrth, as trew we,
Thre hu*n*d*ir* ȝer*e* fourty & thre.
þar*e* wes hard a ferly thyng*e*:
þat angelis hey in hewine ca*ne* syng*e*.
þe clergy þa*ne* mad dule & car*e*,
As me*ne* þat dissolat lewit war*e*.
Ȝet lewyt þai no*ch*t for-þi
Bot hyme ent*ir*yt worthely.
Quhar*e* at his hewid oyl ry*ch*t cler*e*
Sprang & for seknes ser*e*
Ȝaf hop & but, & at his fet
Sprank a wel of wat*ir* swet,
& of his body oyle cane spryng*e*,
þat helful wes til al sar*e* thing*e*.
& til his kyrk succedyt þane
In*e* word & wark a worthy man*e*;
Quha*me* syne wikyt men*e* for inwy
Fra his seg*e* put falsely:
& þane þe oyle cesit to spring*e*,
Til þai þe byschop (agane) can*e* bryng*e*:
þane It sprang*e* as it did er*e*.
& lang*e* tyme eftyr*e* w*ith* gret wer*e*
þe Turkis thru in(i)quite

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pria remisit. 529—540) Zusatz. 537) Ms. & quhar*e*. 542) sic st. his. 547) Cum autem dominus vellet eum assumere, rogavit dominum (ut angelos sibi mitteret), et inclinato capite angelos ad se venire vidit et dicto psalmo: In te domine speravi, usque: In manus tuas e. c., tradidit spiritum, a. d. CCCXLIII, ubi coelestium melodia audita est. Qui dum sepultus fuisset in tumba marmorea, a capite fons olei et a pedibus fons aquae profluxit et usqe hodie ex ejus membris sacrum resudat oleum valens in salutem multorum. Successit autem ei quidam vir bonus; qui tamen de sede sua ab invidis est depulsus. Quo ejecto oleum fluere desiit, sed eo revocato protinus emanavit. Post multum vero temporis Turci Miream urbem destruxerunt, XLVII vero milites Barenses illuc profecti quatuor monachis sibi astantibus tumbam s. Nicolai aperuerunt ossaque ejus in oleo natantia in urbem

Distroyt þe towne of Myrre.
þane eftyr*e* þis þar*e* come in hy
Kny*chtis* of Barr*e* wele fourty
& fand ȝet in*e* þe gret (?) cite
Four*e* ald monkis: þat let þ*ame* se
þe towme quhar*e*-in sanct*e* Nicholas
Wes lad þe tyme he ded was;
þe kny*chtis* opnyt þe towme & fand
þe banys var*e* in oyle fletand;
þane gert þai (þame) w*ith* þame be
Borne to þe towne of Barre:
In gret worschipe quhar*e* þai ar*e*
& hele & helpe gyfis til al sar*e*.
& mad wes þe translac*ione*
Of C*ri*stis incarnac*ione*
A thousand auchty ȝer*e* & sewine —
For*e*-þi be Joy to god of hewyne. —

Ande eftyre þat sanct*e* Nicholas
To þis warld ded wes,
Hou god had hyme in*e* dante
Be m*er*walis ser*e* þan*e* schawit he.
Of quhilk*is* ane her*e* wil I tel,
Hou til a p*ri*our*e* þat It befel
Of sanct*e* Cruc*is* kyrk but dout,
þat þ*ane* as now wes vnd*ir*lout
To þe Abbay of Cheryte
In worschipe of our*e* lady fre.
Quhen wyse clerk*is* & dewot
Had mad þe story & þe note
Of þis crys (!) þat was my*ch*tty,
It wes ful far*e* spred son*e* in*e* hy
& songyne & sad in mony place
In*e* honour*e* of god & Nicholas.
þe dewot brethyr*e* þane in*e* hy
Of sanct*e* Croc*is* p*ri*ory
þat story fane wald haf oysit,
Sene nane wes (þat) It refusyt;
Bot ȝet durst þai no*ch*t do It,
For*e* dout þat þar*e* p*ri*our*e* suld wit.
þar*e*-for mekly þai ca*ne* hy*me* pray
þat he wald lewe þ*ame* to say
þe story of sanct*e* Nicholas,
þat our*e*-alquhar*e* oysyt was.
Bot ſcort answer*e* to þ*ame* mad he
& sad: it suld no*ch*t oysit be,
For*e* he wald no*ch*t in*e* his kyrk
þat þai sic nowelry suld wirk,
Bot bad þame do as þai did ar*e* —
& as for þane þai gat nomar*e*.
þane þai ourdraf & held þ*ame* stil,
In hope ȝet to wyne his wil.
Sone eftyr*e* a nothyr day f. 185
þai come & cane hyme mekly p*ray*
þat he wald lewe þame to syng*e*
In*e* honour*e* & in*e* lowyng*e*
Of sanct*e* Nicholas þat story.
& he answert angrely,
W*ith* wordis of rep*ro*we, þa(t) þai
Suld neu*ir* lewe haf It to say,
& blamyt þame for þai war*e* thray,
& bad þame one þar*e* gett*is* ga,
Sayand he wald be na way
Ony new story thole þ*ame* say
þat þ*ane* befar lykar*e* war*e* to be
Warldly sang*e* and vanyte
þane thing*e* þat suld deuocione
Inbryng*e* or ȝet contricione,
& þarfor let he þ*ame* wele wit
þat in*e* his kirk suld neu*ir* It
Be oysit, for ocht (þat) my*ch*t be.
& quhene his brethyr*e* þ*is* ca*ne* se,
Anoyt (þai) war*e* & held þame stil,
For þai my*ch*t do nomar*e* þar*e*-til.
Sone eftyr hapnyt to be
Of sanct*e* Nicholas þe solem̄pnite,
Quhen al þe cu*n*ctre dewotly
Sad or sang*e* his new story.
& þir*e* breth*ir* dises cane haf
þat þai no durst do as did þe lafe,
Bot þe story til al co*m*mown*e*
þai sang*e* w*ith* deuocione,
Of ewinsang*e* & eftyr syne
In*e* hour*e* of mydny*ch*t & matyne.
& quhe*ne* þa*i* matynis had don*e*,
Agane þai went to slepe alsone,
As to þar*e* estat afferyt
& to þar*e* reule alsa aperyt.

Baream detulerunt, a. d. MLXXXVIII. 549) Ms. rewerd? 588) agane fehlt im Ms. 589) Ms. þane þane. 595) Ms. gat st. gret? — 609—741) Diese interessante Erzählung fehlt in L. A. 621) Ms. crys st. saynt oder Nicholas. 675) Ms. þat st. þai. 741 ff.) kürzer L. A.: Vir quidam ab uno

& þar*e* priour*e* ymang*e* þe lafe,
þat wend gud rest for til haf,
Apone his bed mad hyme to ly.
& sone aperyt ry*ch*t my*ch*tfully
& in*e* gret wreth sanct*e* Nicholas
& speryt quhy he sa hardy was
To let his brethyr*e* to þat day
His story for to syng or say;
&, as in*e* gret wrecht, but mar*e*
He hynt þe p*rio*ur*e* be þe har*e*
& rukyt hyme of his bed in*e* hy
& traylyt hyme ful angrely
Our*e* al þe flour*e* her*e* & þar*e*,
Gyfand hyme mony dint*is* sar*e*,
Syngand þis antemē distinctly
Ay noyt to noyt til hyme sadly
Al out »O pastor et*er*ne«,
& *with* þat ay di*n*gnand was he
þe sad p*rio*ur*e* *with* handis sar*e*:
þat my*ch*t no*ch*t do bot reufully rar*e*,
C*ri*and ay m*er*cy ful fast.
Til al his brethyr*e* at þe last
Of slepe waknyt, quhar*e* þai lay.
þai war*e* set in sic effray
Quhe*ne* þar*e* p*ri*our*e* sa roydly
þai hard rar*e* & sa pytusly,
þa*ne* past þai fast, quha best my*ch*t sped,
Til hyme, þat sted wes i*n* þ*at* ned:
& fand þai hyme ded ner*e*-hand
& noþ*ir* my*ch*t ster*e* fut na hand.
þane had þai ferly of sic far*e*
& askyt hy*me* quha bro*ch*t hy*me* þar*e*.
Bot he wes set in*e* sic effray
þat he had na word to say,
Bot lay stil as he war*e* ded.
þane tuk þai hy*me* vpe of þe sted
& one his bed lad hy*me* softly.
þar*e* a lange tyme he ca*ne* ly
In langour*e* & of hele in wer*e*;
Bot at þe last be (þe) prayer*e*
Of sanct*e* Nicholas, þat was þa*ne*
Wele rewengi*t* of þat man*e*,
God rewyt of hyme & gef hy*me* hele.
þane cane he til his breþ*ir* mele:
»Lo, breþ*ir*, be-hald and se
Hou sanct*e* Nicholas has me
For*e* my dur*e* hart ner*e*-hand sla*ne*
& put me in þis mekil payne,
Be-cause I wald thole ȝ^{u} na-way
His new story syng*e* na say.
Bot now I pray ȝ^{u} increly
þat ȝe wil oysit dewotly
Fra hyne furth & ensa*m*pil ta
Of me in hart to be no*ch*t thra
Worschipe and honour*e* to do f. 186
To god & al his halowis to.« —
& had I tovme her*e*-one to dwel,
Mony ferly cuth I tel
þat god wro*ch*t for sanct*e* Nicholas
For mony-ma*ne* in syndry place;
Bot I haf ado ellis-quhar*e*,
For-þi I byd her*e* no langar*e*.

Bot, had I lasar*e* & space,
I wald tel hou sanct*e* Nicholas
M*er*walis wro*ch*t eftyr his disces,
þat wond*ir*ful & mony wes.
Bot, þo*ch*t I lasar*e* now haf nane,
I sal ȝet byd, til tel ane
Of þe gret m*er*walis þ*at* he dyd,
þ*at* now is in þe warld wele kyd.
It befel, as we red,
A c*ri*stine ma*ne* to haf sic ned
Of warldis gud, þat ner*e* he
In*e* poynt wes disparyt to be.
For at c*ri*stine me*ne* he so*ch*t
To get helpe, bot he gat no*ch*t;
For-þi til a Jow is he gane
& at hy*me* consel has he tane,
& sa fer*e* his *com*playnt mad
þat þe Jow of hy*me* pyte had
& sad: »frend, my*ch*t I þe lewe,

Judaeo quandam summam pecuniae mutuo accepit, jurans super altare s. Nicolai, cum alium fidejussorem habere nequiret, quod, quam citius posset, sibi redderet. Tenente autem ille diu pecuniam Judaeus eam expostulavit, sed eam sibi reddidisse affirmat. Trahit ergo eum ad judicium et juramentum indicitur debitori. Ille baculum cavatum quem auro minuto impleverat, secum detulerat, ac si ejus adminiculo indigeret. Volens igitur facere juramentum Judaeo baculum tradidit reservandum. Juravit ille quod plus igitur reddiderit etiam quam deberet. Facto juramento ba-

My*ne* wil war*e* gud þe to relewe
W*ith* creance quhar*e*-w*ith* þu
My*ch*t help þe, gyf I my*ch*t trew
þ*at* þu as lele ma*ne* wald quyt me
þe gud þat I suld creance þe.«
þane cane he to þe Jow say:
»S*ir*, purte me in*e* sic assay
Has set þat na-ma*ne* wil for me
Borcht na detour*e* noþ*ir* be.
Bot wald þu in þis place
For me tak borch sanct*e* Nicholas?
For to þe one his auter*e*
þe gret ath sal I swer*e*
þat I sal leyly pay to þe
þe gud þat þu sal lene to me.«
Til hyme ca*ne* þe Jow þa*ne* say:
»Of Nicholas I haf hard ay
Gret (&) ferlyful bou*n*te;
For-þi til hyme & to þe
I wil aſſur*e* in þis ded,
Sene þat I se þe haf sic nede,
& hyme to borcht tak for myn*e* gud.«
W*ith* þis þai one sa*m*myne ȝud
To sanct*e* Nicholas orator*e*,
Til þai his auter*e* come befor*e*.
Quhar*e* þat c*r*istine ma*ne* tuk i*n* hy
þe ymag*e* þar*e* tresonably
& þar*e*-one swer*e* but mar*e* delay
þat he suld treuly til hy*me* pay
þe gud he lent hy*me* in þat place,
& in borch drew sanct*e* Nicholas.
þe Jow þar*e*-of held hy*me* co*n*tent
& a gret sowme þe c*r*istine lent,
One c*er*tan*e* cu*n*nand hy*me* to pay
His gud a-gane at c*er*tane day.
þe fals ma*ne* þe gud has tane
In þis wyse & one is gane.
& þar-w*ith* warnyst (he) hy*me* sa
þat of a pe*n*ny he mad twa,
& ekyt þus *hi*s warld*is* gud,
& þat lykine it w*ith* hy*me* stud.
& quhe*ne* þe c*er*tane tyme wes cu*myne*
To quyt þat he of lang had wo*n*ny*ne*,
þe Jow askit, as wald lawte,
þe gud agane to payt be.
Bot þane þe c*r*istine ma*ne* vnwise,
Blyndyt threu gret cowatise,
Nyt his de*t* al wtrely.
þar*e*-of þe Jow had gret ſ*er*ly,
& gert cal hyme in*e* Jugment
To p*ro*we his lane þat he lent.
þe fals man*e* þa*ne* hyme vmtho*ch*t
þe Jow hou he begil mo*ch*t:
& mad a staf, þo*ch*t it wes ſyne,
Lang*e* & gret, & a hole withi*ne*,
& eke It put of qua*n*tyte (!)
þat fra þe Jow borouyt had he.
& quhe*ne* þe day cu*m*yne wes ner*e*
þat he in*e* Jugme*n*t suld aper*e*,
He tuk þat staf & w*ith* hy*me* bro*ch*t,
As he of gold þat na-thing tho*ch*t,
& ent*er*yt sa in Jugment
As wilful mane, in Il entent. f. 187
& quhene þe Jou had tald his tale,
þe wykit ma*ne* it nyt alhale
þat he eu*ir* ony gud hyme lent.
B*o*(t) for þe Jow þane his entent
No*ch*t my*ch*t p*ro*we, þe Jug þane
þe athe gaf to þe c*r*istine mane
Til a-quyt hyme, þat he no*ch*t tuke,
Be his ath apon*e* a buke.
& quhene he þe ath suld swer*e*,
þe staf þat he in*e* hand cuth ber*e*
He betacht to þe Jow to kepe
& suor*e* hyme mane, is il to eke,
þat he mar*e* gold til hym*e* tacht
þane befor*e* til hyme acht.
þe Jow þane p*er*sawyt no*ch*t
þe falset þat þis ma*ne* wro*ch*t.
þe quhilk, fra he mansuorn*e* hy*me* had,
Tuk his staf & mad na bad,
& fane wes þat he had swa
Begylyt þe Jow; þat wes wa
& sad: »quhy has þu, sanct*e* Nicholas,
Begylyt me in*e* þus wyis
Quhe*ne* for my gud I borch tuk þe?

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culum suum repetiit et Judaeus ignarus astutiae eum sibi reddidit. 793) Ms. certand. 799) Ms. þis. 802) Ms. quht. 807) Ms. ded. 821) Ms. befor st. bot for. 851) Rediens autem qui fraudem fecerat in quodam bivio oppressus somno corruit, currusque cum impetu veniens eum necavit et plenum baculum auro fregit et aurum effudit. Audiens hoc Judaeus concitus illico venit cumque dolum

þar*e*-for, bot þu reweng*e* me
Of hyme þat me begylyt now,
Fra þis day sal I neu*ir* trew
þe m*er*aklis þat me*ne* sais of þe,
Na w*ith* þi god þu my*ch*tty be.«
þane as þis fals ma*ne* ha*me* ca*ne* ga,
Sic wil of slepe hyme ca*ne* ta
þat in þe mydis of þe way
Nedlyng*is* to slepe he don*e* lay.
& our*e* hyme, þat sa ca*ne* ly,
A cart, chargyt ry*ch*t hewy,
Maugre þe men*e* our*e* hy*me* drawe:
þat slew hyme self & brak h*is* staf,
& of it schot þe gold sone.
þane ydyr*e* rane mony but ony hone,
þat of þis caſe wond*er*it fast;
& ȝet þe Jow wes no*ch*t þe last
& saw his gold hale vnhyd.
þane sone þe Jug*e* ca*ne* hyme byd
Tak his gold. bot he wald no*ch*t;
Sa mykil pyte þane hyme tho*ch*t
Of þat c*a*tyfe þat lay dede
Of lyf & saule in þat stede:
þane sad þe Jow: »sanct*e* Nicholas,
þat her*e* þi powar*e* wele kithit has
& as lele borcht freit has þe
& þe suth mad knawine be,
Pray to god þis ma*ne* now
Be reſuſcit: & I sal trew
In*e* suthfast god & haly kirk,
þat for þe wil sic werk*is* wyrk.«
& quhe*ne* he þis request (had) mad,
He þat was ded rase but bad,
& lowit god of his gret grace
& syne eftyr sanct*e* Nicholas,
At quhais prayer*e* god hy*me* lent
Lynt & space hyme to repent;
& his falset confessit al
Hou he had done, to gret & smal.
& þus þe Jow gud c*ri*stine mane
Be-come, & al his gudis þane
For C*ri*stis sak (he) delt away
& led gud lyf til his enday. —

Añe vthyr*e* tale ȝet wil I tel
Of a Jou hou it befel.
þat of sanct Nicholas has sene
Sa mony wondris wro*ch*t but wen*e*
For þame þat oþir*e* war*e* sek or sar*e*,
In*e* wat*ir* or land othyr*e*-quhar*e*:
Ane ymag*e* of hyme gert he mak
& in*e* his In syne for his sak
Gert set in*e* to (a) p*ri*we place.
& quhe*ne* hyme hapnit p*er*-case
þat he fra hame othyr*e*-er*e* ȝud,
He wald til hyme be-tak h*is* gud,
& þa*ne*, quhe*ne* he ȝed his way,
Lyk sic wordis wald he say:
»Lo, Nicholas, I þe betak
Her*e* al my gud to ward & wak,
For I wat þu kepe It may
Fra al Il baťh ny*ch*t & day.
For-þi I wil þu wit: gyf I
Myse ocht of It, þu sal It by
One þi body der*e* Inuch
W*ith* wandis, þat ar*e* scharp & tucht.«
& lang*e* tyme þis þe Jou ded.
Til one a tyme it betyde f. 188
Hyme pas w*ith* his chafar*e*
Fra hame: & theſis þar*e*
Come & al his gud has tane,
Outane þe ymag*e* hy*me*-alane.

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vidisset et a multis ei suggereretur ut aurum reciperet, omnino renuit, nisi, qui defunctus fuerat, ad vitam b. Nicolai meritis redderetur, asserens se, si hoc fieret, baptismum suscepturum. Continuo qui defunctus fuerat, suscitatur et Judaeus in Christi nomine baptizatur. 882) l. lynth. 887) Ms. duelt. 889) L. A. Quidam Judaeus videns b. Nicolai virtuosam potentiam in miraculis faciendis, imaginem ejus sibi fieri praecepit, eamque in sua domo collocavit; cui res suas, cum aliquo longius abiret, cum minis commendabat, haec vel similia verba dicens: ecce Nicolae, omnia bona mea tibi custodienda committo et nisi omnia bene custodieris, ultionem expetam de te verberibus et flagellis. Quadam igitur vice dum ille abesset, fures adveniunt, cuncta rapiunt, solam imaginem derelinquunt. Judaeus autem rediens et se spoliatum videns imaginem alloquitur talibus vel similibus usus verbis: domine Nicolae, nonne in domo mea te posueram, ut res meas a latronibus servares? cur hoc facere noluisti et latrones quare non prohibuisti? Igitur dira tormenta recipies et pro latronibus poenam lues, sicque damnum meum in tuis recompensabo tormentis et furorem

& quhe*ne* þe Jou ha*me* wes cu*m*yne
& fand his gudis a-way nu*m*myne,
To þe ymag*e* cane he say:
»Quhy is my gud þus away
þat in ȝemsel I þe lefte
& let þe wit þu suld be beſte,
& þu it tholit a-way be tane?«
þar-for þe ymag*e*, or he fane,
W*ith* wandis dang*e* fellou*n*(l)y.
& in þe sa*m*my*ne* ty*me* tyd ferly
To þa thefis þe gud stal:
Dep*art*and it yma*n*g þame al,
Sanct*e* Nicholas to þame aperyt
Bla & bludy, & þat þa*me* speryt
Quhy suld he sa be dycht
For þar*e* mysded & þar plicht,
& hyme vnhelyt & sad þa*me* to:
»Hou mykil is wro*ch*t me, lo!
& þus demaynyt, as se ȝe now,
For gud þat ȝe tuk fra þe Jou,
& þus as ȝe se me has beſt
& na hale hyd one me left!
For-þi treuly, bot ȝe but hone
Amend þe skath (þat) ȝe haf done
To þe Jou, & hyme restor*e*
þe gud ȝe tuk fra hyme befor:
I sal pray god þat ȝe sal be
Sone hangyt one (a) galou-tre.«
þane speryt þai quhat he wes.
Sad he: »I ame Nicholas,
Byschape quhylu*me*, s*er*uand of Cr*ist*,
& at his Bares is my b*e*wyst.«
Quhene þai þis had herd & sene,
Abaysit þai war*e* al-bedene
& hyme requeryt for þame to pray,
& hecht þat þai suld but delay
Amend þe myse (þat) þai had done.
þane wanyst he away sone,
& þai þe gud agane ȝald
To þe Jou, & hyme taulde
Hou þai his gudis sa stal
& ymang*e* þame delt it al,
& hou sanct*e* Nicholas de Bar*e*
To þame come in*e* þat sychwar*e*
& hou he bludy wes & bla,
& quhat he sad til þame alsa.
þe Jou for mercy þa*ne* þai crawe,
& he þa*ne* gladly þame for-gawe;
& þai forhicht mar*e* to steile,
(&) become gud me*ne* and lele.
þane þe Jow ryf has mad
þis m*er*akile, & but bad
Wes baptist & fra þane
Led thankful lyf to god & ma*ne*.

A gud ma*ne* quhylu*me* (had) a ſcoler*e*
(To) ſon*e* þat þa*ne* cane l*etti*r ler*e*;
& þis ma*ne* for his sownis sak
Eu*ir*-Ilke ȝer*e* a fest wald mak
In honour*e* of sanct Nicholas
Til al scoler*is* þat ner*e* hy*me* was.
Sa one a tyme he gert p*ur*way
A-pone sanct*e* Nicholas day
A ma*n*gery w*ith* glad cher*e*,
& til It callit he frend*is* ser*e*.
& as þai ſet war*e* to þe met,
þe fend, our*e* fay, come to þe ȝet
In lyknes of a palmer*e*

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meum in tuis refrigerabo verberibus et flagellis. Accipiens ergo Judaeus imaginem dire eam verberat direque flagellat. 926) Mira res prorsus et stupenda: Dividentibus furibus quae rapuerant, Sanctus Dei tamquam in se verbera recepisset, apparuit, haec vel similia dicens: cur tam dire pro vobis flagellatus sum? cur tam crudeliter verberatus? cur tormeuta tot passus? ecce quomodo corpus meum livet! ecce qualiter effusione sanguinis rubet! pergite citius et cuncta reddite quae tulistis, alioquin Dei omnipotentis in vos ira desaeviet, ita ut scelus vestrum in medium publicetur et quilibet vestrum suspendium patiatur. Ad quem illi: quis es tu qui nobis talia loqueris? Et ille: ego sum Nicolaus, servus Jesu Christi, quem Judaeus ille pro rebus suis quas tulistis, tam crudeliter flagellavit. Territi illi ad Judaeum veniunt, miraculum referunt, ab eo quid imagini fecerit audiunt, cuncta reddunt, sicque et latrones ad viam redeunt rectitudinis et Judaeus fidem amplectitur salvatoris. 937) & st. þat. 948) tilge his. 971) L. A.: Vir quidem pro amore filii sui litteras addiscentis festum s. Nicolai annuatim solemniter celebrabat. Quadam igitur vice pater pueri convivium praeparavit et multos clericos invitavit. Venit autem dyabolus ad januam in habitu peregrini petens eleemosynam sibi dari. Jubet quantocius pater filio ut det eleemosynam peregrino. Properat puer, sed peregrinum non inveniens insequitur abeuntem. Cumque ad quoddam compitum pervenisset, apprehendens

& callit fast one þe porter*e*
& p*ra*yt hy*me* to þe lord to ga
& ask hyme met. & he did sa.
þane his sone, þat befor hy*me* stud,
He send til hyme w*ith* plesand fud.
Bot, or he to þe ȝet wes cu*m*yne,
A-way þe feynd his gat has nu*m*y*ne*.
& þe chyld hyme folouyt fast;
Sa he abad hyme at þe last
At a get-fadlis & he hy*me* hynt
& weryt hyme, or he stynt.
þane þis auen*tur*e, þat befel,
A ma*ne* til his fad*ir* ca*ne* tel;
& he w*ith* gret dowle & wa
To þe ded oors sone ca*ne* ga
& bro*ch*t it hame but abad
& in his chawm*ir* it lad,
& for dole lud ca*ne* rar*e*
& of his hed rugyt þe har*e* f. 189
& gret, þat pyte wes to se,
& »was« oft sad, »wa is me,
Der*e* sowne, for þis soroful cace!
Bot quhou has þu, sanct*e* Nicholas,
Quyt me þe honour*e* at I dyd
For hyme, þat þis case i*s* tyd,
& sic reward has mad to me
For þe gret worschipe I did þe!«
& quhe*ne* he chyd a quhil had fast
W*ith* sanct*e* Nicholas, at þe last
þe child his hevid becuth to ster*e*
& sone rase vpe, hale & fer*e*,
& lang*e* tyme lifyt & gudma*ne* was
& ay s*er*uit sanct*e* Nicholas;
& sa did als his fad*ir* ay
For þis m*er*wal til his ded-day. —

IT was anys a my*ch*tty man*e*
þat mykil warld*is* gud*is* wane,
& had na barne w*ith* his wyf
To bruk his land eft*ir* his lyf;
For-þi he p*ra*yt sanct*e* Nicholas
Ful increly to purchas
Sic grace of god at he my*ch*t haf
oþ*ir* a madyne-barne or a knaf,
To bruk his land & be his ar*e* —
For barne to get he had dispar*e*;
& to sanct*e* Nicholas he mad
A wow: gyf he a knaf-chyld had,
þat he a colpe of gold fulfyne
He suld ger*e* mak & brynge hy*me* syne
Sanct*e* Nicholas to þine alter*e* (!),
Fra þat his fon*e* my*ch*t ocht hy*me* ster*e*.
þane sa wro*ch*t sanct*e* Nicholas
þat til hyme son*e* borne þ*ar* was
A knaf-chyld at dewyse:
þat wox & worth ry*ch*t wyse.
& quhe*ne* he come til eld p*ar*fyt,
His fad*ir* tho*ch*t he wes quyt
Of þe wou he mad sa*n*ct Nicholas,
Thru quha*me* (god) had lend hy*me* þ*at* grace,
& a far*e* cowpe gert mak.

. . . .

þe quhilk til hyme e*m*pleysit sa
þat he wald na-wyse it forga,
Bot til his oyse apply(i)t It —
Sa was he blyndit in h*is* wit —
& bad ane vthyr mad suld be
To haf w*ith* hy*me* our*e* þe se.
Quhe*ne* þat wes done, he mad hy*me* ȝare
To sanct*e* Nicholas to far*e*,
& his sowne w*ith* hyme ca*ne* ta,
& þ*ire* cowpis bath alsa.
& as þai war*e* in þe se sayland,
His sone he has gert tak o*ne* hand
þe fyrst-mad of þe cowpis twa

---

dyabolus puerum, eum strangulavit. 995) Quod audiens pater vehementer ingemuit, corpus tulit, in thalamo collocavit coepitque prae dolore clamare et dicere: fili dilectissime, quomodo est vobis? Sancte Nicolae, haeccine est merces honoris quem vobis tamdiu exhibui. Et cum haec et similia diceret, statim puer quasi de somno evigilans oculos aperuit et surrexit. 1008) Ms. it st. is. — 1029) L. A.: Vir quidam nobilis rogavit b. Nicolaum ut sibi filium a domino impetraret, promittens se filium ad ecclesiam ejus ducturum et scyphum aureum oblaturum. Filius igitur nascitur et ad aetatem perducitur et scyphus fieri jubetur. Qui dum sibi valde placeret, suis eum adaptavit usibus et alium aeque valentem fieri praecepit. 1033 u. 4 umzusetzen. Nach 1045 fehlt ein Vers. 1054) Ms. þar*e* st. þir*e*. 1050) Navigantibus itaque ad ecclesiam s. Nicolai jubet pater filio ut in illo scypho quem primo fieri fecit aquam sibi afferret. Puer autem cum vellet haurire cum scypho,

&, for to bryng*e* hyme wat*ir*, ga.
þane as he our*e* þe burd ca*ne* lout,
þe coupe & he bath fel out;
þe ways sowne hy*me* wesch avay.
þa*ne* wes hard, I treu, to say
Quhat sorou & quhat car*e*
þe fad*ir* mad, þo na but war*e*.
No*ch*t-þane þe wou þat he
Had mad, (he thocht) suld haldin*e* be.
& quhe*ne* þat he come p*er*case
To þe kirk of sanct*e* Nicholas,
He tuk þe secund coupe i*n* hand
& one þe altar*e* *fore* offerand
It set; — bot It was son*e* away
Castine furth but delay.
Bot sone aga*ne* þe coupe he fet
& one þe alter*e* he it set;
Bot it wes *farrere* casty*ne* þa*ne*.
þar*e*-of wondryt mony ma*ne*.
Ȝet þe thryd ty*me* he mad
Offerand; bot þe coupe but bad
(Wes) farrer castine mykil space.
þa*ne* þe puple þat þar*e* was
For-wondryt war*e* les & mar*e*.
þa*ne* þe chyld i*n*e þe sychwar*e*
Come, w*ith* þe fyrst coupe i*n* hand,
& þar*e*-of mad offerand,
Hale & fer*e* as he na wath
Had feld, & þe coupe bath,
& tald þame quhou, quhe*ne* þat he
Wes castine out in to þe se,
Sanct*e* Nicholas co*me* son*e* þar*e*
& sawit hyme fra al sar*e*
& bro*ch*t hy*me* þar*e* — bot he ne wist hou.
þane þe puple ca*ne* kneis bou,
Thankand god þ*at* wes no*ch*t Irk f. 190
Sa for his confessour*e* to wirk.
þane his fad*ir*, þat bly*th* was, rath
Mad offerand of þe coupis bath
To sanct*e* Nicholas, þat swa
Had bro*ch*t hyme out of mykil wa;
& passit hame, his sone & he,
To þar*e* awne at-our*e* þe se.—

Als of ane vth*ir* ma*ne* I red,
þat worthy wes in word & ded,
& bo*ch*t fele landis & nan*e* sauld;
Bot he had na*ne* ayr*e* þa*me* to wald.
Til It betyd hy*me* of case
Be meryt of sanct*e* Nicholas
A knaf-barne w*ith* his wyf to haf,
Quhar*e*-eftyre he ca*ne* mykil craf;
»A-deo-datus« (he) gef to name
þis barne, þat wes of godi*s* lane.
& þa*ne* þ*is* cheld wox & wel thraf
& vertouyse was a-beofe þe laf.
þa*ne* for sanct*e* Nicholas sak
His fad*ir* in his place gert mak
A far*e* chapel & honest,
& ilke ȝer*e* gert mak gret fest
One sanct*e* Nicholas day.
Bot þis far*e* place our*e* ner*e*-hand la
To þe land*is* of Agarenis,
þ*at* war*e* ful cruel Sarreȝenis;
þe quhilk þ*is* barne tuk & band
& w*ith* þame led in (to) þar*e* land,
& to þar*e* king*e* þai mad presand
Of hyme, þat wes sa awenand.
þe quhilk resawit hy*me* thankfully
& betaucht hy*me* his coupe in hy,

---

in mare cecidit et statim disparuit. Pater autem amare flens nihilominus votum suum perfecit. 1066) Veniens igitur ad altare s. Nicolai cum obtulisset secundum scyphum, tamquam projectus cecidit de altari; cum autem eum elevasset et super altare iterum posuisset, rursus de altari longius est projectus. Mirantibus omnibus ad tam grande spectaculum, ecce puer sanus et incolumis advenit primum scyphum suis gestans manibus, narravitque coram omnibus quod, quando in mare cecidit, statim b. Nicolaus affuit et eum illaesum servavit. Sicque pater ejus laetus effectus utrumque scyphum b. Nicolao obtulit. 1069) Ms. fare st. fore. 1075) Ms. ferrere? 1095) Ms. blyf. 1101) L. A.: Quidam vir dives meritis b. Nicolai filium habuit quem Adeodatum vocavit. Hic Sancto Dei capellam in domo sua construens omni anno festum ejus solemniter celebravit. Erat autem locus ille situs juxta terram Agarenorum. Adeodatus ergo quadam vice ab Agarenis capitur et in servitutem regis eorum deputatur. Sequenti anno dum festum s. Nicolai pater ejus devote celebraret et puer scyphum pretiosum tenens regi assisteret, recolit suam captionem et parentum dolorem et gaudium, quod in domo sua ea die fiebat, coepitque altius suspirare. Quorum suspiriorum causam dum rex minis extorsisset, ait rex: quidquid tuus N. agat, tu hic nobiscum

To s*er*ue hyme of his drynk.
& þar*e* he dwelt, þo hy*me* far*e* think,
Til a ȝer*e* wes cu*m*yne ner*e*-hand.
Bot (s)til his fad*ir*, þat ha*me* duelland
Wes soroful for his sōnis sak,
At he wes wont, ȝet gert he mak
A gret fest for sanct*e* Nicholas.
& one his day hapnyt of case
þe chyld to stand befor þe king*e*
& of þat fest to haf mēnyng
& hou he was w*ith* fais tane;
þane in his hart he mad mayne
& sichit sar*e*. For þat þe king*e*
Of þat thing*e* had p*er*sawing*e*
& speryt at hy*me* quhat hy*me* amowit
To mak sic doule — for he hy*me* lufit.
Bot þe barne was lath to tel.
Ȝet þane þe king*e*, þat was fel,
Hale þe suth gert hy*me* say
Quhat Joy at hame wes þat day.
þe king*e* was wrath & swor*e* o*ne* hicht:
»þo Nicholas do al his my*ch*t,
Ȝet sal þu her*e* w*ith* me byd.«
A ferly gret hapnyt þat tyd:
A fellon*e* wynd co*me* don*e* son*e*
& al þe palace has vndone
Quhar*e* þe king*e* set at þe met,
& sodanly þe chyld has set
Be-for þe chapel-dur*e* at ha*me*
W*ith* coupe in*e* hand al-alane,
His fad*ir* & frendis al
Sytand at met in*e* to þe hal
One sanct*e* Nicholas day.
& quhe*ne* his fad*ir* þat h*er*d say,
He wes sa Joyful, þ*at* na-ma*ne*
þe teynd of It tel cane.
Lord, of þa*me* al sanct*e* Nicholas
Was lowit, þat war*e* i*n* þ*at* place,
þat to þis m*er*akle ca*ne* tak te*n*t
Hou þat barne in*e* a moment
Was liftyt fra sa far*e* a place
Be v*er*tu of sanct*e* Nicholas!
To quha*me* be honour*e* & lowing*e*
Of mar*e* of les, of auld & ȝing*e*,
Our*e* al þis warld, be land & se,
& euir*e* al tyme — sa mot It be.

XXVII. Machor (al. Mauritius).

Dieses Stück ist bereits gedruckt in den »Altengl. Legenden, neue Folge«, Heilbronn 1881, p. 189—208.

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manebis. 1129) Ms. cu*m*yne st. runnyne. 1130) Ms. til. 1132) Ms. at st. as. 1141) tilge &. 1147) Ms. swere? 1150) Et subito facto vento vehementi totamque domum concutiente puer cum scypho rapitur et ante fores ecclesiae ubi parentes agebant sollemnia, collocatur, et magnum gaudium omnibus generatur. (L. A. fügt hinzu dass, wie man anderswo lese, dieser Jüngling aus der Normandie gewesen und vom Sultan gefangen sei.) 1165) Ms. þ*at* cane.

BARBOUR'S
DES SCHOTTISCHEN NATIONALDICHTERS
LEGENDENSAMMLUNG
NEBST DEN
FRAGMENTEN SEINES TROJANERKRIEGES.

ZUM ERSTEN MAL HERAUSGEGEBEN UND KRITISCH BEARBEITET
VON
C. HORSTMANN.

ZWEITER BAND.

HEILBRONN,
VERLAG VON GEBR. HENNINGER.
1882.

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XXVIII. Margaret.

Qwa wil þe v*er*tu wyt of stanis, f. 209
In þe lapidar ma fynd. ane is
Of þa*me*, þat callyt is »m*ar*gar*i*t«,
Vertuyſe, lytil, cler*e* and quhyt, —
& for þer*e* p*ro*phetis thre
We se It oft weile bocht be.
Vertu it is blud to restrenȝe
& flux of wame refrenȝe,
& is v*er*tuyse callyt alsa
Agayne ane Il, callyt »cardiaca«,
& it awalȝes specyaly
Gyfine in met agayn*e* mysalry.
& for it is quhyt, cler*e* schenand,
Men*e* bryng*is* it of ful far*e* land,
For til enhorne vchis & cronis,
Mad for*e* fer*e* folk þ*at* of renone is.
& it is lytil and rond alsa;
þar*e*-for oft men*e* wil it ta
& set it in bruchis & in ryngis,
þar*e*-in delyt has my*ch*tty kyng*is*. —
Ȝet of þis m*ar*garit þe name
Of Margaret ma wele be tane:
þat lytil was & mylk-quhit cler*e*
& vertuyſe, be caus*is* sere.
Fyrst lytil thru humylyte,
þat may to god mast thankful be —
For thru humylite but dred
Was Mary mad our*e* aller*is* med.
& cler*e* quhyt thru v*er*gynite,
þat to god next humylyte
Is: sa is M*ar*garit quhyt
& clene of al fleschly delyt.
& alswa scho was v*er*tuſe:
For*e* v*er*tuysly scho cane vincuse
þe flesch, þe warld, þe fend alsa;
& fyrst, thru pe*n*nance scho ca*ne* fla
Hyr*e* flesch & flour*e* of ȝouthed,
& kepyt euir*e* hyr*e* mady*n*hed
In body & treucht wnue*m*myt ay
& no*ch*t of-rocht of flescly play;
þe wikit warld scho ourco*me* als,
þat ay is totyr*e*, fekil & fals:
For*e* scho ro*ch*t no*ch*t of warld*is* gud
Bot scho had symply hyr*e* fud
& clath, to cleth hyr*e* honestly,
For-out pryd and su*r*cudry;
Als þe feynd scho ourcom*e* wel
& his werkis Ilke dele:
For p*ri*de in hyr*e* na auariſe
Herbryt in hyr*e* my*ch*t be na vise,
Na ſlawnes, na lychery,
Na wreth, na gnedschepe, na gluto(n)y,
Bot hyre sa wiſly ca*ne* scho war*e*
W*ith* almus, fasting*e*, & prayer*e*

Barbour weicht sowohl von der L. A. Cap. 93, wie von den Acta in den Act. SS. Boll. 20 Juli V p. 33—59, bedeutend ab.

1—59 Einl. Theilweise ähnlich L. A.: Marg. dicitur a quadam pretiosa gemma quae margarita vocatur: quae gemma est candida, parva et virtuosa. Sic b. M. fuit candida per virginitatem, parva per humilitatem, virtuosa per miraculorum operationem. Virtus autem huius lapidis dicitur esse contra sanguinis effusionem, contra cordis passionem et ad spiritus confortationem. Sic b. M. habuit virtutem contra effusionem sui sanguinis per constantiam, quia in suo martirio constantissima exstitit, contra cordis passionem i. e. daemonis tentationem per victoriam, quia ipsa dyabolum superavit, ad spiritus confortationem per doctrinam, quia per suam doctrinam multorum animos confortavit et ad Christi fidem convertit. Cuius legendam Theotimus vir eruditus scripsit. 3) Ms. m*ar*garet. 4) Ms. cler*e* lytil and q.; l. lytil and cler*e*-quhyt? 7) l. has st. is. 15) Ms. vthis? 24) Ms. cause. 40) of st. scho? 46) Ms. succudry? 49) hyr*e* st. hart? 53) war*e* st.

þat scho ourcom*e* hyr fais fel —
As in hyr*e* story I herd tel,
Word be word, as Teophin*us*,
þat wrat hyr*e* story, tell*is* vs.
þat sais : þis M*ar*gret far*e* & fre
Of Antioche in þe cite
Wes borne, & of kine gret & cler*e*,
Al-þo þai paianis war*e*, but wer*e*;
For Teodosius my*ch*tty & stark,
þat of þat lawis (!) wes pat*ri*arch,
Wes hyr*e* fad*ir*, & scho his ayr*e*
Of rent*is* gret & landis fayr*e*.
& gefine wes to fost*ir* & fede
Wtouth þe towne i*n* h*ir* ȝouthede
Til a man*e* (!), had gud Inuch,
Sic as men*e* wy*n*nis of erd & pleuch.
& fra he had þ*is* mady*ne* lacht
In ȝemsel, he gert hyr*e* be tacht
In*e* C*ri*stis lacht, & syne scho tuk
þe lacht of baptyme & forsuk
þe feynd, & to C*ri*st gef h*ir* so hale
þat of þe warld scho gef na tale
& had na tho*ch*t of hyr*e* gret kyne
Na of riches na of warld*is* wyne.
& scho beand in tend*ir* elde,
Hyr modyr, þat was al h*ir* beld,
Deid, &, for scho c*ri*stine was,
Hyr*e* fadyr*e* ro*ch*t of h*ir* þe les :
Sa þat scho nedit for to kepe
For*e* faut of helpe Ilke day schepe
Of hyr*e* nuryse, til scho com*e* ner*e*
To þe elde of fyftene ȝer*e*; —
For hyr*e* fad*ir* hir hatit sa,
For cause scho c*ri*stine treuch ca*ne* ta,
þat mar*e* efful til hyr*e* war*e*
Hyr dede *na* lyf or welfar*e*.
Ȝet þo scho wes in pou*ir* stede
& no*ch*t w*ith* hyr fad*ir* cane be fede, f. 210
No*ch*t-þane scho wes of sik boute
þat it wes wond*ir* for to se:
For farar*e* thing my*ch*t be nane
In ony degre, in flesch or bane,
& hyr fare hafyng als w*ith* þat
In al hyr dede sa wele hyr*e* ſat.
Bot ȝet wes scho al-out fairare
Thru treucht scho had in C*ri*st*is* layr*e*,
To quha*me* scho pleysit i*n* al degre
Of consciens thru fyne bewte.

Sa it hapnyt at a tyme p*er*cace :
Fra þe emp*er*oure send was
His stewart, ma*ne* of gret my*ch*t
& fel, & Olibryus he hycht,
C*ri*stine me*ne* to sek ay-quhar*e*,
In quhat land sa þai ware,
To fla or torment but delay,
Bot þai renyit c*ri*stine fay.
& betyd þat he come p*er*case
Ner*e*-by quhare þis mady*ne* was
Kepand hyre fost*ir*-mod*ir* schepe;
& til hir beute tuk sic kepe
þat he w*ith*-ine wes het in hy
W*ith* ful wil of lychery,
Sa þat he reste be na way mo*ch*t
Til þat scho was befor þa*me* bro*ch*t.
þane he beheld hyr*e* ink(r)ely
& of hyr beute had ferly;
& ay þe mare he has hyre sene

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were. 59 ff.) Anders L. A.: M. de civitate Antiochiae filia fuit Theodosii gentilium patriarchae: haec nutrici traditur et ad adultam aetatem veniens baptizatur et propter hoc exosa patri plurimum habebatur. Quadam igitur die, dum jam annum XV attigisset et cum aliis virginibus oves nutricis custodiret, praefectus Olibrius inde transitum faciens et puellam tam speciosam considerans, mox in ejus amore exarsit et pueros ad se concitus misit dicens: ite et eam comprehendite, ut, si libera est, eam mihi in uxorem accipiam, si ancilla est, eam mihi in concubinam habeam. Cum ergo ejus aspectui fuisset praesentata, eam de genere suo ac nomine et religione requisivit. Illa autem respondit se genere nobilem, nomine Margaretam ac religione christianam. Cui praefectus: (duo prima tibi recte conveniunt, quia nobilis haberis et pulcherrima margarita comprobaris), sed tertium tibi non convenit, ut puella tam pulcra et nobilis Deum habeat crucifixum. Cui illa: unde scis Christum fuisse crucifixum? Et ille: ex libris christianorum. Cui M.: cum igitur legatur poena Christi et gloria, quae verecundia est vestra ut unum credatis et alterum denegetis? Cum autem M. eum sponte crucifixum fuisse pro redemtione nostra assereret sed nunc eum in aeternum vivere affirmaret, iratus praefectus eam in carcerem mitti jussit. 64) lawis st. lawe. 68) wtouth st. without. 81) l. deit. 83) Ms. þat sa þat. 90) Ms. and st. na. 93) Ms. bonte st. beute. 106) Ms. & oder *ſir*? 123) l. het st. wet? 137) tilge may. 168) Ms. my st. J. 187) Ms. he st. þe. 188) tilge þe.

W*ith* outwart & w*ith* inwart ene,
þe hardar wes he wet withi*ne*
W*ith* hyr fleschly for to syne.
þan ware handis wyolent
Layd one þat C*ristis* Innocent,
þat as a schepe ymang wlf*is* brath
Be-held quha fyrst suld do h*ir* scath,
Lukand a-bout on*e* ilke syd
Quha fyrst suld rewis h*ir* þat tyd,
& has na helpe, sted in sic pres,
Bot god, in quha*me* hyr hope al was.
For-þi deuotely ca*ne* scho pray
Til hyme & þire wordis say:
»Tyne no*ch*t my sawle w*ith* fello*ne* men*e*,
Bot erare sic grace þu me lene
þat I ourcume may my fello*ne* fa!«
Olibrius þane wes ful thra
To fand hyr & ger consent
Til his lykine & his entent,
W*ith* wordis quhyle polyst & cler*e*
& quhile w*ith* athis gret & ser*e*,
Syne sayand: »I wil no*ch*t scorne
þe, bot, be þu fre borne,
I wil þe wed & haf to wif,
Til I ma lest in þis lyf;
& suppos þu bastard be,
Ȝet sal I for þi beute
As co*n*cubyne þe hald & haf
In mast daynte, abeouf þe lawe.«
& for scho hy*me* na*ne* ansuer*e* mad,
He speryt at hyr*e* but abad
Quhat wes h*ir* na*me*, & of quhat ky*ne*
Scho wes of, scho suld tel hyme,
Or quhat god did scho hono*ur* til,
& at scho wald fulfil his wil
Consentand til flescly delyt.
þane ansuert scho but respyt:
»As to þe fyrst, I haf na scha*me*
To tel þat Margeret is my*ne* na*me*;
& syne to ansuer of my kine:
I wes borne þis towne w*ith*-in*e*
In lauchful bed of folk my*ch*tty,
In þis towne gottine was I;
As to þat þu askis now
In to quhat god at I trew:
I honour*e* Jh*es*u C*ri*st alway
& eu*ir* sal do til *I* lyf may,
For vthir god is nane bot he,
þat mad of no*ch*t erd & tre;
& quhar*e* þu wald I gaf co*n*sent
To syne w*ith* þe, þa*ne* war*e* I schent.«
þa*ne*, quhe*ne* he herd of hyr*e* belewe,
He treuyt wel for til eschewe,
& sad: »mady*ne*, grantt*is* þu
þou trewis sa in*e* (to) Jh*es*u
þat Jouys fleu for his trespas,
þat of na my*ch*t na v*er*tu was
To help hyme-self na ony ell*is*?«
»It is no*ch*t suth, scho sad, þu tell*is*;
Bot, for þai hyme on*e* tre ca*ne* hyng*e*,
þai tynt þame-self & þar*e* ofspryng*e*, f. 211
Of his wil set ded he tuk
To wyne ws fra þe feyndis cluk.
For he wes ay but begy*n*nyng*e*
& eu*ir* sal be but endyng*e*,
& has *þ*e gyfine lyf & aynde,
To str*i*f w*ith* hyme þe þo þu faynde,
& þu ceſe sal, quhe*ne* he wil,
For ocht þat þu ma do þar*e*-til;
& he mad hewine of no*ch*t,
& ma*ne* to duel þar*e*-in wro*ch*t,
& mad hy*me* maist*er* syne & king
þat in þis warld is of althing;
& quhe*ne* þe feynd syne of inwy
Had dep*r*iwit hyme wikitly
Of sic Joy & of sic welth,
þane our*e* ma*n*hed tuk hy*me*-self
& deit for vs a-po*ne* þe tre,
In*e* til our*e* flesch þat ta*ne* had he,
& one þe thryd day rase fra ded
Thru þe strinth of his godede,
& ra*n*sonyt ws w*ith* his blud
Fra ded til lyf a-pon*e* þe rud.«
Ful wa wes þane Olybrius,
Fra M*ar*garet had sad þus,
Na he cuth no*ch*t be kindly skil
Gaynand ansuer*e* mak h*ir* til.
For-þi, til he avysit war*e*
To ȝeld til hyr*e* rype ansuer*e*,
He bad his men*e* þai suld h*ir* kepe
In a dongeon*e* myrk & depe,
Quhar*e* na*me* my*ch*t w*ith* hyr*e* spek
Na met na drink na cleth (hir) rek.
þane entryt he in to þe towne

& on*e* his wyse mad hy*me* boune
To sac*ri*fy to godis sere
Deuotely on*e* þis maner*e*;
& quha-sa-eu*ir* wald nocht do sa,
For-out pyte he tho*ch*t to sla.
& on*e* þe morne, quhe*ne* day was ly*ch*t
& son*e* had spred his bemys bry*ch*t,
Olybrius of þat cyte
In mydis gert he set vpe sa he
His dempst*er*-stule, þat he my*ch*t her*e*
Al caus*is* þat bro*ch*t þar*e* were,
& namely for to sper*e* of þai
þat offerand til his god*is* ma
Wald no*ch*t, þat he mycht se.
þane Margret ger(t) he furth bro*ch*t be
Out of presone til his presence,
& or he spak ocht, mad sylence,
Syne sad he: »madine, haf pyte
Of þi-self & consent til me
& honour*e* to my godis gyf,
þat þu in welt(h) *with* me ma lif!
For, treuly, I haf pyte
Of þi ȝouthed and beute,
þat me be(h)oufis of ned spil,
My godis honour*e* gyf þu na wil.«

Bot scho no*ch*t dred, þo he h*ir* thret, —
In C*r*istis luf sa was scho set,
Bot sad: »wit þu, it is my wil
In nathing to consent þe til.
For C*r*ist is god & lord of al
þat in þis warld ar*e*, gret & smal,
& al þi mawment*is* eu*ir*ilkane
Ar dume & def & ma haf nane
Pouar*e* to mak ocht, for þai ar mad,
& gerris in hel þar*e* makar*is* wad.
Bot her*e* to god hale I me gyf,
In his cler*e* court þat I ma lif
W*ith* haly madi*nis*; for Crist gaf
Hyme-self to ded, synful to saf;
For-þi for hyme I haf na dred
To de, þat gyfis hewinly med
& raisis ded men*e* at his wil.
For*e*-þi hale I tak me hy*me* til
& þi fel maument*is* dred*is* no*ch*t;
For-þi do furth as þu has tho*ch*t!«

Olibrius þa*ne*, quhar*e* he wes set,
Thru bit*ir*nes of gal wes het
& bad his seruandis in to ten*e*
þat þai suld tak þat maydi*ne* sche*ne*
& dispoil hyr*e* of hyr clathis —
þat til woma*ne* ful lath is —
& strakis fel til hyr*e* let warpe
& rawis flesch *with* schorg*is* scharp,
& bad þat þai suld no*ch*t blyne,
Hyr*e* body til þai suld se *with*-in*e*,
»To tak reuengeance of h*ir* cors,
Of our godis þat mak*is* na force.«
þat wikit men*e* þat mady*ne* far*e*
Hangyt he vpe in þe ayr*e*
& *with* schorg*is* fra tope to ta
Hyr far flesch raf, til al þai f. 212
þat by stud my*ch*t wele thru þe skine
þe gutt*is* se þat war þar-in*e*.
Bot scho wes cled in hauberſione
Of treucht & of deuocione,
& enkrely behaldand hewine
Sic p*r*ayer mad *with* myld stewine:
»Lord Jh*e*su C*r*ist, I treu in þe,
Lat me neu*ir* confundit be,
Na at my fais scorne me no*ch*t,
For in þe set is al my tho*ch*t!«
þane of hyr*e* cors in sic fusione
þe blud ran*e* in stremis done,
þat mony gret þat cane It se,
Of hyr payne hafand sic pyte;
For of hyr*e* flesche teynd*ir* & cler*e*
Rywine & rent fel pec*is* ſer*e*.
& quhe*ne* þe tyrand saw h*ir* so fayr*e*,
He sad: »M*ar*garet, bet*ir* it war*e*
Consal þi-self & lewe þi ryt

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221) Anders L. A.: Sequenti autem die eam ad se vocari fecit eique dixit: vana puella, miserere pulcritudinis tuae et deos nostros adora, ut tibi bene sit. Cui illa: illum adoro quem terra contremiscit, mare formidat et omnes creaturae timent. Cui praefectus: nisi mihi consentias, corpus tuum faciam laniari. Cui M.: Christus in mortem semetipsum pro me tradidit et ideo pro Christo mori desidero. 224) Ms. þe st. In. 226) Ms. cause. 261—345) L. A. kurz: Tunc praefectus jussit eam in equuleo suspendi et tam crudeliter primo virgis, deinde pectinibus ferreis usque ad nudationem ossium laniari, quod

& turne þe til our*e* godis tyt,
& be no*ch*t thra in þine entent,
Bot erar*e* to my wil consent,
Sa þat þu be na hardar*e* beſt
& tyne þe lyf at ȝet is left.«
þane ansuert scho (til) hy*me* on*e*-ane:
»þu wyrk*is* þe wark*is* of Sathane,
þi fad*ir*, þat ful feynd of hel;
Bot treuly to þe now I tel
þat þi consal, til I lyf,
I wil no*ch*t do na honour*e* gyf
To þi flatryng na godis dume
þat ma*ne* has mad al & sume,
Bot I honour*e* & gloryfy
C*ri*st of hewine al-mychty,
Makar*e* of no*ch*t (of) alkine thing*e*
& suthfastly hewy*n*is king*e*,
þat of hewine þe sõnis beme
Ger(is) her*e* a-pon*e* ws leme
& *with* mony sternis ser*e*
Payntyt þe lyft, as we se her*e*;
& alsa suthfast god is he
& for ma*ne* deigneit for to be
Man*e*: of þe warld þe trespas
Thru his blud þat innocent was
He bocht & he, rychtwyse,
For our sy*n*nis come sac*ri*fice
Til god his fad*ir* til enples,
No*ch*t for hyme-self, bot for our*e* eſe,
& he, richtwise, for vnrichtwise
Deit, & sene one sic wyse
Rase fra ded thru þe stering*e*
Of his godhede, for our*e* mending*e*,
& sa thru his ded mychtely
Of deid our*e*-come þe signery,
& to þame þat hy*me* s*er*uis her*e*
Sal gyf þe blis of hewy*ne*, but wer*e*,
þat sa mykil is þat na*ne* ma
In tho*ch*t It think na tong say,
For it *ex*cedis ma*n*is wit
To deme or to spek of it.«
Ande quhe*ne* scho þis (had) sad, belyf
þe tyrand gert h*ir* flesch ryf
W*ith* irne camis þat scharp schar*e*,
þat hyr*e* rybbis war*e* mad bar*e*,
& flayne of hyr*e* sa wes þe sky*ne*
þat men*e* my*ch*t se hyr wame *with*-in*e*;
Eftyr*e* sown*e* þe blud fel
Als cler*e* of hyre as of a wel
As dois wat*ir* one wynt*ir*-day.
þane al þat by stud ca*ne* say:
»M*ar*garet, forsuth we haf pyte
One þi hard torment þ*us* to se
& þi beute þat þu has tynt
For þu wald no*ch*t of foly stynt
Til honour*e* hyme þ*at* ha*n*g*i*t was
One a gebbet for his trespas;
þar*e*-for we gyf þe consel now
þat þu til our*e* godis trow
& als consent til fulfil
Hale Olibrius (his) wil,
To eschape þe drery payne
Of ded or at þu be flayne.«
þane sad scho: »hald ȝu stil!
For ȝour*e* consal is wikit & wil;
For þis payne þat done is to me
þe ſaufte of my saule sal be.«
Syne cane scho to þ*at* p*re*fec say:
»Vnschameful hund & ell*is* no*ch*t may
þane gredy lyone fillit be,
Playne powar*e* her*e* is gefin*e* þe
Of þis flesch for to do þi wil, f. 213
Bot my saule ma no*ch*t þu spil:
For C*ri*st sal kepyt, at it wrocht.
þar*e*-for of þe I rek richt no*ch*t.«
þe tyrand þa*ne*, to se þe flude
þat fra þe maydine ran*e* of blude,
Had schame; þar-for þe face he hyd
W*ith* his mantyl, & syne cane byd
His men*e* ga son*e* & tak hyr*e* done
& thryng*e* hyre in a depe dongeone,
Til he my*ch*t fynd su*me* new torment,

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sanguis de ejus corpore tamquam de fonte purissimo emanavit. 279—336) nicht in L. A. 290) Ms. & of. 314) Ms. gere. 335) Ms. accedis. 345) tilge as. 346 ff.) L. A. Flebant autem qui ibi aderant et dicebant: o Margareta, vere de te dolemus, quia corpus tuum tam crudeliter laniari conspicimus; o qualem amisisti pulcritudinem propter tuam crudelitatem! tamen nunc vel saltem crede, ut vivas. 359) Quibus illa: o mali consiliarii, recedite et abite, haec carnis cruciatio est animae salvatio; dixitque ad praefectum: impudens canis et insatiabilis leo, in carnem potestatem habes, sed animam Christus reservat. 371) Praefectus autem faciem chlamyde operiebat nec tantam sanguinis effusionem videre poterat;

To gar*e* hyr*e* til his wil co*n*sent;
& til his tormentour*is* bad he
þat þe presone sa myrk suld be
þat na-kyne ly*ch*t my*ch*t cu*me* þar*e*,
& þat scho suld be bu*n*din*e* sar*e*.
Bot quhen*e* his fellon*e* wil wes done,
Jhe*su* C*ri*st send hyr confort sone
Of sic lycht, þat, quhar*e* scho lay,
Was mar*e* licht þane of þe day.
& quhe*ne* scho wes þis wyfe sted,
Scho knelyt & hyr*e* prayer*e* bad
To god of hewine w*ith* blyt*h* cher*e*,
Sayand wordis þat ar*e* her*e*:

»Lorde Jhe*su* C*ri*ste, I thank þe
& lowis, for þu lewyt no*ch*t me
In to na payne na torment,
Bot ay þi helpe to me þu sent:
For, hou hard payne sa-eu*ir* it was
þat þe s*er*uand of wykitnes
Gert do me of i*n*iquite,
þu has it turnyt in Joy to me.
þar*e*-for, god, for þi gret my*ch*t
Grant me now werray sicht
Of my fel fa, þat p*ri*uely
Werrais me þis fellou*n*(l)y,
þat I may face to face hyme se
& fycht w*ith* hyme, quhat he be,
& syne þat I may hyme vincuse
Be my*ch*t of þe in*e* me, Jhe*su*s!«
þane rase scho fra hyr oracion*e*
& luk*i*t by hyr*e* vpe & down*e*:
& saw a dragon*e* ner*e* hyr by,
Sa mykil, sa gret & sa vgly
þat of wit scho wes wel ner*e*,
Of þat best for þe fellon*e* ber*e*;
þa ſcayland schalis set vp rath,
W*ith* vryß ful lang & ful h*er*d bath,
& tung & techt bry*n*nand as fyr*e*;
& schot on*e* hyr*e* in gret ire
& tuk hyr in his mouth hale
To suely hyr in mekil *b*ale.
Bot, as scho ent*er*and was to pas
þe throt of þat ful Sathanas,
þe takine of þe croice scho mad
On*e* hyr*e*: & þe best but bad
Brast in-twa, & scho but hurt
Eschapit wele or ony sturt.
þane had þe feynd gret inwy
At hyr & apperit sone in hy,
In sume p*ar*t lyk a man*e* to be,
Bot blakar þane ony ſut wes he,
W*ith* handis bu*n*dine til h*is* kneis
& helis vpwart til his theis —
Sa wgly, þat, quha my*ch*t hy*me* se,
Suld gretly abaisyt be.
þane was þe maydine su*me* p*ar*t red
& knelyt & hyr*e* bedis bad,
& saynit hyr & rase vp *b*ath
& rakit to þat body rath
& hynt hyme harſkly be þe har*e*.
& he one hyr ca*ne* rudly rar*e*
& sad: »þu godis maydine dere,
Spar me a quhil! for þi p*ra*yer*e*
& þi ter*is* brynis me so sar*e*
þat in hel lewar*e* me war*e*.
Quhat haf I don*e* to þe for-quhy
þu bry*n*nis me þis fellou*n*(l)y?
Cese now, I p*ra*y, of press(i)on*e*!«
& to þe ȝerd scho kest hy*me* don*e*
& on*e* his nek set hyr*e* fut,
& sad: »ful feynd, is þe na but;

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deinde eam deponi fecit et in carcerem recludi jussit, et mira ibi claritas fulsit. 388—406) L. A. blos: Ubi dum esset, oravit dominum ut inimicum qui secum pugnat, sibi visibiliter demonstraret. 397) Ms. gert do me of wikitnes iniquite. 407) Et ecce draco immanissimus ibidem apparuit; qui dum eam devoraturus impeteret, signum crucis edidit et ille evanuit; vel ut alibi legitur, os super caput ejus ponens et linguam super calcaneum porrigens eam protinus deglutivit, sed dum eam absorbere vellet, signo crucis se munivit et ideo draco virtute crucis crepuit et virgo illaesa exivit. (Istud autem quod dicitur de draconis devoratione et crepatione, apocryphum et frivolum putatur.) 414) Ms. bryß? 425) Dyabolus iterum, ut eam decipere posset, in speciem hominis se mutavit: quem videns in orationem se dedit, et dum surrexisset, dyabolus ad eam accessit et manum tenens dixit: sufficiant tibi quae fecisti, ideo nunc cessa de mea persona. Illa autem eum per caput apprehendit et sub se ad terram dejecit et super cervicem ejus dexterum pedem posuit et dixit: sternere, superbe daemon, sub pedibus feminae. Daemon autem clamabat: O b. Marg.,

For her sal þu ȝeld þe to me
& of a woma*ne* ourcu*m*yne be.«
þane sad *h*e: »haly M*ar*garet,
I ma na langar*e* thole þ*i* thret
& ȝeldis me (al) wtrely
To þe. but mar*e* *care* haf I
Of a women*e* ourcu*m*ine to be f. 214
þane a man*e* had vincust me;
For fyrst of al wome*ne* it wes
þat I ourcom*e* be brukilnes,
Quhe*ne* it my*ch*t no*ch*t me awale
For stedfastnes ma*ne* til assale; —
F*or*-þi mar It schamis me
Of women*e* til ourcu*m*yne be;
& als þi fad*ir* & mod*ir* war*e*
To me teynd*ir* & frendis der*e*.«
þane at hyme sperit scho quhy he
Come þar. & he ansuert in hye:
»To consel þe til consent
In*e* althing to þe presydent.«
þan demandit scho for-quhy
þat he had sa gret inwy
At c*r*istine men*e* befor þe lawe.
þane sad he: »for I mo*ne* nedly haf
Inwy at þame for þar*e* v*er*tuſe,
& for feile of þame ar relygiouse:
& þame agane eu*ir* kyndly
For þar*e* v*er*tu fed haf I;
& namely for þat fele of þai
Wy*n*nis þe Joy þat I fel fra,
& for þai bruk þat I haf tynt;
For-þi to faynd þa*me* neu*ir* I stynt,
þat Joy to ger*e* þame tyne
þat I ame falline fra, & myne.«
þane tald he hyr hou Salamon*e*
þat wyſe(s)t king þat set in trown*e*,
Of feyndis þat na nowm*ir* was
In*e* a weschale ſtekit of gles;
& quhe*ne* Salamon*e* wes ded,
Of cowatice men*e* tuk to red
To brek þe gles, treuand þar*e*
A sou*er*ane gud or tresour*e* war*e*;
& quhe*ne* þai brokine had þa*t* gles,
Sa fele (feyndis) out can*e* pas
þat þai fulfillit sa þe ar*e*
As motis ar in sown*e*-beme far*e*.
& of his nek hyr fut a-way
Scho tuk & let hyme pas h*is* way,

. . . .

& neuir c*r*istine forthyrmar*e*,
& vanyst he a-way ful suyth.
& scho alane lewit, glad & blyth,
For scho sykyr al wes mad,
þat scho ourcu*m*yne had
þe maist*er*-feynd, þar*e*-for þe hand
Scho suld our*cu*me his wik*i*t se*r* ıand.

Eftsōnis scho fil to pray
One kneis & (þis) cane say:
»I lowe þi name & gloryfy,
Jh*es*u C*r*ist, suthfast victory,
For quha*me* dyspysit I haf hale
þis warld & of it gyfis na tale,
& in brukil kynd als stad
Ourcome my fay & mad mad.
Lord Jh*es*u, grace grant me her*e*
Agayne fayndingi*s* to p*er*sewer*e*!«
& hyr*e* prayer*e* quhe*ne* scho had
Ser-wyſe to god deuotely mad,
A licht of hewine rathly schane,
Quhar*e* scho set al hyr-alane,
& as a cors wes be sicht
Fra hewin*e* to erd schenand bry*ch*t,
& one þat cors set a dou,

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superatus sum; si juvenis me vinceret, non curassem, ecce a tenera puella superatus sum; et inde plus doleo quia pater tuus et mater tua amici mei fuerunt. 435) Ms. *b*ath? 451) Ms. þe. 454) Ms. þar*e* st. car*e*. 461) Ms. fer. 465) Illa vero eum coegit ut diceret cur venisset. Qui se venisse ait ut sibi consuleret quod monitis praesidis obediret. Coegit quoque ut diceret cur christianos tam multipliciter tentaret. Qui respondit, naturale sibi odium esse contra viros virtuosos, et quamvis saepe ab iis repellatur, sed tamen desiderio seducendi ipse infestus exstitit et, quia invidet homini de felicitate quam ipse amisit, quamvis eam recuperare non possit, ipsam tamen aliis auferre contendit. 476) fed enmity. 483) Addiditque quod Salomon infinitam daemonum multitudinem in quodam vase inclusit, post mortem autem suam cum de illo vase daemones ignem mitterent et homines ibidem magnum esse thesaurum putarent, vas confregerunt et daemones exientes aerem impleverunt. 495) His dictis virgo pedem sublevavit et dixit: fuge, miser; et daemon statim evanuit. Secura igitur efficitur, quia, quae principem vi-

þat sad: »M*ar*garet maydine, þ^{u} trew
þat þu art blyssit & ay sal be,
For hewine ȝett*is* bydis þe.« —
& one þe morne, quhe*ne* sown*e* was bry*ch*t,
þat menskis al þe warld of ly*ch*t,
þis waryt Jug*e*, in stul set,
Gert M*ar*garet ſon*e* befor hy*me* fet
& sad (til) hyr ry*ch*t c*e*ryoſly:
»Maydine, I red ȝou sac*ri*fy
Til our*e* godis, or þu tyne
þi lif, at ȝet is left, *with* pyne,
& lef þi wikit fals belewe
& honour*e* to our*e* godis gyf,
& of þi ȝouthed far*e* & fresß
Tyne no*ch*t þe flour*e* in wilfulnes.«
þane ansuert scho but delay
& sad: »Jh*es*u I sal honor ay,
Makar of hewine & ȝerd & al,
To quha*me* I eu*ir* empleß sal;
& al þine ydolis I dispyse
þa*me* to do honor or s*er*uice.«
þane wes þe tyrand vond*ir* ten*e*
Quhene he hard þis of þe maydine clene, f. 215
& bad men*e* suld plat*is* ta
Of Irne, lang*e* & brad alsa,
& mak þame hat-bry*n*nand & lay
Til hyr sydis, þat sa ca*ne* say
Of his godis dyspytuisly
Of hyr*e* passand-gret foly:
Sa þat scho brynt richt sar*e*
Sik wordis suld spek nomar*e*.
þane wes of Irne mony plat
Layd til hyr sydis, bry*n*nand hat,
þat hyr flesch brulyt & brynt sa
þat thankful rek to god ca*ne* ga
In*e* plesand smelling of suetnes
& sac*ri*fice þat thankful wes.
Bot þo*ch*t scho was brynt *with*out,
*With*in*e* scho wes *with*outyne dout
Of hewinly deu thru þe haly gast.
Quha*me*-in hyr*e* co*n*fort wes ay mast:
Bot for gret stedfastnes
Scho ro*ch*t lytil of hyr*e* flesche.
Olybrius thru wikit wil
Hardar payne he put h*ir* til;
& for þat wat*ir* eftyr fyr*e*
Ful noyful is to sic m*ar*tyr*e*,
A fat, þat wes (bath) depe & wyd,
Of wat*ir* gert he fil þat tyd.
&, as he bad, þai hyr*e* band
With cordis smart fut & hand
& kyst hyr*e* in þat fat, to drown*e*.
& quhe*ne* scho wes þis þar*e*-in*e* don*e*,
þane in þe wat*ir* as scho lay
To Jh*es*u C*ri*st þis can*e* scho say:
»Der god, brak my bandis in hy
& I sal to þe sacryfy
Me in sac*ri*fice of lowing*e*!
& als I pray þe, suthfast king*e*,
To blis þis vat*ir*, at it be
For wel of baptyme to me
& of my sy*n*nis in forgyfnes,
& þat þe folk mar*e* & les
Ma kene & se þat þu-alane
Is suthfast god, & ellis nane,
& has na ending*e* na begy*n*nyng*e*,
Of hewine & erde makar*e* & king*e*.«

Ande as scho mad (had) þis prayer*e*,
Son*e* wes herde a fellon*e* ber*e*
Of thon*ir* and of erdine:
þat brak þe fat, scho wes put in*e*,
In pecis al & al þe bandis
þat bu*n*dine had hyr fet & handis;
& þis m*er*wale alſon*e* cane be
As ma*ne* my*ch*t twinkil *with* his E.
þane com*e* a dou of hewin*e* fleand,

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cerat, ministrum sine dubio superaret. 504—523) nicht in L. A. 524 ff.) L. A. kurz: Sequenti igitur die convenientibus populis judici praesentatur et sacrificare contemnens exuitur corpusque facibus ardentibus comburitur, ita ut cuncti mirarentur quomodo tam tenera puella tot posset tormenta sustinere. 529) ȝou st. þou. 564) Deinde in vase pleno aqua ipsam ligari atque poni fecit, ut ex poenarum commutatione cresceret vis doloris, sed subito terra concutitur et cunctis videntibus virgo illaesa egreditur. Tunc V millia virorum crediderunt et pro nomine Christi capitalem sententiam acceperunt. 573—587, 596—611 nicht in L. A. 583) l. folkis. 620) Praefectus autem timens ne alii conver-

Al þe puple þat seand,
& in þe neb bro*ch*t a cron*e*
& on*e* hyr hewid set It don*e*;
& out of hewine a voce ca*ne* say:
»Confort þe wele, my blissit may!
For of hewine my falowis al
Bydis þi cu*m*yne, gret & smal.«
þane stud scho by & lowing*e* mad
To god þat hyr*e* deliu*er*it had
Of gret parel & panys ser*e*.
þane al þe folk þat þar*e* wer*e*,
þ(at) herd þàt erdine & þat stewy*ne*
þat spak w*ith* hyr*e* out of þe hewy*ne*,
Al w*ith* a voyce c*ri*yt þane:
»Mykil is þe god of c*ri*stine men*e*.«
þane of þame þat þar*e* ca*ne* stand
Conuertit fyfe thousand,
For-owtine wema*ne* & bernis fele
þat co*n*uertit to lestand heile;
þat þane til vndo furth war*e* led,
& for C*ri*stis sak þe blud sched,
& baptyst war*e* in þar*e* blud
For godis sak w*ith* blyt*h* mud. —
Olibrius þane dret ry*ch*t þar*e*:
Gyf M*ar*garet lang*ar* lifand war*e*,
þane mony suld co*n*uertit be;
For-þi on*e* hyr*e* sentence gef he
þat þai suld smyt hyr nek i*n*-twa.
&, as he bad, son*e* þai hyr*e* ta
& his byding*e* haf þai don*e*
& to þat place led M*ar*gret son*e*;
& þe basar*e*, Malch*us* to name,
A scharpe sw*or*d son*e* has tane
To st*ri*k hyr hed of but abad.
Bot scho request ha*s* til hy*me* mad
To gyf hyr respyt and delay f. 216
Til scho my*ch*t hyr prayer*e* say;
& he til hyr tyd hyr*e* bowne.
& one kneis fel scho sowne
& þis wise mad hyr prayer*e*
To god of hewine, þat al my*ch*t her*e*:

»Mychty god, makar*e* of al
Warldis þat gayne ar*e* or cu*me* sal,
W*ith* hart & mouth I ȝeld lowyng*e*
To þe as to my sou*er*ane king*e*,
þat fra þis warldis filth þ*at* (!) me
Drawine has þi s*er*uand to be
& kep*i*t me in to clenes,
No*ch*t for my fert, bot þi gudnes,
& has me grantyt of þi grace
To cu*me* to Joy þat na end has.
Sa, der*e* lord, I pray to þe
þou grant me for þi gret pytte
P*ar*done for al þat me did myse.
& als, der lord, I ask þe þis:
þat, quha in mynd has my*ne* passion*e*
Or wrytis It for deuocione
Or redis or gerris be red,
Or honour*is* me in ony sted
Or dois in þe name of me
Deuocione quhat-eu*ir* It be,
G*ra*nt þame forgefing of þar myfe
& in þi kyrk þe mykil blyfe;
& gyf þai be sted in ned
Quhar*e*-eu*ir* It be, I ask for med
þat þai sik helpe for my sak haf
As þai in*e* ned wil me crawe;
& quhat-eu*ir* woma*ne* It be
þat in tyme of byrth call*is* on*e* me,
Grant þat woma*ne* but (ony) wath
Deliu*er*yt be & þe barne bath,
As I trast in þe, hewy*n*is king*e*,
Born*e* be for my sak but m*er*rynge.«
& quhen*e* scho had hyr p*ra*yer*e* mad,
A gret hug*e* thon*ir* (was herd) but bad,
& a quhyt dow was sene
Fra þe hewine co*me* to þat schene,
& twechyt hyr*e* & sad: »M*ar*garet,
þat in sic thrang*e* wil no*ch*t forȝet
þame þat of þe mak*is* memor*e* her*e*,
Sa blissit þu art to god & dere
þat he þi bown*e* grantt*is* þe
For al þat euir*e* sal honour*e* þe,
þat ar present or be syne sal;
þat þu askis he grantt*is* al.
Cume now þarfor to þe lestand blis
þat þu has bo*ch*t in gret distres,

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terentur, concitus b. Margaretam decollari praecepit, illa autem impetrato orandi spatio pro se et suis persecutoribus necnon et pro ejus memoriam agentibus et se invocantibus devote oravit, addens, ut, quaecunque in partu periclitans se invocaret, illaesam prolem emitteret; factaque est

W*ith* þe haly curt of hewine!«
& as þe puple herd þis stewine
& þe thon*ir* þat hydwis was,
þai fel flatling*is* on*e* þar*e* face.
W*ith* þat scho dreſſit vpe þe sicht
To þe basar*e*, þat Malch*us* hicht,
& bad þat he suld fulfil
þe byding*e* at fourmyt was hy*me* til.
þane he, þat sene had opynly
Godis v*er*tu sa p*ro*perly
þat he for hyr*e* þane saw don*e*,
Til hyr*e* request sad na son*e*,
& sad: »god forbed þat I
W*ith* wenemyt handis ſla þe in*e* hy.«
Q*uod* scho: »but þu do I byd þe,
Na part sal þu haf w*ith* me.«
þane sad he: »Jh*es*u, for þi pitte
þu input no*ch*t þis d*e*d to me!
For maugre myn*e* þis ded do I;
I put me hale in þi mercy.«
A scharpe swerd þane he hynt
& hyr*e* vnhedyt at a dynt,
& at hyr*e* fet fel ded don*e*, —
& at mad hyme gud p*ar*don*e*.
þane of hyr*e* cors a d*ow* al quhyt
flaw, þat to se was delyt,
& in þe clowdis clame belyf,
On*e* ſeand bath man*e* & wyf.
A c*ri*stine ma*ne*, callit Theophin*e*,
Wes by hyr*e* al þis tyme
Bath in preson*e* & w*ith*-out
& to serwe hyr*e* wes ȝarne about,
& put in wryt word & ded,
þat men*e* eftyr*e*-wart my*ch*t red;
& in*e* Antioche of his cost a sepult*ure*
He gert mak hyr*e* of gret cur*e*,
& embalmemyt hyr*e* body
& laid it þar*e* honorably.
Quhar*e* god cesis no*ch*t to wyrk f. 217
Vertuß, in strinthing*e* of haly kirk,
& for to ger*e* knawine be
Quhou he had hyr*e* in*e* gret daynte,
& hou *he* quyt*is* þa*me* þar*e* med
þat seruis hyme in word or ded.
þe quhilk he grant ws gr*a*ce to do,
þat we ma saufly cu*me* hym*e* to.

XXIX. Placidas.

As a gret doctor*e* sais til ws,
Lat penance is ry*ch*t p*ar*elouse:
For ilke man*e*, quha tent wil to,
Is oblyst lang penance to do:
For of ma*n*kynd thru brukilnes,
Quhyle saule is put*e* in þe flesch,
Men*e* cesis seldine for to syne . . . .
To spedful pe*n*nance to begyne,
Bot drawis It‸erar*e* in to lynth,
Til of his body falȝeis strinth.
For-þi we se ful mony end
Quhe*ne* þai na my*ch*t has til (a)mend;
For su*me* w*ith* seknes ar our*e*tane
þat þar amendis ma mak nan*e*,
& su*me* deis but repentance
On syndry wyse ma fal p*er*chance.
þar-for gud war*e* to do
Penance, til men*e* had space þar*e*-to,

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de coelo vox quod in suis se noverit petitionibus exauditam; surgensque ab oratione dixit spicuatori: frater, tolle gladium tuum et percute me. 631) Ms. had. 642) *þat* st. has? 669) tilge be. 692—704 nicht in L. A. 704) Qui percutiens caput ejus uno ictu abstulit et sic martirii coronam suscepit. (Passa est autem XIV Cal. Augusti, ut in ejus hystoria invenitur; alibi legitur quod III ydus Julii. Dann folgt noch ein kurzes Citat.) 706 ff. nicht in L. A. 698) Ms. byd st. but. 701) Ms. did st. ded. 708) Ms. crors. dew. 718) tilge of his cost. 726) Ms. þe st. he.

Vgl. L. A. Cap. 161, doch steht Barb. öfter den Acta fabulosa in den Act. SS. Boll. 20 Sept. VI p. 123—137 (griech. u. lat.) näher. 1—62) Einl. des Dichters. Nach 7 fehlen Verse? 14) Ms. þar st. þai? 46) Ms. dieſeſſul. 51) l. dises*is*. Nach 52 fehlen Verse? 61) Ms. huwdrech.

& no*ch*t, quhe*ne* he my*ch*t syne nomar*e*,
As quhen*e* for elde he has quhyt har*e*
Or quhen*e* hym*e* falʒeis heryng*e*
Or p*er*auentur*e* als seyng*e*
& his techt waxis ʒalou *with*-al
& as a barne of his hewid har*e* fal
& his and waxis stinkand
& his handis als tremland,
For þe thryd fut hy*me* worthis þen*e*
Haf a potent hy*me* on*e* to len*e*,
& quhe*ne* þat he waxis wery,
Quheþ*ir* he syt or gang or ly.
þar*e*-for happy*ne* ma*ne* is he
þat, befor he þir*e* taknis se,
Penance to do her*e* wil begyne
& in*e* gud lasar*e* mend his syne.
For it sad in þe decre
At seldine-quhe*ne* has god pyte
Of þame þat sy*n*nis Ithandly.
For-(þi) to ceſe is na foly:
For he þat ceſis no*ch*t to ſyne
Til þat it lewis hyme,
Sal nothyr haf thang no mede
Til lef, quhe*ne* he ma do na dede.

IN haly wryt I herde neuer*e* rede,
Sen*e* I fyrst þar*e*-to tuk hede,
þat man*e* for Joy to Joy suld far*e*
For-oute It þat diſeſful war*e*
As to þis fleschly delyt,
Na ʒet þat ma*ne* my*ch*t haf meryt
For-out exa*min*acione
& wardly tribulacione,
As seknes or diſeſe ser*e*
þat men*e* tholis til þai ar*e* her*e*. . . .
For wond*ir* war (þat) ma*ne* suld wyne
Til hewine þat is charg*i*t in syne,
As to þe treucht of haly kyrk;
Bot quhat he wil he ma wirk.
þar-by ensampil wil I tel
þat til a kny*ch*t quhil befel,
To quha*me* god ferlifully
Kythit his mycht*is* & his m*er*cy,
Be reknyng ewine a hu*n*dre*th* ʒer*e*
Fra C*ri*ste wes born*e* of Mary der*e*.

Of Rome emp*er*our*e* wes ane
þane callyt ſ*ir* Adryane,
To c*ri*stine treucht a fellon*e* fa,
& mony c*ri*stine gert he sla.
& a kny*ch*t callit Placydas
Prynce of his knychted was,
þat wes ma*ne* of gret pouste
Of warldis gudis and di*n*gnite,
& þar*e*-*with* wycht and hardy,
Wyse, lele & ry*ch*t wordy;
&, as paianys, mad sac*ri*fice
Til ydolis in til syndry wyse;
No*ch*t-þan*e* þe dedis of m*er*cy
He oysit to do Ithandly,
& gud wil had to do gud
Til al ma*ne* þat ned beſtud.
& had a wyf of þe sa*m*myne ryt, f. 218
þat to do mercy had delyt;
& twa barnis *with* hyr*e* had he,
þat he gert wele fost*er*yt be.
& for he m*er*cyful was,
He wane to way of suthfastnes. —
& syne tyd a day, he went to hont
þe auld best*is*, as he wes wont,
With mony kny*ch*tt*is* & squyeris
& mony hundis & hu*n*ter*is*,

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63) L. A. Eustachius ante Placidus vocabatur. Hic erat magister militum Trajani imperatoris. Erat autem operibus misericordiae valde assiduus, sed tamen ydolorum cultui deditus. Habebat autem conjugem ejusdem ritus et misericordiae exsistentem duosque filios procreavit, quos juxta suam magnificentiam magnifice educari fecit, et quia operibus misericordiae sedulus insistebat, ad viam veritatis meruit illustrari. 73) l. paiane. 85) Quadam die, cum venationi insisteret, gregem cervorum reperit, inter quos unum ceteris speciosiorem et majorem conspexit, qui ab aliorum societate discedens in silvam vastiorem prosiluit. Verum aliis militibus circa cervos reliquos occupatis Pl. hunc toto nisu insequitur, cervus tandem super quandam rupis altitudinem conscendit et P. appropians qualiter capi posset, animo sedulus revolvebat. Qui cum cervum diligenter consideraret, vidit inter cornua ejus formam sacrae crucis supra solis claritatem fulgentem et imaginem Jesu Christi, qui per os cervi, sicut olim per asinam Balaam, sic ei locutus est dicens: o Placide, quid me persequeris? Ego tui gratia in hoc animali tibi apparui, ego sum Christus quem tu ignorans

& fand a gret herd of der*e*
& presit to ny*ch*t þame ner*e*.
þai war red & skalyt wyd
& þame fast presit til hyd.
& as þe herd brokine was,
Quha best my*ch*t þane (rane) to þe chas,
& to þar lord heid tuk nan*e*.
Bot he fulfast be hyme-ane
þane chasit a gret hart,
þat fled fast, for he wes smert,
Til a crag*e* wo*n*nyn*e* he had
Hye & fchor*e*, & þar*e* abad.
& Placydas *with* incre wil
Presit fast to cu*me* hym til;
Bot he my*ch*t no*ch*t — sa strat þe place
Wes quhar*e* þe best bydand wes.
Bot he saw betwen*e* his tyndis bry*ch*t
A verray croice schenand ly*ch*t,
& one þat croice þe liknes
Of Jh*es*u Cr*i*st saw, mar*e* na les.
þane spak þe hart to Placydas,
As to Balame quhil dyd *h*is as —
Bot su*m*e men*e* sais It is to lak
þat þe hart to þe kny*ch*t spak,
Bot erar þat men*e* suld treu
þat in hyme spak swet Jh*es*u —
& sad til hyme: »þu Placydas,
Quhat mowis þe me to chas?
& I for cause of þe aper*e*
In to þis best þat þu seis her*e*;
þat I am*e* Cr*i*st I now þe say,
To quha*me* vnwity*n*ly ay
þou has enplesit, & *has* wele sene
Hou þou has cherytabil bene
Til al þame (þat) þu saw haf nede,
& helpyt þame in word & ded.
& þi gud dedis causis me,
As þou (me) hu*n*t*is*, to hont þe.
Sa sal þu now wo*n*nyn*e* be
& pas til hewine & wy*ne* *with* me.«

Quhene Placydas (had) þis herd say,
He fel of hors but delay
Til erde, for abasitnes,
þo he wicht & hardy wes,
& lay stil ane our*e* ner*e*hand
But steryng of fut or*e* hand;
& roydly rase syne & can*e* say:
»Quhat þu art, tel me, I p*ray*,
& opynly þi wil tel me,
Gyf þu wil I treu in þe!«
Q*uod* Crist: »I wil þu treu
þat I ame Cr*i*st þat speki*s* now,
þat mad al, bath hel & hewy*ne*,
As me lykyt, in dais sewine,
& licht & merknes I ca*ne* ma
& syne dep*ar*tyt þa*me* in-twa,
& mad ma*ne* of erde & clay,
Sa þat he suld serwe me ay;
& quhe*ne* ma*ne* for his gylt
Brekand my byding hy*me*-self spilt,
To succour*e* hyme I be-co*me* man*e*
& fra ay-lestand ded hyme wa*ne*,
& for hyme deyt one þe croyce
& ȝald þe gest þar*e* *with* h*e* voice,
Syne don*e* in a grawe (I) lay,
& rase one þe thryd day
& passit in hewine & regnis now
With my fadyr — þis þu treu!«
þane sad he: »lord, wel I treu
þat þu þat spekis *with* me now
Is he þat mad has althing*e*
& me ma fra errour*e* bryng*e*.«
þane sad god: »gyf þu treuis sa,

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colis; elemosinae tuae coram me adscenderunt et ob hoc veni et per hunc, quem venabaris, cervum ego quoque te ipse venarer! Alii tamen dicunt quod ipsa imago quae inter cornua cervi apparuit, haec verba protulit. 94) Ms. þane st. rane? 121) Ms. his oder has? 129) Haec audiens Pl. nimio timore correptus de equo in terram procidit et post unam horam ad se rediens de terra surrexit et ait: revela mihi quod loqueris, et sic credam in te. Et ait Christus: ego Placide sum Christus qui coelum et terram creavi, qui lucem oriri feci et a tenebris divisi, qui tempora et dies et annos constitui, qui hominem de limo terrae formavi, qui propter salutem humani generis in terris in carne apparui, qui crucifixus et sepultus tertia die resurrexi. Haec audiens Pl. iterum in terram decidens ait: credo domine quia tu es qui omnia fecisti et qui errantes convertis. 152) Ms. his st. he. 161) Et dixit ad eum dominus: si credis, vade ad episcopum civitatis et te baptizari facias. Cui Pl.: vis domine ut haec eadem uxori meae et filiis nuntiem, ut et ipsi pariter in te credant? Cui dominus:

To þe byschope son*e* þu ga
& sa hyme, for þe luf of me
þat in my na*me* he bapt*is* þe.«
Sad Placydas: »lord, wil þu
þat my wyf howine be & treu,
& my twa sounys alſwa?« f. 219
Til hyme þane sad he: »ȝa.
& quhen*e* þu has my bydi*n*g don*e*,
To me þu cu*me* to-morn*e* but hown*e*
& I sal her*e* aper*e* þe til
To lat þe wyt mar*e* of my wil.«
& þane, as ſ*ir* Placydas
Til his palace cu*m*yne wes,
þat nyc*h*t *with* his wyf as he lay,
þe tale (al) hale he cane hyr*e* say.
& quhe*ne* þ*at* scho herde, scho wes fane
& blythly sad til hyme agayne:
»Trou, lord, þ*at* ȝist*ir*-nycht but wer*e*
þe sa*m*myne to me can*e* aper*e*
& sad to me: »»I wil þu rath
& þi ma*ne* & þi barnys bath
Cu*me* to me««, & tald þe place
Quhar*e* ȝe sad ȝe war *at* chas;
& þar*e*-by treu I treuly now
þat he is v*erra* Cr*ist* Jh*esu*.«
þane he & scho & þe barnis twa
Pr*i*wely to þe bischope of Rom*e* ca*ne* ga,
& bad no*ch*t þe dais lycht
Bot pr*i*uely about mydnyc*h*t.
Of þar cu*m*yne þe pape wes blyt*h*
& baptist þame þane ryc*h*t swyth,
& hyme to na*me* gef Eustace þene,
& til his wyf Theoſpyten*e*,
& his sõnis Theoſpi*tum*
To name gef & Agypytu*m*.
& one þe morne in þe mornyn*g*
S*ir* Eustas, as he war*e* a king,
W*ith* gret effer*e* & realte,
Passit furth ryc*h*t þane in hye
To þe hu*n*t*is* ful mychtely,
W*ith* nobil men*e* mony hy*me* by.
& (quhene) he come ner*e* þe place
Quhar*e* Cr*ist* to hyme schauyt h*is* grace,
To do his think in pr*i*wete
Dressit hyme & þaim*e* anely to be
& skalyt his me*ne* her*e* & þar*e*,
Fenȝeand he wist þar*e* ga*m*myn*e* war*e*;
Til hé belewit al hyme-ane.
& to þe place is he gane
In gud deuocione and prayer*e*,
Til he com*e* þe place ner*e*, —
& sa fel hyme wel to do
þat sic ane erand passit to
As to spek w*ith* þat king*e*
þat althing*e* mad of nathing*e*.
þa*ne* com*e* he on*e* to þe place but wer*e*
Quhar*e* Cr*ist* til hy*me* first ca*ne* aper*e* . . .
In*e* þe self fourme & fygur*e*
In althing & portratour*e*
As he (be)for til hyme had don*e*.
þane fel he to þe erde son*e*
& a quhile abasit lay;

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renuntia illis ut et ipsi pariter tecum mundentur; tu quoque die crastina huc venias, ut tibi rursus appaream et quae futura sunt plenius tibi pandam. 173) Cum ergo domum venisset et haec uxori in lecto renuntiasset, exclamavit uxor ejus dicens: domine mi, et ego eum transacta nocte vidi dicentem mihi: cras tu et vir tuus et filii tui ad me venietis, et nunc cognovi quoniam ipse est Jesus Christus. 181) Ms. sad sad. 184) Ms. þat? 187) Perrexerunt igitur ad episcopum Romae media nocte, qui eos cum magno gaudio baptizavit et Placidum Eustachium vocavit, ejus uxorem Theospitem et filios Agapetum et Theospitum. 197) Mane facto Eustachius sicut prius ad venationem processit et prope locum veniens milites suos quasi sub obtentu investigandae venationis dispersit stansque in loco formam primae visionis aspexit, cadensque in faciem suam dixit: supplico domine ut manifestes quae promiseras servo tuo. Cui dominus: beatus es Eustachi qui accepisti lavacrum gratiae meae, quia modo dyabolum superasti, modo eum qui te deceperat, conculcasti, modo apparebit fides tua. Dyabolus enim eo quod ipsum dereliqueris, contra te saeve armatur; oportet igitur te multa sustinere, ut accipias coronam victoriae; oportet te multa pati, ut de alta saeculi vanitate humilieris et rursus in spiritualibus divitiis exalteris. Tu ergo ne deficias nec ad gloriam pristinam respicias, quia per tentationes oportet te alterum Job demonstrari. Sed cum humilitatus fueris, veniam ad te et in gloriam pristinam restituam te; dic ergo si modo tentationes vis accipere aut in fine vitae. Dicit ei Eustachius: domine, si ita fieri opertet, modo nobis tentationes accipere jube, sed virtutem patientiae tribue. Cui dominus: constans esto quia gratia mea custodiet

Syne rase & þis can*e* say,
Makand to god his oryson*e*
In ful gret deuocione
& on*e* his brest w*ith* oft knokyn*e*
& of his ſon*e* repentyng*e*,
As ma*n*e of gud entencione,
W*ith* taknis of co*m*puncion*e*:

»Lord Jh*es*u, gyf þi will*is* be,
þu opynly no(v) schau to me,
As þu me hicht, quhat sal I do!«
þane Jh*es*u mad ansuer*e* hy*me* to
& sad til hyme on*e* þ*i*s maner*e*:
»Fathful son*e* to me & der*e*,
Ful happy art þu now, Eustace,
þ*at* in þe wat*ir* of myn*e* grace
Has gert wesch þe, quhar*e*-thru þ^u
þe fals feynd has ourcu*m*yn*e* nov,
þ*at* slichtfully begylyt þe,
& is dishonoryt now thru þe
& ourcu*m*yne al vtrely;
Blyt*h* ma þu be for-þi!
& now þi treucht sal wel aper*e*:
For þe feynd sal of ser*e* maner*e*
Fand til ourcu*me* þe on*e* al wise,
For at þu lewit has his s*er*uice,
W*ith* al his falset & his sly*ch*t;
For-þi mon*e* þu as stalawrt kny*ch*t
To resist hy*me* mak þe bown*e*,
þ*at* þu of Joy ma wy*ne* þe cron*e*
& wyne to þat herytag*e*
þ*at* to ma*n*e I hicht & his lynag*e*.
For-þi first mon*e* þu lawit be
Fra þe ſicht of al wanyte f. 220
& pryd & wa*n*tones of wil,
Sic rewarde to wyne til;
& syne sal þu cu*me* to þe hycht
Of gastly gud & hewy*n*is ly*ch*t
& bruk þat herytag*e* but wer*e*
þat we spak of a lytil her*e*,
W*ith* gret Joy & angel gle,
Quhar*e* eu*ir*-lestand glor*e* sal be
& eschewine of al payne
þat me*n*e ma of think or sayne;
For inpossible is but dred
Aduerſite to be in þa*t* sted
Or ony kynd of displesance,
Bot happy of al gud & habu*n*da*ns*.
& se þat þu ſal no*ch*t
Na of þi first Joy haf na tho*ch*t,
For þat þe behoſis fayndit be
As wes Job in su*me* degre,
& sa be þe I sal aſſay
Quheþ*ir* þu be stedfast or nay.
Bot quhen*e* þu art mekit wele,
I sal cu*me* to þe, drede na dele,
& to þi fyrst stat þe restor*e*.
Quheþ*ir* þu wil, tel me þarfor*e*,
Be ſandit now & thole sic st*r*ife,
Or at þe hending of þi lyf?«
Q*uod* Eustace: »lord, gyf þat mo*n*e be,
In to my ȝouthed fand þu me,
Sa þat þu be my defence,
Gyfand v*er*tu of pacience!«
Sad C*r*ist: »ay stedfast þu be,
For my grace sal wele helpe þe
þat þ*e* feynd sal haf na power*e*
In ony thing*e* þi sawle to der*e*.«
& quhen*e* þis wes sad ewin*e*,
God resawit hyme-self in hewin*e*,
& Eustas til his house ca*n*e hald,
& þis tale al til his wyf tald.
þane wes þe feynd wond*ir* wa
þat Placydas lewit hy*me* sa
& ȝet on*e* C*r*ist; þar*e*-for he tho*ch*t
To reweng*e* hyme, gyf he mo*ch*t,
& þar-to dide his payne hale
To bring hy*me* to butlas bale.
& Forton*e*, þat wont wes quhile
As teyndir frend on*e* hyme to smyle,
Turnyt hyr bak one hy*me* wrathly
& hyme dissawit sudandly.
& w*ith* þat come hard pestilence,
Quha*me*-agane wes na defence,

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animas vestras. Sicque dominus in coelum adscendit et E. domum rediens haec uxori suae nuntiavit. 211—6) Zus. 217) tilge one. Nach 218 fehlt ein Verspaar. 221) Ms. for. 228) l. sinnis. 232) Ms. no. 295—304 nicht in L. A. 305) Post paucos igitur dies mors pestifera cunctos servos et ancillas ipsius invasit et universos occidit; deinde post aliquod tempus omnes equi et omnia ejus pecora subito interierunt. Quidam autem scelesti ejus depraedationem videntes et per noctem in domum ejus irruentes cuncta

& al his douchty men*e* sleu done,
Quhar*e*-euir þai war, in feld or ton*e*;
Bath kny*ch*t, squiar*e*, page & swane
310 In lytil tyme clenly war*e* ſlane,
Sa þat of al his worthi men*e*
With hyme wes left na*n*e lyfand þen
þat my*ch*t hyme ony s*er*uice ma,
Outane his wyf & barnis twa.
315 Bot ȝet þane wes he no*ch*t Irk,
þe fend, our*e* þis hy*me* wa to wirk,
Bot al his bestiale sleu in*e* hy,
Wyld hors & tayme, oxine & ky,
Assis, mulis, schepe & swyne,
320 & syndry rulal*is* syne,
& alkine best quhat-eu*ir* it war*e*
þe feynd strak don*e* in þ*at* sichwar*e*.
& ȝet of þis he wes no*ch*t *con*tent
Inucht, bot distroyt his rent
325 & kist don*e* castellis in hast
& towne & tilth al mad wast,
Sa þat of his wes hale na thing*e*,
Outane quhar*e* he wes þe begyn*e* (!).
þane þe feynd be his fals sly*ch*t
330 Gert wykit me*ne* cu*me* be ny*ch*t
& it ourtyrwit tyt & tolȝeit
& of his tresour*e* hy*me* dispoilyt,
& lewit hyme no*ch*t of warld*is* gud
þat hy*me* my*ch*t fynd a day fud.
335 Na wond*ir* wes þo he wes mad,
Quhe*ne* he saw hy*me*-self sa sted
þat wont wes til haf welful far*e*!
Na wond*ir* wes his hart wes sar*e*!
þar-for *with* wyf & barnis twa
340 Be ny*ch*t he of þe town*e* ca*ne* ga,
For schame þat þai pour*e* war se*ne*
þat in sa gret welth had bene; —
For ded & pou*er*te seldine-quhen*e*
Has frend — þat we suld kene.
For-þi he tho*ch*t he walde be f. 221 345
Of Egipe in þe cunctre,
& ydir sone hild þe way.
& quhe*ne* þe emp*er*our*e* herd say
þat Placydas wes pr*i*uely
Went of þe town*e*, & he ne wist quhy, 350
He wes anoyt & mad wa,
& al þe hale senat alsa —
For sa gud a kny*ch*t as he
þai wist no*ch*t quhar*e* my*ch*t fu*n*dy*ne* be;
& al Rom*e* sa gret regret mad þane, 355
Fra þai myssit þat worthi ma*ne*,
þat for þame wes ay scheld & sper*e*
Quhene ony mowit to þai*me* were,
& quhat-eu*ir* þai had to do
þe victory he bro*ch*t þame to. 360
Bot Eustace of þ*is* had na tho*ch*t,
Na of hyme-self bot lytil ro*ch*t,
Bot for schame fast ca*ne* fle
With wyf & barnis to þe se;
& fand a schipe til saile al ȝar*e*, 365
& he in went but ony mar*e*.
Bot ay þe tyme þai war sayland,
Ay wes þe schipmast*er* gowand
A-pon*e* þe laydy bry*ch*t of ble,
& tho*ch*t scho suld his lema*ne* be. 370
& quhe*ne* þai to þe land war*e* bro*ch*t.
S*ir* Eustace þe fraucht had no*ch*t
To pay for hy*me* & his menȝe.
& quhen*e* þe mast*er* þat ca*ne* se,
He bad þe laydy suld be lacht 375
& haldine *with* hyme for þe fracht.
Bot ſ*ir* Eustace, þat wes wa,
Wald no*ch*t co*n*sent It suld be sa.
þane þe mast*er* wes angry
& beknyt til his me*ne* in hy 380
To ſwak ſ*ir* Eustace in þe se,
þat he my*ch*t brok þe laydy fre.

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quae repererunt asportarunt et domum totam auro et argento et rebus aliis spoliarunt et ipse cum uxore sua et filiis gratias agens nocte aufugit nudus. Qui ruborem verentes Aegyptum pergebant, totaque ejus possessio per rapinam malorum ad nihilum est redacta. 323—9) nicht in L. A. 328) tilge þe. 334) l. dayis? 331) tolȝeit tulȝeit harrassed, Bruce 4, 152. 348) Rex autem totusque senatus pro magistro militum tam strenuo multum dolebant, eo quod de eo nullum indicium reperire poterant. 355) tilge sa. 361) Cum autem iter agerent, appropinquaverunt mari et invenientes navem super eam navigare coeperunt. Videns autem dominus navis uxorem Eustachii quae pulcra esset nimis, ipsam plurimum habere desideravit; cum vero transfretasset, naulum ab eo exigebat, non habentibus vero illis unde solverent, jussit pro naulo detineri uxorem, volens illam secum habere. Quod ut E. audivit, nullatenus assentire voluit· Diu vero eo contradicente innuit domi-

þa*ne* wes þe kny*ch*t wond*ir* wa,
Quhe*ne* hyme worth do ane of þa:
Othyr for to tyne þe lyf
Or depart þar*e* fra his wyf —
Bot I treu deme cuth nane
Quhilk of þai suld erar*e* be tane;
Bot I treu he had als lef be ded
As lef his wyf but remed —
For-þi cuth nan*e* tel half þe wa.
No*ch*t-þan*e*, war þai*me* neu*ir* sa wa,
þe mast*er* cane þe laydy ta.
& Eustace *with* drery cher*e*
Tuk his barnis þat war*e* hy*me* der*e*,
& gretand sar sad: »wais me
þat loſit has It þat lyf suld be
& al my solace & my blis!
Hou suld I luf & þat lele mys?«
Syne wald he til his barnis sa:
»Na war ʒour sak, but delay
I suld my-self her*e* sla but mar*e*
& neu*ir* a fut ga forthyrmar*e*;
Bot þane suld ʒe be tynt al quyt,
& for ʒou I suld ber þe wyt.
For-þi wa tyd is ʒou I-wis
þat ʒour*e* gud mod*ir* now mo*ne* mys.«
& ay *with* þis he held his gat,
Of his wikyt werd makand regr*at*.
Til he com*e* til a wat*ir*-syd,
þat depe was & wele wyd,
Sa þat he mo*ch*t ber but ane
Of his barnis our þat fame,
For dut þai suld peryst be.
þar-for þe tane of þai*me* lew*i*t he
On*e* þat half on*e* þe bank sittand,
Thinkand to cu*me* agane on*e* hand,
& þe toþ*ir* on*e* his bak lacht
& bar hyme on*e* our stracht,
& on*e* þe farrer*e* land hy*me* set,
Til he my*ch*t his bruth*ir* fet.
& þa*ne* agayn*e* sone he wod
Ry*ch*t to þe mydis of þe flud,
Til his vthyr*e* son*e* ay gowand
þat he lewit on*e* þe land:
& saw a wold (!) wolf hy*me* ta
& to þe forest *with* hyme ga.
& for he wes al wtrely
Disparyt til helpe hy*me* in hy,
He t*ur*nyt hy*me*: & rath has sene
A lyon, þ*at* wes bald & kene,
Tak þe toþ*ir* & held his way.
þa*ne* wist he no*ch*t quhat to do or say,
Bot oft-tyme wes in to wil
Hyme-self in to þe flud to spil,
& dang his handis on*e* his face
& his flesch don*e* cane raſe
þat he wes born*e* þat sicht to se,
His barnis bath but helpe tynt he.
Bot sa lang*e* witlas stil he stud
Til þat ner*e* he dronyt in þ*at* flud,
Gyf ne war god of his grace
Sawit hyme in (to) þat place.
& of þe bank*is* for þe hicht
Of þe barnis he tynt þe sicht
& wist na thing of þame mare,
Bot wane to land *with* gret car*e*.

The wolf, þ*at* first tuk þe ta barne,
Til wod ran*e* *with* It ful ʒarne;
Bot teleme*ne* left þe tilcht in hy
& folouyt hy*me* fast & deliu*er*ly:

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nus nautis suis, ut eum in mare praecipitarent, ut sic uxorem suam suam habere posset. Quod cum E. comperisset, uxorem iis tristis reliquit et duos infantes accipiens ingemiscens ibat ac dicens: vaeh mihi et vobis, quia mater vestra alienigenae marito tradita est. 384—391) Zusatz. Nach 391 fehlt ein Vers? 399) l. lif. 400—7) Zusatz. 409) Ms. reg*ret*? 408) Perveniensque ad quendam fluvium propter aquarum abundantiam non est ausus cum filiis fluvium pertransire sed uno circa ripam relicto alterum transportabat. Qui cum fluvium transvadasset, illum infantem quem bajulaverat super terram posuit et ad accipiendum alium festinavit. Cum autem circa medium fluminis pervenisset, ecce lupus concitus venit et infantem quem deposuerat rapiens in silvam aufugit. Qui de eo desperans ad alium festinavit. Sed cum abiret, leo venit et alium filium rapiens abiit. Unde eum consequi non valens, cum esset in medio fluminis, coepit plangere et capillos suos evellere, volens se in aquam projicere, nisi eum divina providentia continuisset. 420) Ms. wold st. wild? 439) þe st. be? 444—7) Zusatz. 448) L. A.: Pastores autem, videntes leonem puerum vivum portantem, eum cum canibus insecuti sunt; per divinam autem dispensationem leo puerum illaesum abjiciens recessit. Quidam insuper aratores post lupum inclamantes alium puerum de ejus faucibus incolu-

Sa þat he let þe barne fal hy*me* fra;
& þe teleme*ne* so*ne* ca*ne* it upe ta
& bar *with þa*m*e* to þe town*e*.
& hyrdis chasit þe lyon*e*
W*ith* hond & horn*e* sa wond*ir* fast
þat he þe barne left at þe last,
Thru godis grace (al) anerly;
& þane þe hyrdis in*e* til hy
Tuk & hame *with* It þai bar*e* (!);
For in a town*e* þai bath duelland war*e*,
& fost*er*it þame wele & fed
& as þar awn*e* barnis þai*me* cled;
Bot nane of þame wist ocht
Quheþ*ir* þai brethyr war*e* or no*ch*t.
Na Eustace had na p*er*sawing*e*
Quhar*e* þai becom*e* in ony thing*e*,
Bot treuyt wel forut wene
þat þai co*n*ſumyt quyt had ben*e*,
& walkyt furth makand regret
Oſt sayand til hym*e*-self þusgat:
»Allace, allace, wa is me,
þat wyf has tynt & barnis fre,
As thin*g* wes sprongy*ne* of þe stan*e*,
Allace, I am*e* ful wil of wane!
Alace, I had mony gud kny*ch*t
For to serwe me day & ny*ch*t,
& squyar*is* als þat war*e* thra
Besy s*er*uice me to ma,
& now, allace, alane iſ sted
In wer degre þane is a lad!
Allace, quhar is my mykil gud,
Allace, quhar is my welthy fud,
& for hu*n*gyr nou, alace,
In poynt to de is in þis place!
Allace, quhar*e* ar my frend*is* ser*e*
þat quhylu*me* let þai war me der*e*?
Now is nane þat eu*ir* wil
Helpe or co*n*fort send me til!
Bot ȝet, alace, is my mast wa
þat my gud wyf is tynt me fra
& my barnis ar reft me als.
Allace, Fortone, þu art ful fals,
þat quhylu*me* smylit a-pon*e* me
& now has left me in þis degre!
Allace, Ded, quhe*ne* wil þu tak
Me & (al) my ſorou slak?
Bot, lord, I think wele þu me hicht
þat I suld *with* þe feynd fele ficht
& ry*ch*t as wes Job fandyt be;
Suth þat is, & hardar*e*, p*ar*de!
For, þo he tyṅt had al h*is* thing*e*,
Ȝet wes lewit hy*me* a myding*e*
Quhar-in he my*ch*t sit, bot me
Is na-thing*e* lewit bot pou*er*te.
& he had thre frendis alsa
þat hy*me* visit in til his wa,
Bot frendis, allace, haf I nane,
Bot saw my barnis fra me tan*e*
W*ith* fele best*is* but helpe of ma*ne*,
þ*at with* þame to þe forest ran*e*; —
Sa quhar he had frend*is* thre,
I haf fais to disese me.
& his wyf als wes lew*i*t hy*me* til,
Bot my wyf agayne my wil
Allace, allace! fra me is tane,
& I lewit þusgat me-alane.
Ȝet wes lewit hy*me* a ſchele
To schrape his ſcabbis ry*ch*t snel,
þane ameſit su*me* thing*e* h*is* car*e*
Quhe*ne* his seknes smytit hy*me* sar*e*.
For-þi, god, gyf it be þi wil,
Of my trawel rest send me til,
& to me sic ȝemsel gef
þ*at* my word þe no*ch*t gref,
þat I ne be fra þi face f. 222
Thru m*ur*mur put na tyn*e* þi grace! [a]

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mem liberarunt, utrique vero, sc. pastores et aratores, de uno vico fuerunt et penes se pueros nutrierunt. 454) Ms. hym*e* st. þam*e* (scheint corr.). 460) l. it *with* þai(me). 476) Ms. thin*g*? 466) Kürzer L. A.: Hoc vero E. nesciebat, sed moerens ac plorans ibat dicens: heu mihi, quia ante ut arbor pollebam, sed modo penitus sum nudatus. Heu me qui a multitudine militum circumdari solebam, sed nunc solus remanens nec filios sum concessus habere! Memini domine te mihi dixisse quia oportet te tentari sicut Job, sed ecce plus aliquid in me fieri video, ille enim, etsi possessionibus nudatus fuerit, tamen stercus habuit super quod sedere potuit, mihi autem nil horum remansit; ille amicos sibi compatientes habuit, ego immites feras habui, quae meos filios rapuerunt; illi uxor est relicta, a me vero ablata; da requiem domine tribulationibus meis et pone custodiam ori meo, ne declinet cor meum in verba malitiae et ejiciar a facie tua. 518—21) scheinen unecht. 528) Et haec dicens cum lacrymis ad quendam vicum abiit et data sibi mercede agros

And þis he, al gretand,
Com*e* til a gud ton*e* at hand.
Quhar gud men*e* mad hy*me* kepar*e*
Of þe feildis, for fywten*e* ȝer*e*,
& þarfor sic reward hym mad
þat he ha*d* clething & lyflad.
& ner*e*-by, his vnwittand,
His sõnis twa war*e* duelland.
& for his wyf god sa did
þat þe schipma*ne* na il hyr ded,
Bot deit, & thru godis grace
Of filth of syne scho vnue*mm*yt wes. —
Agayne Rom*e* in þis sichtwar*e*
Wes mowit wer*e*, as was ar*e*,
þat disesit þe emp*er*our*e*
þat þat tyme of Rom*e* had cur*e*,
& al þe Roma*n*is mad rad,
Seand þai war*e* in p*ar*el sted;
For chiftane had þai na*ne*, þai wist,
þat to þar fais cuth resist.
þan*e* tho*ch*t þai on*e* Placydas,
Hou wicht wereour*e* he wes,
Hou stutly befor he had
For þai*me* gret trauale mad
& vpe-held wele þar*e* hono*ur* ay
Quhe*ne* þai war set in herd aſſay,
Na-ma*ne* wittand cause quhy
& þa*ne* a-way wes sudanly.
þe emp*er*our*e*, to mend þar*e* stat,
W*ith* consent of þe senat
Ordenyt feile me*ne* for to far*e*
To sek ſ*ir* Placydas alquhar*e*,
Hichtand far*e* reward & gret
To quha-sa eraſt my*ch*t hy*me* gat,
& send þame furth on*e* þar*e* way
W*ith* gret dispens til assay.
Of þai me*ne* tyd p*er*cas þ*at* twa,
þat þe trawal can*e* vnd*ir*ta,
Com*e* to þat ton*e* p*er*case
Quhar*e* wonand wes ſ*ir* Placydas;
& þai twa, of quhilk*is* I men*e*,
Of his awn*e* duelling had ben*e*.
& as þai com*e* to herbry,
S*ir* Placydas þai*me* kneu in hy
& quhat þai war wist ry*ch*t wele;
Bot nane of þame kneu hy*me* a dele.
þane ran*e* hyme to mynd hou he
Wes falline fra gret di*n*gnite,
& wes anoyt & cane say:
»þou mychty god, þat althing*e* may,
As I vnwenandly has sene
þer men*e* þat w*ith* my-self has ben*e*,
Richt sa þu wil grant to me
My wyf anis þat I ma se;
Bot of my barnis spek I no*ch*t,
þat I saw wele to ded bro*ch*t.«
þane come a woice & sad on*e* hicht:
»Tak co*n*fort, Eustace, & be wicht,
For þi first hono*ur* þu sal son*e*
Recou*er*; & quhe*ne* þat is don*e*,
þi worthy wyf þa*ne* sal þu wyne,
þat wnue*mm*yt has ben*e* of syn*e*,
& þi barnis w*ith* hyr alsa.
For-þi be wicht & co*n*fort ta!«
þane met he þai kny*ch*tt*is* in hy,
& halust ent*re*changebly.
þane cane þai at hy*me* h*er*tly sper*e*
Eft*ir* a ma*ne*, wes þame der*e*,
þat to name had ſ*ir* Placydas,
Gyf he wist quhar*e* he was,

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illorum hominum per annos XV custodivit, filii autem ejus in altero vico educati sunt nec se esse fratres sciebant. Dominus autem uxorem Eustachii conservavit nec illam ille alienigena cognovit, sed potius eam intactam dimittens vitam finivit. 533) Ms. hat. 540) Imperator autem et populus Romanus plurimum ab hostibus molestabatur et recordatus Placidi qui strenue contra ipsos hostes saepius dimicasset, de ejus subita mutatione plurimum tristabatur direxitque multos milites per diversas mundi partes, promittens omnibus qui eum invenissent, multas divitias. 554 u. 5) umzusetzen. 564) Duo autem ex militibus, qui aliquando Placido ministraverant, ad ipsum vicum in quo degebat venerunt. Quos Pl. de agro venire considerans, eos ex incessu protinus recognovit et veniens in memoriam dignitatis suae perturbari coepit ac dicere: domine, sicut istos qui aliquando mecum fuerunt praeter spem vidi, sic da ut aliquando conjugem meam videre possim; nam de filiis scio quod a feris comesti sunt. Venit autem ad eum vox dicens: confide Eustachi, quia cito honorem tuum recuperabis et filios et uxorem recipies. 592) Cum igitur militibus obviasset, ipsi eum minime cognoverunt, cumque eum salutassent, quaesierunt si aliquem peregrinum nomine Placidum cum uxore et duobus filiis cognosceret. Ille autem se nescire professus est. Ad preces

& as pylgra*me* of land ca*ne* ga
W*ith* his wyf & barnis twa.
He sad na. & ȝet þane
Til ane Inis (!) haf þai*me* he can*e*
& gert mak þai*me* welfar*e*
Of al thing þat was necessar*e*.
& þane he tho*ch*t hou þat he
Wont wes þar*e* master to be,
& mo*ch*t na langar hald hy*me* stil
Bot passit furth & gret his fil,
& wesche his face; þat beand don*e*,
In agayne he com*e* ry*ch*t son*e*
& mad þai*me* s*er*uice warly.
þa*ne* þai beheld hym*e* increly.
þane p*ri*uely þe tan*e* ca*ne* say
To þe tod*ir*: »behald, I pray,
Hou lyk þis ma*ne* is in althing
Til hym*e* of quha*me* we mak sper*ing*!«
Q*uod* þe tod*ir*: »falou, parde,
Richt wond*ir* lyk til hyme is he. f. 223
Ȝe til hyme gud tent tak,
& gyf þe weme of a gret strak
In til his hewyd ma we se,
Bot dout ſ*ir* Placydas is he.«
þane beheld þai increly:
& saw þe weme mar*e* grathly,
þat in sik batale he had tane
Quhar*e* he relewit mony ane.
þane, quhe*ne* þai kneu hy*me*, in hy
þai kissit hyme oft tend*ir*ly
& franyt (hyme) of al his far*e*
& quhar*e* his wyf & barnis war*e*.
þane sad he þame agane
þat wyf wes ded & barnis slane.
þa*ne* al þe nithbour*is*, þ*at* had sene
Hou tend*ir*ly þir kny*ch*tt*is* kene
To sic a pour*e* ma*ne* mad sic far*e*,
Ful gretly forwondryt war*e*.
Bot þa*ne* þai kny*ch*tt*is*, þat war*e* blyth,
Til al þat þar*e* war*e* tald swyth
þat he wes ma*ne* of gret honour*e*
& d*er*reste to þe emp*er*our*e*;
Hou to sek hyme þai war*e* send
Fra Rom*e*, þar stat til amend,
& als, hou þe emp*er*our*e*
Co*m*mand to do hyme honour*e*
& byding*e* gef: gyf þat he
In ony place my*ch*t fu*n*dyne be,
þat he suld tak & pay richt no*ch*t
At his wil, as hyme gud tho*ch*t.
þat al þat war*e* in þat town*e*
To ſerue ſ*ir* Placydas war*e* bon*e*
& gat hyme al necessyte
þat hyme nedyt in*e* ony degre,
Bath for þe pece & for þe wer*e*.
Quhen*e* þis don*e* was in þ*is* maner*e*,
Sa besyly *tra*ualyt þay
þat to Rom*e* þe fywten*e* day
þai com*e*. quhar*e* þe emp*er*our*e*
Resawyt þame in gret honour*e*:
For out of þe ton*e* he hyme met,
& þar*e* ful frendfully hy*me* gret
& kissit hyme richt tend*ir*ly.
& tald he hyme ry*ch*t opynly
P*er*ordre quhat hyme betyd
& hou þat Forton*e* w*ith* hy*me* did; —
Bot hou þat he wes c*ri*stine mane,
Ȝet he cofeilyt w*ith* hyme þane.

Thane leid þai hyme in (to) þe ton*e*
W*ith* gret Joy and p*ro*ceſſione,
& p*ri*nce of knich(t)ed hyme mad,

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tamen ejus in hospitio deverterunt et E iis serviebat. 604) Et recolens pristinum statum suum lacrymas continere non poterat, egressus autem foras suam faciem lavit et iterum rediens iis serviebat. Illi vero considerantes ad invicem dicebant: quam similis est homo hic illi quem quaerimus! Et respondens alter dixit: valde quidem similis est; consideremus igitur et si habet signum cicatricis in capite, quod sibi in bello accidit, ipse est. Et respicientes et signum videntes, ipsum esse quem quaerebant, protinus cognoverunt et insilientes et osculantes eum de uxore et filiis ejus sciscitati sunt. Qui dixit iis quod filii mortui essent et uxor detenta. 632) Kürzer L. A.: Vicini autem omnes quasi ad spectaculum concurrebant, dum milites virtutem ejus et primam gloriam praedicabant. Tunc milites praeceptum imperatoris exponunt, et optimis vestimentis ipsum induunt. 653) Post iter XV dierum ad imperatorem devenerunt, qui ejus adventum audiens protinus eidem occurrit et ipsum videns in oscula ejus ruit. Narravit quoque omnibus cuncta quae sibi per ordinem accidissent, statimque ad magisterium militiae trahitur et idem, quod prius, officium exercere compellitur. Qui enumeratis militibus et paucos contra tot hostes esse cognoscens

& doublit al at euir*e* he had
In riches, rent*is* & in fee,
In his estat and dignite;
Sa þat mar*e* doublit wes h*is* my*ch*t
þane god befor til hyme had hicht.
þai p*ra*yt hyme to tak on*e* hand,
As he was wont, to fend þ*at* land;
& þar*e* request he gra*n*tit son*e*
For þe honour*e* þai had hy*me* don*e*.
& w*ith* awisme*n*t lukit he
Quhat strinth of kny*ch*tt*is* he my*ch*t se:
& fand no*ch*t sa fele in land
þat my*ch*t þar fais w*ith*-stand.
þar-for send he far*e* & ner*e*
To cyteis & tonys ser*e*,
To ches me*ne* þat to ma*n*is sicht
Lyk war to be ma*n*ly & wicht.
& ymang vthyr*e* þis ma*n*dme*n*t
Com*e* quhar*e* his twa sõnis lent,
þat of þat ton*e* þai suld ches twa.
þa*ne* ca*ne* þai son*e* to consel ga;
& for þai twa war*e* lykest
For sic not to be þe best,
& fre*m*myt folk to þai*me* w*ith*-al,
Gyf Il forton*e* to þai*me* suld fal,
þar*e*-for arayt þai þai*me* wele
In armis stith, mad of stele,
W*ith* al þe lawe þ*at* þar*e*-to lay,
& send þai*me* furth on*e* þe way.
þane com*e* þai in litil space
Quhar*e* þe p*r*ince of kny*ch*ted wes.
þat beheld þame & tho*ch*t i*n* hy
þ*at* þai war abil & worthy
Of theuys & of honeste;
For-þi kny*ch*tt*is* he gert þai*me* be
& menskit þai*me* w*ith* worthieste
& perit þai*me* ay to þe beste.
Syne went he to þe wer*e* in hy
W*ith* fele men*e*, wicht & hardy.
& be assay me*ne* ma wele kene
þat gud chiften*e* mak*is* men*e*:
For his me*ne* sic co*n*for had
þat þai durst do quhat þ*at* he bad. f. 224
& quhe*ne* he com*e* sa ner*e* þat he
My*ch*t his fais grathly se,
He sped hyme fast & w*ith* þai*me* facht,
& mony sleu & mony lacht,
& þe lawe chasit vtrely,
& reparyt w*ith* victory.
Til he com*e* til a ton*e*, quhar*e* he
W*ith* his oſte restit dais thre,
þa*ne* hapnyt in þe sa*m*myne tour*e*
Quhar*e* his wif mad ſuriour*e*.
þane tyd of case þir*e* ȝu(n)gme*ne* twa
þar inys in þat house to ta
Quhar*e* þar*e* mod*ir* had gestny*n*g*e* —
Bot of hyr þa ne had knawing*e*;
& sat p*er*case & carpit sa*m*myne,
Quhiliȝ of hernyſt & quhil*is* of ga*m*my*ne*,
As ȝu*n*g me*ne* wil do for sola*n*ce
& als to mak þar acqui*n*tance.
& first þe eldast tald þe caſe
þat in ȝouthed hy*me* hapnyt wes,
& sad: »I think wele hou-gat

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jussit tirones colligi per omnes civitates et vicos. 664—5) Zusatz. 686) Contigit autem illam terram in qua filii ejus educati sunt, describi, ut darent duos tirones. Universi autem ejus loci incolae illos juvenes tamquam ceteris aptiores magistro militum consignarunt. Videns vero juvenes elegantes et morum honestate compositos, cum sibi plurimum placuissent, inter primos convivas suos ordinavit eosdem, et sic profectus ad bellum subjectis hostibus exercitum suum tribus diebus in quodam loco ubi uxor sua pauper hospita manebat, requiescere fecit. 708—11) Zusatz. 709) l. gud mene. 718) Illi vero duo adolescentes in tabernaculo matris suae nutu tamen Dei hospitati sunt, nescientes quod mater sua esset, et sedentes circa meridiem et multo confabulantes exponebant sibi invicem de infantia sua. (Mater vero eorum de contra sedens, quae ipsi referebant, attentius audiebat.) 721) l. suyour*e*. 729) Anders L. A.: Dicebat enim major minori: ego, dum infans essem, nihil aliud recolo nisi quod pater meus magister militum erat et mater mea speciosa valde, duosque filios habuerunt, sc. me et alium minorem me qui et ipse speciosus valde erat, accipientesque nos egressi sunt de domo nocte ingressique sunt navem nescio quo euntes. Cum autem de navi egrederemur, mater nostra, nescio quo modo, in mari relicta est, pater vero noster portans nos duos flens pergebat perveniensque ad quendam fluvium transivit cum fratre meo juniore et me super ripam dereliquit. Cum autem reverteretur, ut me acciperet, lupus venit et illum infantem rapuit, et antequam ad me appropinquaret, leo de silva exiens me rapuit et in silvam deduxit.

My fad*ir*, þat wes of gret stat
& to name had ſ*ir* Placydas,
Tuk my mod*ir*, þat far*e* was,
& my br*u*th*ir* & me alsa
& p*ri*uely of ton*e* cane ga
& wandryt furth w*ith* ws thre
Til he come ry*ch*t to þe se,
& a schipe redy fand
& sailit to þe farrer*e* land,
& my mod*ir* belewit þar*e* —
Bot of hyr hapnyg*e* I wat no mar*e*:
Bot my fad*ir* held on*e* his way
W*ith* my bruthir & me ay,
Til he com*e* til a wat*ir* brad,
& our*e* it he my bruth*ir* had
& lewit me on*e* þe bank, til he
Suld com*e* agan*e* & ber*e* our*e* me;
Bot as he towart me cuth wad,
A gredy wolf hynt me but bad
& to þe wod w*ith* me ran*e*;
Bot telemen*e*, þ*at* saw þat þane,
Folouyt fast & gert hy*me* fle
& hynt me vpe & hame had me,
& fost*er*it me wele alway.«
þane can*e* þe tod*ir* ȝung*e* ma*ne* say:
»To me is (tyd) þe sa*m*myne case:
For my fadyr (wes) ſ*ir* Eustace,
þat my bruthyr, my deme & me,
þat na-man*e* wist, bro*ch*t to þe se
& saylyt our*e*; & þar hyme tynt
His wyf; bot his barnis he hynt
& walkit furth w*ith* drery mude,
Til he com*e* til a mykil flude,
þat he durst no*ch*t wad w*ith* vs bath,
Bot my bruthir set don*e* rath
& bar me our*e* þe flud, til he
My*ch*t pas agayne & bring*e* hy*me* me,
My bruthyr*e* þat he lewit þar*e*.
& a lyone in þat sychwar*e*
Our*e*-set in his mouth hynt me
& to þe wod fast can*e* fle.
Bot hyrdis, þat ner*e* war*e* by,
Hyme folouyt in to gret hy
& wane me fra þe fel lyone
& had me w*ith* þam*e* in þe ton*e*
Quhar þu seis þai telme*ne* duell*is*.
Of my bruthyr I wat no*ch*t ell*is*;
Bot be þe tale þu tellis me,
Lyk war my bruthyr þ^{u} suld be.
Bot fe*r*ly haf I hou It befel
þat we in a ton*e* suld duel
þis lang ty*me* & na*ne* ken*e* vthyr*e*,
As witty man*e* suld do h*is* bruth*ir*.«
þane ran*e* it þai*me* bath i*n* mynd
Thru inclinac*i*on*e* of kynd
þat þai war*e* brethyr*e*; & for-þi
þai gret bath richt teynd*ir*ly
& in armis vthyr*e* can*e* braſe
& kissit oft, & sad allace
For tynsale of þar*e* fad*ir* wicht
& of þar*e* mod*ir*, þe lady bry*ch*t.
þar mod*ir* þan*e*, þ*at* wes ner*e*-by
& herd al þane opynly
Hou þai recordyt þe case
þat to þar*e* fad*ir* hapnit wes,
Scho held stil a quhile & tho*ch*t
Quheþ*ir* þai hyr barnis war or no*ch*t.
& one þe morn*e* scho we*n*t in sped
To þe gret maist*er* of þe kny*ch*tede
& sad: »der*e* lord, I pray þe
For godis sak þu ger me f. 225
Be had to Rome: for þine com*e* hy
& is bro*ch*t her*e* I ne wat quhy.«
& as scho spak þis hyme til,

Haec audiens minor coepit flere ac dicere: per Deum, ut audio, frater tuus sum ego, quoniam et qui me educaverant, hoc dicebant quod de lupo eruimus te. Et in amplexus ruentes osculabantur se invicem et fleverunt. 736) Ms. breth*ir*. 758) Ms. þis st. is tyd. 759) fehlt wes? 762) hyme st. he. 769) Ms. hy̅ me. 778) l. sais. 781) Ms. fenly. 790—91) umgesetzt. 794) Audiens haec mater eorum et considerans quod eventum suum ita seriatim dixissent, diu apud se tractavit si illi filii sui essent, altera autem die ad magistrum militum adiit et interpellavit eum dicens: deprecor te domine ut me ad patriam meam perduci jubeas, ego enim de terra Romanorum sum et peregrina hic sum. 805) Et haec dicens vidit in eo signa mariti sui et eum cognoscens, cum se jam continere non posset, procidit ad pedes suos et ait: precor te domine ut exponas mihi pristinam vitam tuam, puto enim quod tu sis Placidas magister militum qui alio nomine dicitur Eustachius, quem salvator convertit, qui talem et talem tentationem sustinuit et cui uxor, quae ego sum, in mari ablata

Scho hyme beheld *with* incre wil:
& be syndry taknis cane ſe
þat hyr*e* awn*e* housband wes he.
For-þi scho don*e* (fel) til his fet,
& out scho brast son*e* of gret,
& sad: »der*e* lord, I pray þe
For godd*is* sak þu tel me
Quhat ma*ne* þu was in*e* þi ȝouthed
& quhat stat þu can*e* led:
For me think þu art Placydas,
þat of knychted maist*er* was
& syne at fontstane eft*ir* þat
To þi name Eustace gat
& tholyt syne be godis wil
Faynding*is*, þat war hard & Il,
& lewit hale þi possession*e*,
þi honour & þi renown*e*
& *with* þi wyf went pr*i*uely
Out of þe land — & þat am*e* I,
& syne quhe*ne* we co*me* to þe se,
Agane þi wil wes tan*e* fra þe;
Bot god of his habu*n*dand grace'
But filth of syne me kepit has.
& þu my husband *with* me gat
Twa sōnis, & ane hat
Theoſpit*us* & þe tothyr*e*
Agapit*us*, þat wes his bruthyr*e*.«

Quehen*e* Eustace h*er*d al þ*at* scho
Sad, he beheld hyr to
& wist wel scho wes his wyf
þat he lifit richt as his lyf;
He gat hyr son*e* a-bout þe (h)als
& kiſſit & for Joy gret als,
& scho hyme in þe sa*m*myn*e* wyſe
Gretand kissit a hund*ir* cyſe,
Of(t) lowand god þat sa cuth wirk
For þame, þat sorow had mad Irk,
& eftyr fanding*e* þat cuth say
Brink his s*er*uandis out of way.
& I treu wele na*ne* cuth say
þe entre Joy (þat) þane had þay;
For þai gud liffar*is* war, I wene,
& lang*e* tyme had no*ch*t vthyr sene,
& syne to-gyddyr vnwittandly
þame tyd to met sudanly.
I treu, þar be na liffand mane
Cane tel þe Joy (þat) þai had þane!
& þis betyd of ȝer*is* twa
þat þai had bath Joy & wa.
þane, be hyr hart wes heſit sa
þat scho my*ch*t ony word furth ta,
Scho sad til hyme: »der lord, wit þ
Of our*e* sōnis quhat is tyd now?«
»Ȝe, sad he, be godis macht
I saw quar*e* wild best*is* þai*me* lacht
& to þe wod fast *with* þai*me* ran*e*,
Forout reſcourſe of ony man*e*« —
& tald hyr al þe maner*e* hou,
As befor I tald ȝou to.
þane sad scho: »I red (þat) we
Ȝeld thank to god of maieste:
For ry*ch*t as he has lent ws grace
For to se vþir his face,
Sa ma he send (til) ws but wene
Our barnis, þat we haf no*ch*t ſen*e*
Lang*e* tyme.« »Deme, I ca*n*e þe say
þat wild best*is* bar*e* þai*me* away.«
Sad scho: »ſ*ir*, I pr*ay* ȝou, blyne!
For ȝistyrday in my*ne* In*e*
As I set, I herd ȝu*n*g men*e* twa
Be þame-ane forout ma
Ilkane til vthyr planly tel
þe wik forton*e* þame befel,
& hou in þar*e* barnede þai
With wyld best*is* war had away;
þane þar*e* fad*ir* ca*ne* gretly men*e*,
& þar mod*ir* oft but wene (!),

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fuit, quae tamen ab omni corruptione servata sum, qui et duos filios sc. Agapetum et Theospitum habuit. 833) Haec audiens E. et ipsam diligenter considerans uxorem suam recognovit et lacrimatus prae gaudio ipsam osculatus est glorificans Deum, qui consolatur afflictos. 837) l. luſit. 845—56 nicht in L. A. 857) Tunc dicit ei uxor sua: domine ubi sunt filii nostri? Et ait: a feris capti sunt. Et exposuit ei quomodo perdidit illos. Et illa: gratias agamus Deo, puto enim quod, quemadmodum Deus donavit nobis ut inveniremus nos invicem, donabit etiam recognoscere filios nostros. Et ille: dixi tibi quod a feris capti sunt. Et illa: hesterna die sedens in horto audivi duos juvenes sic et sic suam infantiam exponentes et credo quod filii nostri sint; interroga igitur

W*ith* mony vthyr wordis ſer*e*.
þar-by I wat but ony wer*e*
þat þai our barnis ar*e*. for-þi
Gerr*is* þame cu*me* & ask in hy
þe suth, & be þame sal ȝe treu
þat god has send þai*me* til ws nov.«
& as scho said, he did but bad:
& be þar taknis grath wit had f. 226
þat þai war his twa sōnis der*e*.
A, lord, hou blith þa*ne* wes his cher*e*
Quhen*e* he saw þai*me* w*ith* his ene
þat he wend best*is* met had bene!
& þame in armis he hynt,
& þar mod*ir*, or scho stynt,
& kissit of(t) & gret alſa
Bath for gret Joy & for wa.
& quhe*ne* þe gret oſt hard record
Al þat tyd wes to þar*e* lord,
& for þe wictory he mad
Of þar fais, gret Joy had.

Tha*r*e as þai war ſuyornand,
In gret hast co*me* tyȝand
þat Traiane emp*er*our wes ded
& Adriane in til his sted
Wes chosine — þ*at* was mykil war*e*
To c*ri*stine men*e* þa*ne* he, be fer*e*.
Bot he þat þan, as cuſtome wes,
Went to met ſ*ir* Placydas,
W*ith* þame of Rom*e*, beuth þe ton*e*,
W*ith* honorabil processione,
& hyme resawit Joyfully, —
No*ch*t an*er*ly for þe wictory
Of þar fele fais at he wan*e*,
Bot for he had recou*er*yt þane
Bath wyf & barnis he tynt had
& þane fu*n*dine war*e* but bad.
& Rom*e* in þis wyse
þai ent*er*it, as I herd dewyſe.
Ay, god, quhat Joy in Rom*e* was
Quhe*ne* þai had gotty*ne* ſ*ir* Placydas!
For þame tho*ch*t þai had na dout
Of fais, war þai neu*ir* sa stout.
For-þi þai sat hale þar cur*e*
Til worschipe hyme & til honour*e*.
þane my*ch*t be sad of hyme ry*ch*t
As of Job, þat to mar*e* hicht
Of riches & of honour wan*e*
þane befor hyme fandit Sathan*e*;
Sa tyd of Eustace: for he
Eftyr fanding*e* of mar degre
Wes & of my*ch*t & of riches
Be f*er* cyſe mar þa*ne* first he wes;
For god, þat can*e* do quhat he wil,
þat he had hicht hy*me* ca*ne* fulfil.
Sone eftir (þat) ſ*ir* Adriane
Tho*ch*t ſ*ir* Placydas ȝet had no*ch*t tane
Honour Inuch; for-þi gert he
Cal hyme w*ith* solempnite
Til het w*ith* hyme in (to) his hal,
& wyf & barnis w*ith* hy*me* al,
& mad þai*me* richt wele to far*e*
& al þe lawe þ*at* w*ith* þai*me* war*e*,
& gaf hyme mony gyft*is* gret,
Hyme & his menȝe to rehet.
& eftyr (þat) on*e* þe thrid day
He gert c*ri* but mar*e* delay:
Al suld be gadryt gret & smal
In to þe tempil p*ri*ncipal,
Til ydolis to sac*ri*fy
For honour*e* of victory
þat Placydas ha*me* bro*ch*t had
Eftyr þe trawal þ*at* he mad.
& quhen*e* al com*e* & on*e* þ*at* wyſe
Til ydolis mad sac*ri*fice,
þe emp*er*our*e* p*er*sau*i*t was (!)
þat þar*e* com*e* no*ch*t ſ*ir* Placydas.

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ab iis et dicent tibi. 865) l. to ȝou. 883) oft st. loſit? 890) Et convocans eos E. et audiens ab iis infantiam suam recognovit quod filii sui essent, et amplectentes eos ipse et mater, super eorum colla plurimum fleverunt et crebrius eos osculabantur. Omnis igitur exercitus plurimum gaudebat et de inventione eorum et de victoria barbarorum. 904) Kürzer L. A.: Cum igitur rediret, contigit jam Trajanum obiisse et successisse ei pejorem in sceleribus Hadrianum, qui pro victoria obtenta et inventione uxoris et filiorum magnifice eos suscepit et magnum convivium praeparavit. 904) Ms. Thane? 935) Ms. for. 947) Altera die ad templum ydolorum processit, ut ibi sacrificaret pro victoria barbarorum. Videns vero imperator quod E. nec pro victoria nec pro inventione suorum sacrificare vellet, hortabatur ut sacrificium immolaret. Cui E.: ego Christum colo Deum et illi soli sacrificabo. 957) Ms.

For-þi he ſend for hyme (al)-ſon*e*
& bad hyme cu*me* but ony hon*e*
& sac*ri*fy, as vthir*e* did,
For þe gret honour*e* hy*me* betyd.
þa*ne* come Eustace & sad cler*e*
& sad (!): »*ſir*, I sac*ri*fy but wer*e*
To Jh*esu* C*ri*st, my god werray
& anely god is, I þe say,
þat al þ*is* warld mad of no*ch*t,
Hel & hewine, as hy*me* gud tho*ch*t.«
þane wes þe emp*er*our*e* ry*ch*t wa
þat he herd Eustace sa say,
& co*m*mand*it* his me*ne* ful rath
To tak hy*me*, wyf & barnis bath,
& bynd þame in a place quhar*e* þai
One na man*er* my*ch*t chape away,
& lyoñs loß lat to þai*me* ga,
þat rathly suld þai*me* ryf in-twa.
& quhe*ne* þai don*e* had as he bad
& þe lyoñs loſit hade,
To þai*me* suyth in a ras þa*i* rane:
& to þar fet fel done þane,
As for til honour*e* þai*me* mekly,
Syne held þar*e* way deliu*er*ly.
Syne gert þe emp*er*our*e* be mad
Vnd*ir* þe ox of bras but bad
A mykil fyr of mat*er* ſer*e*;
& quhe*ne* it bry*n*nand wes al cler*e*,
He gert þir four*e* in be don*e*,
In hope þai suld be ded ſon*e*.
Bot þai þar*e*-of na redur had,
But ent*er*it in & gud cher*e* mad,
*Com*mendand þai*me* to god my*ch*tty.
þat þar saulis þa*ne* in hy
Resawit & þame reward mad,
As befor he to þame sad.
þan eftyr (þat) þe thryd day
þe emp*er*our co*me* til aſſay
In hou smal poud*ir* þai war*e* mad.
& quhe*ne* þai þe ox hopyn*it* had,
þai saw þai*me* on*e* þar kneis ſtand
As þai quyk war*e*, god lowand,
For-out weme in hyd or har,
Bot fresch as eu*ir* þai war*e* —
Outakine þat þai war*e* al ded.
þane tuk me*ne* þai*me* of þat ſted.
& c*ri*stine me*ne* com*e* þat same ny*ch*t
& for þai m*ar*t*ir*is can*e* dicht
Ful reu*er*ently far*e* sepultur*e*,
& layd þai*me* in w*ith* gret honour*e*;
& eftyr*e* in p*ro*ceß of tyme
Mad þar a kirk of ſtane & lyme:
f. 227 Quhar*e* þai sanct*is* rest*is* ay
& sal do to domyſe-day,
& þane resawe þe cron*e* of lyf
þat þai wane her*e* in gret st*ri*f,
As is befor sad in þis buk,
Gyf ȝe tent þar-to tuk.
For-þi to þai*me* four*e* I pray:
Agane þe feynd (sa) st*ri*f I may,
Out of þis warld þat I wyne
But schame, det & dedly syne.

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was st. has. 964) l. sad na clere? 968) Ms. þat of al. 970) Tunc imp. ira repletus ipsum cum uxore et filiis in arena statuit et leonem ferocem ad eos dimitti fecit. Accurrens vero leo et demisso capite quasi eos sanctos adorans ab iis humiliter recessit. 976) l. lyon*is*. 980) Ms. þā = þa*i*. 984) Tunc imp. bovem aeneum incendi fecit et eos ibidem vivos mitti mandavit. Orantes igitur sancti et se domino commendantes bovem intraverunt et ibidem domino spiritum reddiderunt, tertia autem die de bove sunt coram imperatore extracti. Ita penitus intacti inventi sunt quod nec capillos nec quidquid eorum vapores incendii aliquatenus contigerunt. 987) Ms. cher*e*. 1006) Christiani vero eorum corpora tulerunt et in loco celeberrimo recondentes ibidem oratorium construxerunt. (Passi sunt autem sub Hadriano qui coepit c. a. d. CXX calendis Novembr. vel secundum quosdam duodecim calendis Octobr.)

XXX. Theodera.

MEne suld wele kene þ*at* Sathane
Ʒet finis no*ch*t, na neu*ir* ſane,
Al c*ri*stine men*e* for to gref,
Sene þat first he grewit Eve.
& þo þar-to he haf my*ch*t
Thru godis tholyne & gret sly*ch*t,
Ʒet mon*e* he falʒe of-tyme til eschew
Su*me* þat he wald ry*ch*t gladly grewe.
For c*ri*stine men*e*, þat stedfastly
Throuys in god & deuotly
Sanis hy*me* *with* þe taknyng*e*
Of þe corce quhar*e*-on*e* god ca*ne* hyng*e*,
Sal wele resist agayne Sathan*e*,
þo he do al þe Il he can*e*;
Befor þe croice he sa breis
þat, quhe*ne* he It seis, þa*ne* he fleis.
He wil oft purches wikit me*ne*
To ger*e* hyme sped & *with* weme*ne* (!)
Thru wiſchraf & sorcery
& ful oft-tyme thru flatry
Of kerlyng*is*, þ*at* in mony wyſe
Ʒu*ng* men*e* betreſis oft-syse —
For sic as þai quhe*ne* þa þar*e* lif*is*
As lyvit lang*e*, callit wis-wif*is*,
Bot þai sa me*ne* kang*is* al,
In to gret elde fra þai fal.
Ʒet suld gud weme*ne* war*e* be
To rowne *with* þai*me* in p*ri*uete
Or ʒet corow for to hald
W*ith* sic wifis, fra þai be ald,
þat for les þane a ſchefe of brede
Wil gyf þai*me* oft scha*me*ful rede
& ger hyr*e* treu quhat scho wil,
Fra scho gud heryng*e* gyf h*ir* til.
& for ensampil I wil ta
Hou it betyd Theodera. —

Quhe*ne* Ʒeno wes emp*er*our
& al þe empyr*e* had in cur*e*,
Of Alyſand*ir* in þe´ towne
Duelt a ma*ne* of gud renone,
& had fuson*e* of warld*is* thing*is*,
As be resone & his lyking*is*;
& *with* his nithbour*is* ʒet þane
Wes gud haldine for god & ma*ne*,
For he wes ʒarneful god to ples
& to me*ne* alsa to do es.
& had a wyf of nobil kyne
& of þe best þe ton*e* with-in*e*,
& þar-to wes of far faſſone, f. 228
þe mast enplesand of þe towne,
& ʒu*ng*, & dred god no*ch*t-þe-les,
& chast, perles of farnes —
þo*ch*t men*e* seldine þai twa ſe
In a ʒu*ng* p*er*sone to be.
þe feynd þane at h*ir* had inwy
Be-cause scho wes sa happy,
& tho*ch*t þat he wald put a ſmyt
In hyr gud na*me*, for to fyle It:
& fandyt hyr*e* in mony wyſe.
Bot scho, þat was bath war*e* & wyſe,
Ay quhe*ne* scho had p*er*sawing*e*
þat he socht hyr *with* sic thing*e*,
þane wald scho ry*ch*t son*e*
Bath brest & foret croice but hon*e*;
þane durst he no*ch*t langar*e* byd
Bot (wald) fle one fer*e* þat tyd.
& he, þ*at* saw þ*at* he ne mo*ch*t
Do for þe croice as he tho*ch*t,
He enflawmyt of þe self ton*e*
A ʒu*ng* ma*ne* of far*e* faſſone
For til syne *with* Theodera.
& til eschewe he t*ra*walyt ſa

Vgl. L. A. Cap. 92, doch ist diese weit kürzer; die Verführungsgeschichte im Anfang scheint von Barbour selbständig ausgeführt.

1—36) Einl. über den Nutzen des Kreuzzeichens (ähnlich die der 2 folg. Stücke). 9) men*e* st. man*e*. 15) l. vreis? 21) kerlyng carlin = old woman, witch. 29) corow curdow, intimate correspondence. 37)—114) L. A. Theodora nobilis mulier et sponsa apud Alexandriam tempore Zenonis imperatoris, virum habebat divitem et timentem Deum, dyabolus autem Theodorae invidens sanctitati virum quendam divitem in illius concupiscentiam incitavit, qui eam crebris nuntiis et mune-

þat he ne my*ch*t rest ny*ch*t na day,
Til he cane hyr wil aſſay.
& þo he wes ȝu*n*g & far*e*,
Wele tacht, wiſe & debonar*e*,
Ȝet ſchupe he hyme þarfor to be
þe mar*e* pleſand in*e* al degre:
As to karole wel & syng*e*
& to be costlyk in*e* clething*e*
& to wine gud na*me* — to þ*at* ende
He wald gladly his gud dispend.
& quhe*ne* he had a quhyle don*e* sa,
He com*e* to þis Theod(e)ra
& mad his quy*n*ta*n*s apon*e* far*e*
W*ith* hyr, thinkand to cu*me* ner*e*.
& quhe*ne* he tho*ch*t þat he had
His acquy*n*tance w*ith* h*ir* wele mad,
He leit hyr wyt in su*me* p*ar*ty
His wil, þo it was couertly.
þane wald scho wmquhyle h*ir* play
& til hy*me* len*e* a def er*e* ay.
Bot he, þat fandiſt (!) was fast,
Thru gret ſlicht *þ*e feynd ca*ne* cast
Folouyt hyr sa increly
þat he hyr leit wit vtrely
þat othyr worthyt hy*me* to sped
Hyr wil to wyne, or but dred
Of þe ded to thole payne.
þa*ne* sad scho hy*me* schortly agay*ne*:
»Ma*ne*, had I wittine lang*e* ty*me* gane
þat þu sic fule purpos had tane,
þu suld haf wittine þa*ne* as nov
þat al þi trawale tynt had þ^{u}.
For-þi of þat thing spek nomar*e*!
For playt na sal be þi ansuer*e*.
C*ertis*, vnreulyt war*e* my wil
Gyf for þe my-self I suld spil.«
& fra *þat* he hard hyr sa say,
He lacht his lef & passit away
& one til his awne hame
He wynt, w*ith* syt & als w*ith* scha*me* —
For gret sorou & schame had he
þat he suld sa refuſit be.

Thane duelt þar*e* in (to) þe reu
Ner*e* his Innys, I spek of nov,
Ane ald wyf, my*ch*t no*ch*t for elde
Hyr awne self gudly weld.
& til his In reparyt scho,
For of sorcery scho cuth do
& as scho my*ch*t did turne & char*e*.
& quhe*ne* scho þar*e*-of wes war*e*
þat he lewit to play & syng*e*
Bot drupyt & mad m*ur*nyng*e*,
Ay til espy hy*me* scho ne fane
Til scho fand hy*me* al-alane.
& þa*ne* scho sad (til) hyme in hy:
»I p*ray* þe, ſir, þu tel me quhy
þu art nov penſiwe & mad,
& wont wes to be blith & glad;
For þu is ȝu*n*g ma*ne*, far*e* & wyſe
& vertuyſe at al dewiſe,
& in þis ton*e* has rent*is* far*e*
& til haf mar*e* has pera*n*s of ar*e*,
Na I wat na*ne* durst tak o*ne* haud
In to þis ton*e* to do þe wrang*e*.
My der*e* son*e*, þane quhat al*is* þe?
þu lat me wit, quhat-eu*ir* It be!
For I ame of wyt and wil f. 229
Spedful consel to gyf þe til.
& tho*ch*t I ald be, let þu nocht!
For in elde suld wit be socht.
I treu þu has þi luf set
Quhar*e*, þi ȝarnyng*e* þu ma no*ch*t get;
& gyf it sa be, þan*e* cuth I
Helpe þe wele, þu treu treuly!«
»Gud deme, sad he, þu ca*ne* dot,
Wenand I war*e* sic a yd*i*ot
þat þu suld wit my p*ri*uete,
Gud or Il quethyr it be,
þat helpe me noþ*ir* ca*ne* ne may
Suppos I wald it to þe say sa.«
»Ȝet, q*uod* scho, be my*ne* ſaule-heile!
Conſele kane I kene þe gud & leile
& helpe þe for to sped þi thing*e*,
Gyf þi cause be of luffyng*e*.«

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ribus molestabat, ut assensum sibi praeberet. Sed illa nuntios respuebat et munera contemnebat. In tantum autem eam molestabat quod ipsam quietem habere non permitteret et paene deficere videretur. 64) foret = forehed. 66) wald fehlt? 93) l. fandit. 94) Ms. he st. þe. 109) *þat* im Ms. durchstrichen? 115—185) fehlt in L. A.; diese liest blos: Tandem quandam magam ad eam misit, quae eam, ut viri illius misereretur sibique committeret, plurimum hortabatur. (Barbour's Schilderung der Verführungskünste der Kupplerin ist meisterhaft.) 121) Ms. turme. 148) Ms. ydrot st. ydiot.

& fra he herde þe karling*e* mak
Sa far*e* hicht, he ca*ne* confort tak —
For eth is a ma*ne* to til
To do it þat is his wil.
þane sad he: «wil þu p*ri*ue be
& hele þe thing*e* I sal tel þe?«
»Ȝa, sad scho, sa god me sped!
þar-of haf þu na-kine drede
þat ony creatur*e* my*ch*t me
By to discou*er* þi p*ri*uete,
Bot an*er*ly in to þe stede
Quhar*e* I wit wele þe to remede.«
»Deme, wit þu, sen*e* It is sa,
þat I luf mast Theodera
& grant of hyr*e* ma I na*ne* p*ur*chas
My ȝarnyng*e* to fulfil, alace!
& no*ch*t ell*is*, bot I spede,
I ame bot ded, it is na drede.«
Sad scho: »son*e*, is þis þe maſte
þat gerr*is* þe þi ȝouthede wast
& lef þi myrth & Jolyte?
I wend thing*e* ell*is* aylyt þe
þat war*e* harde thing*e* to wyne.
Lat be, lefe, & of bale blyne
& be als mery as þu ma!
For her*e* I hicht to þe gud fay
þat scho sal richt ſon*e* do þi wil,
Gyf I ma sped to cu*me* hir til.«
þane of his gud he h*ir* gef p*ar*te,
& scho went on*e* to pref h*ir* arte,
& spyit best tyme þat scho
Theodera my*ch*t cume to;
& p*er*case fand hyr alane,
& sic a p*ro*loug has furth tan*e*:

»God be her in my docht*ir* dere,
þat kepe þe ay hale & fere,
In althing*e* ekand þi grace,
Of welth & wele, in þis place!
Her ame I cu*m*yne þe to se
& w*ith* þi spek to co*n*forte me;
For I treu, be my gud fay,
þat I sal wele far*e* al þe day
þat I my*ch*t to þe spek my fil.«
»Sit don*e*, sad scho, say on*e* þi wil!«
Sad scho: »docht*ir*, god þe forȝelde
& fra wikyt forton*e* þe schelde,
þus mekly þat dedi*n*ȝeis þe
To spek hamely w*ith* sic as me!
For I fynd suthfastnes:
þat al men*e* sais, is no*ch*t les,
& oft I her*e* þat in þis ton*e*
Is na weman*e* of sic renon*e*
Of al gudnes in al degre
þat in wema*ne* ma geſtnit be,
As þu, þat is alane but per*e*,
Of al farnes & colour*e* clere
& faſon*e* far*e* & gud hawyng*e*,
Set þu of ȝer*is* be bot ȝyng*e*;
Na ogart na pryd is þe w*ith*-in*e*,
þo*ch*t þu be of nobil kyne,
Na heis (þu) þe for riches,
To lichtly othyr*e* mar*e* or leſe
As þe; pou*ir* folk sais of þe
þat þu art larg of cheryte.
& þus I sa no*ch*t, be þe rude,
Der docht*ir*, to get (of) þi gude,
Bot an*er*ly for suthfastnes.
Ȝete is a think neu*ir*-þe-les
þat, gyf I durst, I wald say.«
»Tel one, deme, q*uod* scho, I ȝou pray!« f.230
þane mad þe kerlyng su*me* danger*e*,
Wittand scho suld þe ȝarnar*e* sper*e*, —
For weme*ne* ar besy al
To wyt þe thing*e* quhat-eu*ir* fal.
Theodera þane cane hyr pray
þat scho wald tel hyr but delay
Quhat-eu*ir* it wes scho had in tho*ch*t,
& lef vnsad til hyr richt no*ch*t,
For scho suld tak in nane Il
Quhat-sa-eu*ir* scho sad hyr til.
þe karlyng*e* sad: »on*e* þat cu*m*mande,
Sen*e* þe tyme is nov auenande,
I wil tel þe a thing*e* quhar*e*-in*e*
þu wil sla þi saule for syne:
þat is, þat þu wil no*ch*t remede

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218) to lichtly = to undervalne, to slight. 227) danger hesitation. 263 ff.) L. A. Quae cum diceret se coram oculis Dei cuncta cernentis tam grande peccatum nunquam committere, malefica adjunxit: quidquid in die fit, hoc utique Deus scit et videt, quidquid autem advesperascente et occidente sole committitur, Deus minime intuetur. Dixitque puella maleficae: numquid veritatem

þe ma*ne* þ*at* for þe wil thole dede;
& quha-sa-eu*ir* ma*ne* wil sla,
Of skil is callit godis fa,
& als his saule tyne, þ*at* god bo*ch*t,
Gyf he my*ch*t succur*e* & wil no*ch*t.
& ȝone ȝu*n*g ma*ne*, þat luffis þe,
Is now in poynt peryſt to be,
& þu ma lichtly, gif þu wil,
Sauf hyme & do þi-self na Il:
þat is, to grant hyme anerly
þat he ma anis priuely
Play w*ith* þe in pr*i*ue stede,
& sa ma þu sauf hy*me* fra dede.
& þat but witting*e* ma be don*e*
In pr*i*ue stede vnd*ir* ſone,
& sa ma þu þe sauf fra hel
Quhar*e* ma*ne*-ſlaar*e* sal ay duel;
For he sal cu*me* sa pr*i*uely
þat na*ne* sal wit it bot þu & I.
& þe sonar*e* þis be done,
þe cause sal be þe les to ſon*e*.«
Theodera til hyr can*e* mele:
»Deme, al be þu neu*ir* sa lele
& al ſuth war þu me sais,
Ȝet durst I do it (be) na wais;
Suppos neu*ir* ma*ne* suld wit
I had don*e* sic thing as It,
Ȝet god suld wit it, I dut no*ch*t,
þat clerly ke*n*nis dede and thocht,
& punyſe me for my mysdede
Thru my*ch*tt(i)nes of his godede.«
þane sad þe trat w*ith* flatrand far*e*:
»Wele war hyr sic birth bar,
& happy wes he þat gat þe
þat sa wisly has ansuert me!
Bot ȝet, be-cause þu art ȝing*e*,
þu can*e* no*ch*t deme of sic thing*e*,
Wenand þat god ke*n*nis al
þi dedis done or to fal,
For þu wantt*is* þe colorum (!)
þat þu suld treu in þ*at* par*te* su*me*.
For suth is þat god knawis wele
Ded and tho*ch*t eu*ir*ilke dele,
þat is to vnd*ir*stand, I say,
It at done is on*e* þe day;
Bot to þat thing has he na ſy*ch*t
þat tho*ch*t or don*e* is in þe ny*ch*t;
For he fleis ay myrknes
& tais tent bot to clernes.
For-þi, as treuys þe kirk of Rom*e*,
Me*ne* wat at þe day of dome
Is to cu*me* quhe*ne* god sal haf my*ch*t
To deme al don*e* in opyne sy*ch*t;
Bot of þe ny*ch*t þe dome þat þa*ne*
Is he no*ch*t borne þat ocht tel ca*ne*.
For (gyf) demeyn*e* of þe ny*ch*t suld be
As of day, clerkis parde
Wald als wele of ny*ch*t as day
Haf mad me*n*cione, p*er*ſay.
þarfor, docht*ir*, haf na drede,
Bot as I say do furth þis dede,
&, as our*e* lord bydis þe,
Of þine eue-c*ri*stine haf pyte!«
þa*ne* sais til hyr Theodera:
»Gyf, as þu sais me, It be sa
& þat þu spek*is* for na gyle
Me wikitly for to be-wile:
Or þat ma*ne* for me dede be,
I sal do as þu thechis me.«
»Quhat, wenys þu I wald þe wile?
Gud doucht*ir*, na, be þe ewangele
Na be þe corpus domine,
For ony gud men*e* my*ch*t gyf me! f. 231
For I think to get of þi ger*e*
For þe gud lar*e* I sal þe ler*e*.
þarfor, forsuth, wal(d) I no*ch*t
þu fand diſſat in me ocht.«
þane sad til hyr Theodera:
»Gud dame, sen*e* þu sais sa,
Now son*e*, quhe*ne* gane is þe ly*ch*t
& cu*m*myne is þe myrk ny*ch*t,
Bryng (hyme) to þis place but mar*e*
& sodanly I sal be þar*e*!«
& of hyr gud scho gef þat alde.
& bly*th* hyr*e* gat scho ca*ne* halde
& to þe ȝu*n*g ma*ne* come sone

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dicis? Et illa: etiam dico veritatem. Decepta puella verbis maleficae dixit ut advesperascente die virum ad se venire faceret, et voluntatem suam adimpleret. 295) l. doine? 297) Ms. demeȳ. 325) Quod cum viro retulisset, ille vehementer exsultans hora, qua condixerat, ad eam venit secumque concubuit

& tald hyme al hou scho had don*e*.
& he þar-of wes glad & blyt*h*
& gaf hyr of his gud suyt*h*.
& quhe*ne* þat cu*m*yne wes þe ny*ch*t,
Scho kepyt þe t*ri*ſt wele scho hicht
& w*ith* hyr bro*ch*t þe ma*ne* in hy
Quhar*e* scho t*ri*stit p*ri*uely.
& þar Theod(e)ra & he
War sa*m*myne a quhile in*e* p*ri*uete;
& quhe*ne* þai had þar wil done,
Athyr held þar*e* way ſone.

Theodera, þat had Il spede,
Ʒed til hyr husband til bede,
þat hyr luſit atour*e* althing,
& stil lay til þe mornyng*e*;
& þane wmtho*ch*t hyr þat scho
Sa foule a ſyne consentit to
& fals wes, þe wyf sad, les & mar*e*.
þane scho cane murne, g*re*tand sar*e*,
For þat scho treuyt god na my*ch*t
Wit of Il wes done on*e* ny*ch*t,
& for scho hyr treucht brokine had
Til hyme þat mykil of hyr*e* mad;
þane dang scho hyr-self in þe face
& raf hyr har*e* & sad »alace!
»Alace, scho sad, for wikitly
My saule her*e* now tynt haf I
& has distroyt thru my plicht
Of my gret beute þe sicht!«
W*ith* þat hyr husband co*me* & fand
Hyr gretand (sa) & ſar murnand,
& sad: »My far Theodera,
Quhat mak*is* þe to far at ſa?
Quhat-eu*ir* it be, tel to me,
& it sal sone remedit be!
For þu art my welth & wele,
þu art my co*n*fort & my heile;
þarfor, as þu luſis me,
þu lef sic car*e* & mery be!«
& ay þe mar*e* teynd*ir*ly
He spak til hyr, mar*e* cruely
Scho mad sorou, be-cauſe scho
Til hy*me* þat liſit (!) suld mysdo.
Ʒet stil scho held quhat scho tho*ch*t,
& of hyr*e* wil tald richt no*ch*t.
Bot quhe*ne* tyme co*me* of day,
Scho passit furth til ane abbay,
As it war*e* til her*e* a mes,
& spak þar*e* w*ith* þe p*ri*ores
& franyt (at hir) gyf god my*ch*t
Wit of it war*e* don*e* be ny*ch*t.
Sad scho: »Nathing be hyd may
Fra god þat don*e* is, ny*ch*t or day.«
Q*uod* scho: »laydy, þa*ne* gyf me
þe text of þe ewangile for to ſe,
þat þar ve(r)yly (?) fynd I may
Of me þat quhat sal fal be aſſay.«
þe p*ri*ores gert bring*e* þe buk,
& scho it opnyt & can*e* luk:
& fand þar wrytine in hy
þir wordis: q*uod* sc*ri*psi sc*ri*psi.
þane went scho hame w*ith* hart ſar*e*,
In mekil m*ur*nyng*e* & in car*e*,
Ba*n*nand þe tyme scho wes born*e*
þat sagat had hyr-self forlorne;
Bydant þe tyme til hyr*e* husband
For hy*s* nedis ȝed vp on*e* land.
& sone, fra he went of ton*e*,
Ma*n*is clething*e* scho gat bon*e*
& cled hyr*e* ry*ch*t as ma*ne* scho war*e*,
& w*ith* a scher*e* gert cut h*ir* har*e*,
& of monk*is* til ane abbay
Auchten*e* myle þine held h*ir* way.

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et abscessit. 339) Th. autem ad se ipsam rediens amarissime flebat et faciem suam percutiebat dicens: heu, heu me, perdidi animam meam, destruxi aspectum decoris mei. 357) Vir autem ejus domum rediens et uxorem suam sic desolatam et moerentem videns causam tamen nesciens eam consolari nitebatur, sed illa nullam consolationem percipere volebat. 357) Ms. & ſa fand. 370) l. luſit hir. 373) Mane autem facto quoddam monasterium monialium adiit et abbatissam interrogavit an Deus quoddam grave delictum quod die advesperascente commiserat, scire posset. Cui illa: nihil Deo abscondi potest et Deus scit et videt omne quod fit, quacunque hora illud committatur. 381) Quae flens amare dixit: da mihi librum s. evangelii, ut sortiar memet ipsam. Aperiens reperit: Quod scripsi, scripsi. 383) Ms. *ve*yly? 394) Ms. hyr. 389) Rediens ergo domum, dum quadam die vir suus abesset, comam suam praecidit, vestimenta viri assumens ad quoddam monasterium monachorum, quod per octo milliaria distabat, festinabat et, ut ibidem cum monachis reciperetur.

& w*ith* þe abbot son*e* scho met
& hyme ful co*n*nandly scho gret
& askit hym*e* parcheryte
þat scho my*ch*t þar*e* resawit be
& tak þe habyt & as vthyr*e*
Rendryt be to þame as bruthyr*e*. f. 232
»Quhat is þi na*me*, tel þu ws!«
»S*ir*, scho sad, Theodorus.«
þane sad he: »welcu*me* mot þu be
For godis sak & cheryte.«
þane wes he tane & mad nowis
& leryt sa, for he was wyſe,
Al þat til a monk suld fer*e*
In to schort tyme wele p*er*quer*e*.
& al þai þat had hyr sene,
Wend þat a wema*ne* scho had bene.
& al hyr dedis ilke dele
Scho did sa thankful & wele
þat favor*e* scho gat of þai*me* þ*at* war*e*
In þat abbay, les or mar*e*;
For quhat thing*e* þai bad h*ir* do,
But gruching scho ȝede It to.
þane in þe threde ȝere
þai ordenyt hyr þar*e* out-rydere,
þar witale to þe house to by
Quhar*e* it war*e* fu*n*dine al redy.
þane cart*is* w*ith* hyr*e* scho ca*ne* ta,
W*ith* horſe ane or ma,
& bryng hame quhet, oyle or wyne
& nedful thing*e* to þe keching*e*. —
& al þis tyme hyr*e* husbande,
þat no*ch*t gud (!) get of hyr*e* tythande
But wend suthly scho had þane
Passyt a-way w*ith* su*me* othyr*e* mane,
Cesit neu*ir* ſorou to mak
Na hyme to torme*n*t for hyr*e* sak;
Prayand god for his gret my*ch*t
þat he my*ch*t of hyr*e* haf a sy*ch*t.
þane god, þat hard has his p*ra*yer*e*,
Gert til hyme ane angele per*e*,
þat sad: »gyf þu Theodera
Wil ſe, to-morne ayrly þu ga
& be-hald grathly to þat ȝat,
Of Petyr & Paule callit þe gat,
& quha þu ſeis first aper*e*,
þi wif is, wit þu but were!«
To þat worde gud tent he tuk,
& þat ny*ch*t mekyl woike,
& gat vpe in*e* þe dawynge,
To se þat ilke *h*ufit thinge,
& to þat place went but bade
Quhar þe angel sad hyme hade:
& saw a monk cu*me* rydand by,
As afferyt, ful roydly
þat hayliſte hyme & kneu hy*me* wele;
Bot he þe monk kneu na dele.
Bot, had he wist, I vnd*ir*ta,
þat it had ben*e* Theodera,
In handis he had hynt hy*me* tyt
& tyt fra hyr þat abyt!
Bot scho w*ith* camelis and cart
Held on*e* to þe m*er*kat wart
& dide (þat) scho to do had þar*e*,
& vnp*er*sawit hame can*e* far*e*.
Bot he, þat bad in (to) þe stret,
Wenand w*ith* his wif to met,
& for he ne dyde, gret playnt mad
Of god þat hyme diſſawit had.
& son*e* a woice (sad) hyme til:
»þu plenȝeis þe for-outyne skil:
For to-day morne wele ayrly
þu saw þi wyf cu*me* rydand by,
& haylist þe, suppos þu
But cause on*e* god plenȝeis now.«

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petiit et quod petiit impetravit. Interrogata de nomine dixit se Theodorum nuncupari; illa vero officia omnia humiliter faciebat et ejus servitium omnibus gratum fuit. Post aliquot ergo annos abbas fratrem Theodorum vocavit et ut boves jungeret et oleum de civitate afferret, praecepit. 414) p*er*quere accurately. 415) l. has. 416) Ms. wemā. 431) Vir autem ejus plurimum flebat timens re cum viro altero recessisset. Et ecce angelus domini sibi dixit: surge mane et sta in via martirii Petri ap. et quae tibi obviaverit, ipsa tua uxor erit. Quo facto Theodora cum camelis venit et virum suum videns et recognoscens intra se dixit: heu me, vir bone meus, quantum laboro ut eripiar a peccato quod feci in te. Cum autem appropinquasset, salutavit eum dicens: gaudeat dominus meus. Ille autem enm penitus non cognovit, sed cum diutissime exspectaret et se deceptum clamaret, facta est vox ad eum dicens: ille qui te heri mane salutavit, uxor tua erat. 432) Ms. gud st. cuth. 450) Ms. rufit. 467) tilge &. 475) L. A. Tantae autem sanctitatis fuit b. Th. ut multa miracula faceret:

The buk sais: Theodera
To god of hewine plesit sa
þat he for hyr did ferlis fere,
Lifand til scho wes duelland her*e*.
For in a tyme as scho furth rade,
Scho fand a ma*ne*, a best hade
Slane & rewine in pec*is* ser*e*;
For quhom*e* to god scho mad p*ra*yer*e*:
& at hyr prayer*e* sone þane
He reſuſcit þat slane mane;
& þat fel best scho folouyt sa
þat scho cane son*e* it our*e*-ta,
& waryt it in þat (ilke) stede:
& it but bad fel done dede.
& mony vthyr m*er*wale ser*e*
Scho wro*ch*t, þ*at* I to wryt ame suer*e*. —
þe feynd at hyr*e* þa*ne* had inwy
þat scho to god wes sa worthy,
For he of(t) for hyr*e* halynes
Ful schamefully confundyt wes; f. 233
For-þi til hyre he cane apere
In fourme of man*e* as it wer*e*,
& sad: »fule foule, þu has ne ſcha*me*
Of god na of ma*n*is blame,
þat for þi wikit adultery
Has lefit þi housband ſca*me*fully
& cu*m*is her*e* to mer*e* me.
Be al my v*er*tuiſe I suer*e* þe,
þat ar to dout ful gretly:
þat werra þe sa sal I
þat þu sal reny hy*me* ful sone
þat for þe one þe croice wes don*e*;
& gyf (I) ne do, sa þane at I
Dois bot leis apertly (!).«
þane scho on*e* hyr face ca*ne* lay
þe takine of þe croice v*er*ray:
& he away, as It war*e* reke,
Wanyst son*e* his il to eke.
Theodorus þa*ne* in þat place
Thankit god of his grace. —
Syne tyd Theodor*us* to far*e*
Til a cyte, as he did ar*e*,
To by vitale & vth*ir* thing*e*
Of þe abbay for þe vphaldi*ng*e,
W*ith* men*e*, hors & charyot,
Be ordinance of þe abbot.
& wes as war*e* (!) þe mydd-way
Be-twene þe ton*e* & þe abbay
He restit & tuk bydyng*e*
Ful oft, quhe*ne* he co*me* w*ith* sik thing*e*.
þar hapnyt hy*me* to tak herbry
In a ny*ch*t, þar*e* as sad I.
A ȝu*n*g maydine wes in þe in*e*,
þat w*ith* hyme had sic wil to syne
þat, quhe*ne* m*er*kest wes þe ny*ch*t,
Scho come on*e* til his bed ry*ch*t
& sad: »Theod*er*, I pray þe
þu wald lat me ly by þe;
For ſene þu firste her*e* tuk gestni*ng*e,
I haf þe lufit atour*e* althing*e*,
Sa þat I mon*e* but delay
Get grant of þe w*ith* me to play.«
& fra Theodor*us* wist þat scho
Ȝarnit sic foly with hyme do,
He sad: »ga hyne *b*e-lyf þi way
& la*t* me rest til it be day!
Or mony man*e* sal one þe wondyr*e*
þat wald bring me in sik blondyr*e*.«
& quhe*ne* scho wist (þat) scho my*ch*t no*ch*t
Hyr wil get as scho (had) thocht:
In þat gret het þat scho
Wes in, went ane oþir*e* to;
& hapnyt be-twene þai*me* so be
þat a knafe-childe gat he.
Syne eftyre (of) tyme in p*ro*cesse
Hapnyt þat scho gretar*e* wes,

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nam et hominem a bestia laceratum eripuit et suis precibus suscitavit, ipsam quoque bestiam insecuta maledixit, quae subito mortua corruit. 489) l. m*er*wal*is*. 491) Dyabolus autem suam sanctitatem ferre non volens eidem apparuit dicens: meretrix prae omnibus et adultera reliquisti virum tuum ut huc venires et me contemneres; per virtutes meas tremendas in te suscitabo proelium et, si non te fecero crucifixum negare, non dicas quia ego sum. Ipsa autem signum crucis sibi edidit et protinus daemon evanuit. 495) Ms. hyme in hyre corr. 497) Ms. ne st. na. 515) Quadam autem vice dum de civitate cum camelis rediret et in quodam loco hospitata fuisset, puella quadam nocte ad eam venit dicens: dormi mecum. Quae cum respueret, ivit ad alterum qui in eodem loco jacebat; cum autem ejus venter intumuisset et, de quo concepisset, interrogata fuisset, ait: monachus ille Theodorus dormivit mecum. 540) Ms. last st. lat. 555) l. apone. 559—622) L. A. kurz: Natum igitur puerum ad abbatem

& hyr frendis sperit ȝarne
Quha w*ith* hyr gat þat barne.
þane ansuert scho (til) þai*me* þus:
»It wes þe monk Theodorus,
þat waityt me on*e* a nycht
& me beforſit be his slicht
& sa gat þis barne on*e* me,
Maydine or knaf quheþ*ir* it be.«
Quhat suld I mar*e* of þis say,
Bot, of hyre tyme quhe*ne* co*me* þe day,
Scho bar*e* a knaf-child, ful far*e*
Til haf bene a king*is* ayre.
& hyr frendis but ony mare
þe barne sone til þe abbot bar*e*,
Sayand: »þis barne we bring to þe,
þat þu ger*e* it foster*y*t be;
For dene Theodorus, þat þu
Wenis a haly ma*ne* be now,
Our childe diſſorſit & it gat;
& we trew he wil no*ch*t nyt þat.«
þe abbot þa*ne* wes wond*ir* wa,
& tho*ch*t laith w*ith* þe barne to ta,
Bot callit þe monk & sad: »art þu
Sic a lychur*e* waxine now,
þat I wende al tyme had bene
A ma*ne* of haly lyf & clene,
& for þi fule luſte has schent
Me, my house & my cowent?
& þis þu ma no*ch*t nyt, parde,
For, lo, þe barne is bro*ch*t to me.
Quhar*e*-of þu art gretly to bla*me*,
þo I for þi d*e*de hafe schame; f. 234
Ȝet þane tel furth one þi wil
þe ansuer þu mak*is* here-til!«

Thane scho, þ*at* þar*e* was mvnk, & tho*ch*t:
þo scho þe dede nyt wele mo*ch*t,
Me*ne* suld no*ch*t treu hyr but aſſay,
Quhethyr*e* scho sad suth or nay,
& lath ware hyr þat ony ma*ne*
Suld wit be pruf scho ware wema*ne*;
& lath scho was neu*ir*-þe-les
To tyne þe mede of tholmodnes;
& als hyr lykit for to be
Punyste, be-cause in sic degre
For scho had mysdone til hyr*e* mak —
þar*e*-for wald scho sic penance tak:
þane sad scho til þe abbot sone:
»ſir, suth is I sic dede has done.
For-þi it is resone & skyl
þat I be punyste at ȝour*e* wil;
Bot þe as fadyr no*ch*t-for-þi
Prays þe now of mercy.«
þe abbot þa*ne*, þat al my*ch*t se,
Gert þe barne þar*e* bu*n*dyne be
A-pon*e* þe monk*is* bak but bad,
& gert hyme to þe ȝet be had.
& he in þat place done hyme set
& tuk þe childe, & sar*e* gret —
For noþ*ir* cuth he nuryse be
Na had possibilyte
þar-of to fede þe barne.
Bysynes ȝet dide he ȝarne,
&, seand na bet*ir* wane,
þe mylk of sowis has he tane,
þat lay by in þe myddyng*e*,
& þar-of fede þe teynd*ir* thing*e*.
& hyr brethyr, as þai durſe,
Wald bryng*e* til hyr*e* su*me* cru*me*, su*me* cruſe; —
For þe monk*is* les & mar*e*
Of hyr*e* diſſeſe had hart*is* sar*e*.
þane duelt scho þar*e* sewine ȝer*e*
Pacyently in sic maner*e*.
& al þat tyme þe feynd, our*e* fa,
Cesit no*ch*t to wirk hyr way.
þane þe forme ca*ne* he ta
Of þe ma*ne* of Theodera
& as hyr husband cane apere

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monasterii transmiserunt, qui cum Theodorum increparet, et ille sibi indulgeri peteret, scapulis suis puerum imposuit et de monasterio projecit. Illa autem abjecta per VII annos extra monasterium mansit et de lacte pecorum infantem nutrivit. 582) Ms. dide. 585) Ms. munk in mvnk corr., l. monk. 595) tilge for? 602) I fehlt. 611) þar st. quhar. 617) l. durſte, 618) cruſte. 623) Dyabolus autem tantae ejus patientiae invidens in speciem viri sui se transfiguravit eique dixit: quid hic agis domina mea? ecce langueo pro te nec aliquam consolationem recipio; veni ergo, lux mea, quia, si cum viro aliquo jacuisti, hoc tibi indulgeo. At illa credens virum suum esse, dixit ad illum: nunquam amplius tecum manebo, quia filius Johannis militis jacuit mecum et volo agere

Til hyr & sad : »my*ne* hart dere,
Haf reucht of me & cu*m* þi way
W*ith* me, þat murnis ny*ch*t and day!
For Joy na solace bot thru þe
Na lykine in my hert ma be;
For but þe luf may I nocht,
Sa art þu set in my tho*ch*t.
& þo (þat) þu defulyt be
W*ith* ma*ne*, I for-gyf (it) þe.«
Scho, wenand þat it war*e* h*ir* ma*ne*
þat (sic) spek mad til hyr þane,
Sad: »I wil no*ch*t cume to þe,
For ſ*ir* Jonys sone la by me;
þar-for I wil no*ch*t cu*me* þe til,
Bot my pe*n*nance her*e* fulfil.«
& has scho had þusgat sad,
þe takine of þe croice scho lade
One hyr: & he but ony mar*e*
Wanyst away as he reke war*e*,
& scho wist it wes hyr fa
þat falsly hyr (had) fandit sa. —
Ȝet for he wald hyr*e* st*r*inth vnkit,
He schupe to fley hyr of h*ir* wit;
For-þi in þe *l*ykne*s*
Of wilde best*is* mar*e* & les
He gert feyle feyndis þar*e* aper*e*,
To schot one hyr w*ith* fellone ber*e*;
& þat feynd hy*me*-selfe þane
Apperyt as it war*e* a ma*ne*,
& ſlaytyt þai*me* ful fello*n*ly
& bad þai suld þat hur*e* wery.
þe takine of þe croice scho mad ay:
& as reke þai wanyst away. —

Ane vthyr tyme com*e* hyr*e* by
Lyk to kny*chtis* a cumpany,
& befor þame ga*n*gand þar*e*
þe p*r*ince of al as It war*e*;
& al þai kny*chtis* a-pon*e* kne
Ennornyt hy*me*, þat scho my*ch*t se,
& askyt (hir) quhy þat scho
As þai did til hyme, wald no*ch*t do.
Q*uod* scho : »I honour*e* nane
Bot god of hewine, my lord ane.«
þane bad þe p*r*ince hyr til hy*me* bry*n*g
& torme*n*t hyr sar*e* and dynge. f. 235
þane at byding*e* þai hyr*e* beſte
& in þat place ner*e* ded leſte,
& wanyst as rek a-way;
& scho recou*er*it but delay. —
Ane vthyr tyme scho schaw ly
A lumpe of fyne gold hyr*e* by,
& for þe sy*ch*t ſanyt h*ir* sone:
& saw it no*ch*t, as þat wes done. —
Ane oþir tyme as scho sat þar*e*,
Come a ma*ne* þat a ſkepe bar*e*
Fyllyt of met of delyt,
& bad hyr ete þar*e*-of tyt,
»For sic met ete þu no*ch*t ar*e*,
& oure p*r*ince, þat gert bet þe ſar*e*,
þe sende It, þat (vn)wittandly
Gert ws bet þe sa fellou*n*ly.«
þane scho hyr*e* saynit but delay:
& þat fandyng*e* went away. —
& as scho had sewine ȝer*e* þar*e*
Bene in sic wyse i*n* scha*me* & car*e*
In*e* opyn*e* sy*ch*t, þat al my*ch*t se,
þe abbot had of hyr pyte;
& monk*is* al of þe abbay
For hyr teynd*ir*ly ca*ne* pray.
& he hyr*e* reco*n*ſalyt & bro*ch*t In*e*
& remytit hyr*e* al hyr syne,

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poenitentiam de eo quod in te peccavi. Et cum orasset, statim evanuit et daemonem fuisse cognovit. 649) Altera iterum vice dyabolus volens eam terrere, in similitudinem ferarum terribilium daemones ad eam venerunt et vir quidam instigans eas dicebat: comedite meretricem hanc. Ista autem oravit et evanuerunt. 651) Ms. kyknes. 661) Altera vice multitudo militum veniebat, quam princeps praecedebat, et eum ceteri adorabant, dixeruntque milites Theodorae: surge et adora principem nostrum. Quae respondit: dominum Deum adoro. Quod cum principi nuntiatum fuisset, jussit eam adduci et tot tormentis affici ut mortua putaretur; et postmodum omnis turba evanuit. 677) Alia iterum vice vidit ibidem aurum multum, quae signans se illud refugit et Deo se recommendavit. 677) l. saw. 681) Altera etiam vice vidit quendam canistrum plenum omni genere ciborum ferentem et dicentem sibi: dicit princeps qui te cecidit, tolle, comede, quia nesciens fecit hoc. Illa autem se signavit et protinus evanuit. 691) Completis autem VII annis abbas patientiam ejus considerans eam reconciliavit et cum puero suo in monasterium introduxit. 705 ff.) Anders L. A.: Ubi cum duos postmodum annos laudabiliter peregisset, puerum accepit et secum

& þe barne in *with* hyr tuke
To ler*e* & set to þe buke.
& ȝet wes na*ne* be ony sly*ch*t
þat scho wes woma*ne* p*er*sawe my*ch*t.
þe childe ȝet held scho þar*e* ay
& fost*er*it it nycht & day.
þane eftyr*e* twa ȝer*e* war*e* gane
Fra scho wes in þe abbay tane,
þe abbot a monk (apone) a day
Til hy*me* callit & can*e* say:
»Theodor*us* on*e* ny*ch*t alane
Oyſis spekine as It war*e* *with* ane,
& I wald wit of quhat thing*e*
þ*at* tyme he mak*is* his carpyng*e*,
Quhethyr be hy*me*-self or*e* be wth*ir*
Or gyf it war *with* ony bruthyr*e*;
þar-for ga þis ny*ch*t p*ri*uely
&, þat he spekis & quho*me* *with*, espy,
& syne to-morne þu tel me
þe suth, quhat-sa-eu*ir* It be!«
þane sad he, *with* gud wil
His byding*e* he suld fulfil.

Bot god, þat helpis in nede
& for gud diſſert gyf*is* mede,
þat ny*ch*t of Theodera
Of his grace disponyt sa
þat scho p*er*sauit wele aper*e*
þe ſtond of dede til hyr*e* ner*e*.
For-þi þe barne scho tuk h*ir* til
& kyſſit It with gud wil
& sad: »der*e* sone, wit þu
þat I mon*e* pas of þis lyf nou;
þar-for to god I co*m*mend þe,
þat he þi helpe & fadyr*e* be.
& þu til hyme pray Ithandly
& faste, as þu ma, gudely,
& to þis brethyr*e* of þis abbay
þou serwe treuly, I þe pray!«
& thechand (hyme) on*e* þis maner*e*,
Til god scho ȝald þe gast ry*ch*t þar*e*,
Fourhu(n)d*ir* ȝer*is* aucht & sewinty
Fra god fleſche tuk of our*e* lady. —
þat ilke ny*ch*t to þe abbote,
þat haly ma*ne* wes & deuote,
A wiſione on*e* þis maner*e*,
No*ch*t fully ſlepand, can*e* aper*e*:
He tho*ch*t in hewine he suld se
A grete brydale grathit be,
Quhar*e* gad*er*it war*e* in þat hal
Of angelis, p*ro*phet*is* ord*er*is al
& al halowis þat war*e*,
& a bede in myd þai*me* þar*e*
Sa mychty far*e* & preciuſe
þat sic wes neu*ir* sene in houſe;
& a woma*ne* yma*n*g þai*me* al
W*ith* Joy wes bro*ch*t in (to) þat hal,
þat bricht wes be ma*n*is sy*ch*t
As þe son*e* on*e* dais licht,
& bro*ch*t *with* blythnes to þe bed
& one set, ry*ch*t wele spred,
& men*e* (hir) honouryt, as scho had bene f.236
A ful gret & a ryale queyne;
& a woice sad (til) hyme þus:
»þis is þi monk Theodorus
þat sakles wes for lychery
To þe accusit wikitly,
As þu sal wit þe suthfastnes:
For scho a werray woma*ne* was.
Bot scho fylyt fulely
Hyr ma*n*is bed in adult*er*y.
Scho has bene chastit felly her*e*
Of þi bidding*e* sewine ȝer*e*;
For-þi *with* god scho has sic grace
As þu her*e* sene now has.« —

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illum in cella sua clausit: quod cum abbati revelatum fuisset, misit quosdam monachos qui diligentius auscultarent quidnam cum eo loqueretur. 727) Illa autem puerum amplexans et deosculans dixit: fili mi dulcissime, tempus vitae meae venit, relinquo te Deo, ipsum patrem et adjutorem habeas, fili dulcissime, jejuniis et orationibus insistas et fratribus tuis devote servias. Hoc dicens spiritum tradidit et in domino feliciter obdormivit c. a. d. CCCCLXX: quod puer cernens plurimum flere coepit. 741) In ipsa autem nocte visio abbati monasterii monstrata est in hunc modum. Nuptiae maximae parabantur et veniebant ordines angelorum et prophetarum et martirum et omnium sanctorum, et ecce in medio eorum mulier sola, gloria ineffabili circumdata, et venit usque ad nuptias et sedit super lectum et omnes adstantes advocabant eam. Et ecce vox dicens: hic est abbas Theodorus qui falso de puero accusatus est, VII tempora super ea mutata sunt;

& þe monk, þ*at* wok þat ny*ch*t,
Com*e* to þe abbot at day-ly*ch*t
& tald Ilke worde playnly
þat þe monk sad þe barne hy*me* by.
þe abbot þane w*ith* þe cowent
To Theodorus cel went,
& cled in til his bed hy*me* fand,
& þe barne by hyme gretand.
& vncled hyr, as custu*me* was,
þe ded body for to weſche:
& fand it wes a woma*ne*
þ*at* sa þat had þar habit tane
& tholyt of hyr pacyence
þai*me* to do hyr sic offence
But cause, as þai saw in hy.
þane send þai til hyr*e* fad*ir* by,
Til hyr fad*ir* þat gert blame
þar monk & say defame,
& bad he suld his doucht*ir* bryng*e*,
To se þat monk*is* ent*ir*yng
& for hyr son*e* to set su*me* rede,
Sen*e* his fad*ir* þane wes dede.
& as scho com*e*, scho fand onhyd
þe falſet þat hyr-ſelwine dide;
& as scho ſaw þat, but mar*e*
For wengeance scho ȝed wode þar*e*
& in wrak of hyr fals plicht
Deit sodanely in þar*e* sicht.
þane war*e* þai sa abaisit al
þ*at* þis saw, gret and smal,
& al þat hard þis gef lowynge
For his gret my*ch*t til hewy*n*is king*e*;
& dout & t*ra*ſtnes greu þane
To richtwise & to sinful man*e*.
þe angel bad þe abbot þat tyde
þat he til þe cite suld ryde
&, quhat man*e* he met,
Bad bryng hy*me* agane but let.
Sa met he a man*e* gud-spede
& askit at hyme quhar*e* he ȝede.
Q*uod* he: »my wyfe is dede, I treu,
& I spede me to se hyr*e* now.«
þane þe abbot son*e* hy*me* hynt
On*e* horſe be-hynde hy*me*, or he sty*n*t,
& bro*ch*t hyme on*e* to þe abbay
& led hyme sene quhar*e* scho lay.
þane grathit þai hyr sepult*ure*
W*ith* besynes & gret honour*e*
& hyr ent*ir*it þar quhar*e* ay
God for hyr dois miraclis alway;
For ony þat ar sek or ſar*e*,
To get hele, oft cu*m*mys þar*e*.
þane hyr husband p*ur*chaſit h*ir* cel
& his lyſtyme þar ca*ne* duel,
& sic s*er*uice to god mad þane
þat he wes haldy*ne* haly ma*ne*.
& hyr barne þ*at* behynd h*ir* wes,
Halely folouyt ewine h*ir* trace:
In v*er*tuiſe & in thowis fare
He my*ch*t wele be callyt h*ir* ayr*e*,
& sa can*e* hyme-ſelfe leyde
þat eft*ir* þe abbot*is* dede
Al þai of þe cowent
Mad hyme abbot of hale asse*n*t,
& þe house sa gou*er*nyt ay
þat haly is he cowntit to-day.

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castigata est enim quia cubile viri sui coinquinavit. 773) Excitatus autem abbas concitus cum fratribus ad cellam ejus ivit et eam jam defunctam invenit et intrantes et discooperientes ipsam esse feminam invenerunt; misitque abbas pro patre puellae quae eam defamaverat, et dixit illi: vir filiae tuae mortuus est; et auferens vestimentum mulierem esse cognovit. 807) Factus est igitur timor magnus super omnes qui hoc audierunt, angelus autem domini abbati locutus est: surge velociter, equum ascende et vade in civitatem, et si quis obviaverit, assume et tecum adduc. Qui dum pergeret, quidam vir currens sibi obviavit. Quem cum abbas interrogaret quo pergeret, ille ait: mulier mea mortua est et vado videre eam. Et assumsit abbas virum Theodorae in equum et venientes plurimum fleverunt et ipsam cum multis laudibus sepelierunt. Vir autem ejus cellam uxoris Th. accepit et ibidem permanens tandem in domino obdormivit; puer autem Theodorae nutricem sequens omni morum honestate pollebat, ita quod mortuo abbate monasterii in abbatem ipse est electus. 784) sa þat st. sa-gat? 801) tilge sa. 821) Ms. yay mit ſ über y oder durchstrichenem y? l. ay?

XXXI. Eugenia.

Ande sene I haf tald ȝ^{u} her*e*
Of Theodera, to god sa dere,
Sume thing þat suld mowe wome*ne*
To lof god & þame-ſelfe kene,
þat of þai*me* na vertu haſe
Bot it cu*me* of godis grace;
& alsua wele ma we ſe f. 237
Hou þe feynde ma ourcu*m*yne be,
Be contryt harte & v*er*ray schryfte,
þat þe sy*n*nar*e* ma vpe liſte,
W*ith* satiſſacc*ion*e for þe Ill
þat he dois his nythbour*e* til;
& takine of þe croice verray
As he seis (he) fleis away,
Na in na place ma he no*ch*t be
W*ith* myknes & v*er*gynite,
& of diſeſe lele pacience
Agayne hyme oft mak*is* defence.
& ensampil ma þai ta
Of þe maydine Eugenia,
þat w*ith* maydinehed & meknes
In hard fandyng pacience (!) was
& our-com*e* hyme for al his slicht
& of hewine wan*e* to þe licht
þat god gyfis w*ith* glad cher*e*
To þai*me* (þat) tholis for hyme her*e*
Ded and persecucione
Of il folk or of fellone. —

Ser P*ro*thus & Jacinctus war*e*
Ȝung lordis & set to lar*e*
In Rome w*ith* þis Eugenia,
þat was of nobil kine alſa;
& þir twa ȝu*n*g men*e* Ithandly
Studyt in philosophy.
& hyr fad*ir* of gret my*ch*t
A senatur, þat Philpe hicht.
To quha*me* for his wit & hono*ur*
þe hale ſenat gef þe cur*e*
Of Alysand*ir* þe cyte,
þar lutenand þar-of to be;
For-þi to þat cite he went,
þat was betacht hy*me* a lyf-rent,
& his wyf w*ith* hyme can*e* ta,
þat had to ry*ch*t na*me* Claudya;
& his twa sōnis wise & far*e*,
Aui*te*, þe eldaste wes & ayr*e*,
& Ferguſiu*m* þe ȝongar*e* bruth*ir*
He tuk w*ith* hyme, ane & vth*ir*,
& his docht*ir* Evgenia
W*ith* hyr brethyr*e* he tuk alſa.
For*e* scho had leyryſte be maste p*ar*t
Of þe sewine sciens al þe harte,
& part had of al litt*er*atour*e* —
Sa to ler*e* had ſet hyr cur*e*.
Bot for P*ro*thus, I spak of ar*e*,
& Jacinctus hi*r* fer*is* war*e*
In study of philosophy,
þai wald no*ch*t leſe hyr*e* cu*m*pany.
& to þat scho wes richt wyſe
In al ſcience at dewyce,
þar my*ch*t na woma*ne* wyſar*e* be,
Na farrar*e* of faſone na of beute,
Of gud aport & far*e* haſinge,
Sobyr & wele tacht in spekine,
& fra wnleful luste of fleſche

Vgl. L. A. Cap. 136 u. d. T. de sanctis Protho et Jacincto; doch ist L. A. weit kürzer im Einzelnen. 1—28) Einleitung. 22) l. pacyent.

29) L. A. Prothus et Jacinctus fuerunt domicelli et in studio philosophiae socii Eugeniae filiae Philippi nobilissimi Romanorum genere. Qui quidem Philippus a senatu praefecturam Alexandriae acceperat et illuc Claudiam uxorem suam et filios Avitum et Sergium filiamque Eugeniam secum duxit. Porro Eugenia omnibus liberis artibus et litteris erat perfecta. Prothus quoque et Jacinctus secum studuerant et ad perfectionem omnium scientiarum devenerant. Eug. igitur XV aetatis suae anno ab Aquilino Aquilini consulis filio petitur uxor. Cui illa: et maritus non natalibus, sed moribus est eligendus. Pervenit igitur ad manus ejus doctrina Pauli et coepit animo fieri christiana. 46) Ms. ānice. 56) Ms. his st. hir. 51—4 u. 55—8 umzusetzen. 66) sa st. scho. 84) Ms. *hyre* st. hyme. 101) Permissum erat tunc christianis circa Alexandriam habitare, unde illa quasi

Sa kepyt hyr in al clennes.
& quhe*ne* scho wes of fy(f)tene ȝer*e*
As abil to be ma*n*is fer*e*,
Fele mychty men*e* wald haf be*ne* glad
To fer*e* hyr til haf hade.
Yma*n*g þe laſe a nobil kny*ch*t,
þat Aquilone to name hicht
& son*e* wes of a senatour*e*,
Lufyt þis maydine p*ar*amour*e*;
&, þat to wed hyr wes h*is* wil,
Be mychty men*e* fend hyr*e* til.
þe quhilk*is*, quhe*ne* þai had tane
þar charge, went til h*ir* o*ne*-ane
& did þar*e* charge co*n*nandly
Til hyr: þat ansuert wysely
& sad: »gud men*e*, wit suld ȝe
þat husband suld no*ch*t chosine be
Be gret riches na be kyne,
Bot gvde thewis war*e* hy*me* in*e*.«
Ȝet þane wes scho of paian*e* lay,
& al þe laf þat I of say,
Na knew no*ch*t þa*ne* þe suthfast ki*ng*e
þat, as hy*me* leſt, mad althing*e*,
Bot trewit as þar*e* eld*er*is dide —
For*e* our*e* treucht to þai*me* wes vnkid.
& for*e* scho had gret delyt
To red buk*is* & to wryt,
Sa hapnyt hyr*e* to rede p*er*caſe
In a buk quar*e* wrytine was f. 238
Syndry epistolis of sanct*e* Paule,
þat tacht me*ne* to kepe þe saule.
Fra þine in thewis & in wil
To C*r*istis fay h*ir* hart dreu til;
For of clergy be sutelte
Hyr tho*ch*t (þat) þat treucht beſt suld be.

Of Aliſand*ir* ner*e* þe cyte,
Quhar*e*-of her*e* me*n*cion*e* mak we,
A lytil tone wes wele far*e*
Quhar c*r*istine men*e* had repar*e*,
Of tholyng*e* of þe our*e*-men*e*
þat þe cite gou*er*nyt þene.
& yd(ir)ward on*e* a day
Scho went, as It war*e* to play,
& c*r*istine men*e* þar*e* can*e* scho her*e*
Syngand w*ith* hey voice & cler*e*:
»Al þai þat þe ſolk on*e* cal
Na godis ar*e* bot feyndis al,
Bot v*er*ray god is þat mad hewine
& al þe warld in dais sewine.«
þane sad scho to P*ro*tho & Jacinc:
»Say me on*e* quhat ȝe think« —
For þai twa had at study ben*e*
W*ith* hyr & (had) mekil sene
þat ſuld ger*e* þai*me* of kyndly ſkil
Sone gyf þai*me* þe resone til.
þane sad scho to þai*me*: »me think
We haf bot wastit our*e* ſwink
In al þat tym*e* we besyly
Studit in philosophy:
For tynt tyme is to ta tent
Til Ar*istot*les argument
Or of Plato þe sampeler*e*
Or Socrotais bydding*e* ſer*e*;
For, schortly, quhat poet*is* seis
Or far*e* spekar*is* o*n*y-waiſe
Or quhat þat ony ma*ne* ca*ne* ſay,
I*n* þis resone (?) is don*e* away;
& þar-for se I clerly now
þar is bot a god in*e* to trew.
For-þi, ſen*e* vsurpyt pouste
Has mad me ȝour*e* lady be
& wisdome me ȝour*e* cist*ir* mad,
Be we þane brethyr*e* but a-bad
& folow C*r*iste but ony mar*e*
& trew in (to) his suthfast lar*e*!«
Of þis conſel þai war*e* *con*tent
& halely can*e* til hyr*e* *con*sent

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solatiando pergens ad villam transiens audivit christianos cantantes: omnes Dii gentium daemonia, dominus autem coelos fecit. Tunc dicit ad pueros Prothum et Jacinctum qui secum studuerant: philosophorum syllogismos scrupuloso studio transegimus, Aristotelica argumenta et Platonis ideas et Socratis monita et breviter quidquid cantat poeta, quidquid orator et quidquid philosophus cogitat, hac sententia excluduntur, dominam me verbis usurpata potestas, sororem vero sapientia fecit, simus ergo fratres et Christum sequamur. 107) Ms. ydward. l. apon*e*. 126) Ms. ar*is*^{les}. 132) Ms. corr. u. unleserlich, in þis resone? 141) Placet consilium et assumpto habitu viri ad monasterium cui Helenus vir Dei praeerat, venit, qui nullam ad se feminam venire sinebat. Qui etiam quadam vice cum haeretico disputans, cum vim argumentorum ferre non posset, magnum ignem

For to fulfil quhat þat scho
Det*er*myt for to byd or*e* do.
& for scho wald planly aper*e*
Til al as scho þar*e* br*uthir* wer*e*,
A ma*n*is habit ca*ne* scho ta
& w*ith* þame til ane abbay ga.
Quhar*e* ane abbot was þ*at* þane
þar cu*me* thole wald na woma*ne*,
& Elenus had til his name,
& man*e* wes of gud ſame —
For-þi thole wald he ne way
Weme*ne* to cu*me* in his abbay. —
& he, to defend be reſone
Our treucht, fel in disputac*ione*
W*ith* ane erretike, þ*at* richt wiſe
Wes in clergy at dewyſe;
þat sa wele ſchoke þe abbot til
Be resone of kyndly ſkyl
þat he had no*ch*t to ſay ner*e*-hand
Agayne his reſōnis, al wele ſ*e*and.
For þe doctor sais, as we rede,
þat þe treucht þar*e* has litil mede
Quhar ma*n*is reson*e* or*e* wit
Gifis ful reſone to trow It.
For-þi þe abbot, þat no*ch*t had
To schaw, gert a fyr*e* be mad
& sad: quhilk of þame ʒed in*e*
þat fyr*e* & my*ch*t no*ch*t bryne,
Al his ſawis war*e* suthfastnes,
& his þat brynt war*e*, al les.
þe abbot þane, to scheld þ^{e} threpe,
In*e* to þe ſyr*e* but mar*e* ca*ne* lepe:
& duelt þar but m*er*ryng*e*
In hyd or har*e* or in clething*e*, f. 239
Bot of þe fyr come hale & ſou*n*de,
& bad þe erretik in fonde;
Bot he wald no*ch*t tak ſic aſſay,
Bot held his gat w*ith* ſcha*me* away. —

Ande quhe*ne* þir*e* thre, as I sad ar*e*,
To þis abbot cu*m*yne war*e*,
Eugenia, þat turnyt had
Hyr name & þar*e*-of Ewyne mad,
Requeryt hyme for cheryte
þe abit & in þe houſe entre.
þe abbot sperit: »quhat art þu?«
»A ma*ne*, sad scho, as ʒe se now.«
Q*uod* he: »þu ma wele cal þe ma*ne*,
For, þo þu be a woma*ne*,
Ma*n*lyk ar þi dedis al;
þarfor a ma*ne* þu ma þe cal« —
For god had schawit hy*me* quhat scho
Wes; þar-for sa sad he hyr*e* to.
þane Ewyne & þir ʒu*n*g me*ne* twa
þe monk*is* abit þai ca*ne* ta,
& scho gert al men*e* trew but wene
þat Ewyne hyr*e* na*me* had bene.
& þane þir*e* thre co*n*u*er*ſit ſwa,
Fra þai ca*ne* þe habit ta,
þat to þe abbot þai war*e* der*e*
& thankful to þe laf, but wer*e*.
For in þai*me* wes humylyte,
& kepyt þai*me* clene in al degre,
Na wald haf na *pro*perte,
Al-ſet þai war*e* of hee degre;
& to þar*e* ourme*ne* but offence
Kepyt wele obedyence
& reno*n*cyt ay þar*e* fre wil,
þe mar*e* thankful to be god til,
& abstinence oysyt mar*e*
þane in rewile þai*me* gyfine war*e*;
Sa þat þai war*e* þe mast p*ar*fyt
þat in þis house bar*e* habyt. —

Hyr fad*ir* þa*ne*, þ*at* wes at hame,
For his doucht*ir* mad gret maſſe
& soroful ny*ch*t and day

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accendi fecit, ut ille qui non combureretur, veram fidem probaretur habere. Quod cum factum esset, prior intravit et illaesus exiit, haereticus autem, cum intrare nollet, ab omnibus expulsus est. 146) Ms. breth*ir*. 153) Ms. ne st. na. 162) Ms. stand st. seand. 163—6) nicht in L. A. 181) Ad hunc igitur cum accessisset et se virum diceret, ait: recte vir diceris, quia, cum sis femina, viriliter agis. Nam sibi ejus conditio a Deo fuit revelata. Ab eo igitur cum Protho et Jacincto monasticum habitum suscepit et se fratrem Eugenium ab omnibus appellari fecit. 215) Pater autem et mater videntes currum Eugeniae domum vacuum rediisse, moerentes undique filiam requiri fecerunt, sed minime invenire potuerunt. Interrogant vates quid de filia factum sit; qui respondent eam a Diis inter astra translatam. Quocirca pater imaginem filiae fecit et ipsam ab omnibus adorari mandavit, ipsa vero cum sociis in Dei timore permansit et mortuo praeposito ipsa praefi-

For his docht*ir* wes alvay;
Bot þane þat fyrst he mad car*e*
Quhe*ne* he saw cu*me* ha*me* h*ir* char*e*,
& quhe*ne* hyr*e* chawm*ir* wast saw he
Quhar*e* welthi wes scho wont to be.
Wes na-ma*ne* cuth tel quhat wa
He had, & his wyf alſa,
& Fergius als & Auyte
Had for þar*e* cist*ir* mykil ſyt,
þat wes a-way — þai ne wist quheþ*ir*,
W*ith* P*ro*thus & Jacinct*us* to-gydd*ir*,
þat michty war*e* & of best kine
Duelland þat ty*me* Rome w*ith*-ine.
& hyr*e* fad*ir* ſend to sper*e*
Thytand of hyr*e* in land*is* ſer*e*,
Hechtand reward quha my*ch*t bri*ng*
Of hyr til hy*me* c*er*tane tything*e*.
Bot quhen*e* þat al þat furth w*ar* send
Had so*ch*t a hale ȝer*e* til ende,
þai fand hyr*e* no*ch*t, bot co*me* agane
& tynt þar*e* *tra*wale in to wane.
It nedis no*ch*t to recorde her*e*
þe dole, þe soroful & ewil cher*e*
þat hyr fad*ir* can*e* for h*ir* ma,
Hyr mod*ir* & h*ir* breth*ir* twa.
þane gert he divynour*is* bry*ng*,
þat knawlag*e* had in*e* althing*e*,
& p*ra*yt þai*me* increly
þat þai wald *tra*wale besyly
Of his doucht*ir* to get witying*e*
& þar*e*-of tel hy*me* gud tything*e*.
& þai went furth &, þ*ar* craft don*e*,
Come til hyme agay*ne* ry*ch*t ſone
& sad þat goddis had h*ir* tane
& yma*ng* þe sterr*is* w*ith* h*ir* gane.
For-þi hyr*e* fadd*ir* but abad
Ane ymag*e* of hyr*e* gert be mad,
& gert al he had in*e* cur*e*
Do ilke day þar*e*-to honour*e*,
& þat suld be bath mar*e* & les
Ry*ch*t as til a godes. —
Bot Ewyne & hyr fer*is* twa
In to þe purpos, þai can*e* ta,
P*er*severyt stalouartly
& ſ*er*uit to god Ithandly; f. 240
Sa þat, quhe*ne* þe abbot wes dede,
Ewyne chosine wes in h*is* stede;
& sa wele gou*er*nyt þe houß þa*ne*
þat thankful wes to god & ma*ne*. —
Of Alysand*ir* in þe cyte
þat tyme a matrone cuth be,
Fayr, nobil & of gret kyne,
Habu*n*dand of warldis wyne,
& to name had Mela*n*ceane;
& w*ith* fel fe*v*rys wes our*e*-tane,
þat trawalit h*ir* hard & hat
& of st*ri*nthis mad hyr mat.
Bot alſone (as) scho herd tel
þat in sic ane abbay ca*ne* duel
A ma*ne* þat Ewyne had to na*me*,
A ma*ne* reput of gud fame,
þat he my*ch*t helpe hyr*e* of þat Il,
Gyf hy*me* lykit to cu*me* hyre til:
& scho, þo scho payane wes,
Trawalit ydd*ir* no*ch*t-þe-les
& p*ra*yt hyme pa*r*cheryte
To remed hyr Inſyrmyte,
wenand scho ma*ne* had bene
In to sic abit cled vnclene.
& scho, þat þa*ne* þar ca*ne* aper*e*
In habit as a monk scho wer*e*,
Gert bryng oyle & It blissit son*e*,
& in a bost It gef hyr sone,
& bad hyr þar*e*-w*ith* pas h*ir* way
& anoynt hyr*e* but delay.
& as scho bad, scho has scho don*e*:
& pa*r*fyt heile þ*ar*-of gat son*e*
Of þe fel fe*v*yr scho had tane,
þat callit is þe quartane.
þane send scho ſer*e* p*resent*is gret
Of gold, silu*ir*, wyne & quhet,
To þe abbot of þat abbay,
Quha*me*-of befor*e* ȝe herd me say.
Bot he þarof tuk na thing*e*,

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citur. 232) l. tythand. 267) Erat tunc Alexandriae matrona quaedam dives et nobilis Melancia nomine, quam s. Eugenia oleo perungens a quartana liberavit in nomine Jesu Christi, unde multa ei misit munera, sed non recepit. 272) Ms. febrys, 295) febyr. 278) l. reputit. 281) & st. þane? 293) scho st. so. 297) Ms. pñt*is* = *present*is. 305) Praedicta igitur matrona fratrem Eugenium hominem esse arbitrans saepius eum visitabat vidensque elegantiam juventutis et pulchritudinem corporis in eius amorem vehementer exarsit, et qualiter cum eo commisceri possit, anxia cogitare coepit. Simulans

Bot bad þe matron*e* ȝeld lowing*e*
To god, quho*me*-thru scho gat heile,
& hauld at hame hyr warld*is* wele.

þis matron*e* þa*ne* my*ch*t nomar*e*,
Wald su*me* tyme to þe abbay far*e*
& *with* þe abbot gladly meile
& ȝeld of(t) thank of hyr*e* heile,
Woma*ne* þo*ch*t scho cane be,
Wenand at a ma*ne* was he;
Quhar*e*-thru sic luf scho kiſt til
Hyme, þ*at* to ſy*ne* *with* hy*me* scho had wil
In lustful delyt of flesch —
Sa vnreulyt hyr wil wes.
& to fulfil hyr fals desyr*e*
Scho brynt as scho had be*ne* i*n* fyr*e*,
& socht ay oportunyte
How it my*ch*t fulfillit be.
þane fenȝeit scho h*ir* ſek & ſar*e*
& for ſic cause mad gret car*e*,
& to þe abbot, þat wes meke,
Send to tel quhou scho wes ſeke,
& for his awne godis sak
Req*ue*ryt hy*me* he wald on*e* hand tak
To vysit hyr*e* of his gud-wil,
Sen*e* scho my*ch*t no*ch*t trawel hy*me* til.
& Ewyne, þat dreſſit hy*me* to be
Ay in p*ar*fyt cheryte,
Grantyt (it), & passit hyr til
For til helpe (hir) in gud wil;
& wes resawit reu*er*ently
& to þe matron*e* bro*ch*t in hy
W*ith*-in*e* þe curtenȝeis til h*ir* bede,
þat richely wes þa*ne* our*e*-ſprad.
þane þe matron*e* takine ca*ne* ma
þat gert hyr men*e* of chaum*ir* ga;
& fra scho p*er*sawyt þat,
þe monk in armys ſon*e* scho gat
& mad of hyme, i*n* gud wil
Hyr wrechit ȝarny*n*g to fulfil,
& let hyme wit but (mare) abade
Quhat passand luf til hy*me* scho had,
& prayt hy*me* for to ly
þane in to bed hyr by,
Or*e* ellis my*ch*t scho no*ch*t be hale
Of hyr seknes, but end in bale. f. 241
& fra þe abbot vtrely
P*er*sawit hyr wil, in gret hy
Gat on*e* his fete & ſtert hyr*e* fra
& lewit lyand in mekil wa,
Hafand at hyr gret walatsu*m*nes
Fra he wist at hyr wil was,
& sad: »þu, þat doutt*is* na scha*me*,
Mela*n*cia has wele to name:
þat is to say, of wikitnes
Fillit of fule myrknes.«
& quhe*ne* scho ſchaw (þat) scho wes ſa
Refusit, scho ca*ne* ſorou ma
& dred discou*er*it to be
Of hyr wgly Iniquite;
þar-for scho tho*ch*t wele to wricht
In hyme hir wikitnes alsuyth
& plenȝe on*e* hyme, or he had
Til ony of hyr *com*plant mad.
For-þi hyr face scho skratit þar*e*
& of hyr*e* hewid rugit þe har*e*
& dayng*e* hyr-self mouth & neſſe,
Til athyr*e* of þame bludy wes;
& þar-*with* c*ri*yt increly,
Til hyr meſȝe com*e* in*e* by
& franyt (at) hyr quha durst do
Sa outrageouse a ſcorn*e* hir to.
þane sad scho : »behald & se
Hou-gat ȝone monk has gra*þ*it me,
þ*at* for I wend he had bene lele,
Gert hy*me* cu*me* her*e* me for to heile,
As he com*e* befor þis did;
Bot he is wolf in la*m*ſkine hyd
& ful verray ypoc*ri*te,

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igitur languorem misit ut ad eam veniret et se invisere dignaretur. Qui cum venisset, aperuit sibi qualiter ejus amore capta esset et qualiter in ejus concupiscentia aestuaret, rogans ut secum carnaliter commisceretur, statimquè eum apprehendens amplectitur et osculatur et ad crimen hortatur. 311) l. hyme til. 338) Ms. ſene? 347) Quod factum Eugenius abhorruit dicens ei: recte nomen Melanciam habere cognosceris, nigredinis enim repleta perfidia nigra diceris et obscura filia tenebrarum, (amica dyaboli, dux pollutionis, fomentum libidinis, soror anxietatis perpetuae et mortis filia sempiternae. 357) L. A. blos: Illa vero se deceptam videns et timens ne forte scelus publicaret, voluit ipsa prior detegere

To ſyne w*ith* me haſſand delyt
Had me ſelly diſſulyt now,
As be pruff ʒe ma wele trew,
Had I no*ch*t þe mar*e* stalouartly
Helpyt my-ſelf & ca*ne* cry.«
W*ith* þat scho gert cal h*ir* chaum*er*ere
& bad hyr say (þat) scho wes ner*e*
Quhen*e* þe monk aſſalʒeit sa
Hyr laydy þarfor ned to ta,
& sa gat scho fals witnes
Agayne þe monk, þat wes sakles;
For nedly scho wald haf hy*me* ſche*n*t
For he wald no*ch*t til hyr *con*sent.
— & wrytine is in þe haly wryt —
& we mone treu þat suth is It —
þat na ſ*er*pent ha*s* a hed sa fel,
Sa venamuse na sa cruel
As *þ*e hed of þe colubre is,
Na is na wikitnes I-wyſe
As is þe ewil of þe woma*ne*
Quhar*e* scho wald we*n*gea*n*s be ta*ne*;
As me*ne* may in Geneſys
Ensampil se þat (suth) It is,
Of Joseph þat cuth no*ch*t bewar*e*
W*ith* þe wikit wyf of Puteſer*e*,
þe quhilk, for he ne wald ly h*ir* by,
Gert hyme be tane falſely
& haldine lang*e* in to preson*e*
Thru hyr wikit suggestione;
Bot lord god sa did of his pyte
þat lord of Egype syne wes he.
A*ne* vthyr ensampil ma we ta,
To ſchaw þat weme*ne* ar thra
One hyme þat wil no*ch*t do þ*ar* wil,
To ve*n*geance þai*me* agane skil:
Be þe wyf of þe emp*er*our*e*
Oto, þat wes p*re*deceſſour*e*
Of þe gud emp*er*our*e* He*n*ry,
þat first wes duk of barbary (!).
W*ith* emp*er*our*e* Oto wes þane
Ane erle þat wes a far*e* ma*ne*:
Quha*me* for beute & walour*e*
þe emp*r*ice luſſit p*ar*amour*e*,
Sa fer*e*, þat scho p*ra*yt hyme
þat he wald fleſcly w*ith* h*ir* sy*ne*;
& he, þat lele wes til h*is* lord,
Be na way wald þar-to (a)cord,
&, quhe*ne* it com*e* to poynt, sad na,
& w*ith* hyr magre paſſit away.
& scho, þat wes refuſit ſa,
Sone gert þe lord þe ʒerle ta
& but forsicht or*e* ony rede f. 242
At hyr tyſing*e* gert hy*me* vnhed —
& he ſakles neu*ir*-þe-les,
As eftyr-wart wele kend was.
For, quhe*ne* he had wes for to ſla,
He bad his wyf, þat mad wa,
þat scho ſuld p*ro*fe, as þe law wes,
He to ded wes put saklas;
For-þi, quhe*ne* he wes put to dede,
His wyf a-way wane w*ith* þe hed
& held it, til cesar gert mak
Set day quhe*ne* he for godis sak
Suld ger al wrang*is* mendyt be
þat twechit oþ*ir* land or ſee,
þane na*me*ly it þat my*ch*t ryne
Til wydow or til orphanyne.
For-þi þe wedou wald no*ch*t
Be þine, & þe hede w*ith* hyr bro*ch*t
& to ceſar*e* it ſchawit ſon*e*
& askit (hyme) quhat suld be don*e*
Of hyme þat ſleu a saklas ma*ne*.
& he, as rychtwyſe, dome gef þa*ne*
þat he suld de quhat-eu*ir* he war*e*.
& sad scho: »it is ʒou, cesar*e*,
þat but cause gert my husband ſla,
As I sal p*ro*we It is alſa
Be Jugme*n*t of yrne hat.«
þa*ne* wes bro*ch*t þar*e* a lang*e* plat
Of fyftene fute of lynth & mar*e*,
& scho on*e* it w*ith* fet bar*e*
But abayſing*e* it our*e*met,
Vnhurt or hafand ony lat.
& quhe*ne* cesar þat ſene had,
He wes anoyt & but bad
Hyme-self þar gef þe widou til
To be punyst at hyr wil.
þane al þat war*e* in þe sted

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clamareque coepit quod Eugenius ipsam voluit violare. 351) l. wlatsumnes. 352) at st. quhat. 357) schaw st. saw. 375) Ms. *þar* st. *þat*. 393—514) Excurs des Dichters über den »Willen des Weibes«. — 395) Ms. had st. has. 397) Ms. he st. þe. 411) Ms. ame. 418) l. Bavary. 454) Ms.

Tho*ch*t law war*e* to put hy*me* to ded;
No*ch*t-þa*ne* þai ordenyt gret land*is* to *b*et
þe ſchath — þe quhilk*is* ar*e* ȝet
& hafis na*me* þ*ar*-of be ton*e* & toñe,
Of þe ded in*e* to mencione.
þa*ne* ca*ne* þe emp*er*our*e* cuth-sped
þe suthfastnes sper*e* of þat ded:
& fand his wyf gert hyme sla.
þar-for son*e* gert he hyr ta
& bryne þar in til a fyr*e*,
For Justice, & no*ch*t for ire.
& þis case *ti*d nyne hu*n*dreth ȝer*e*
Eftyr Cr*i*st our*e* flesch tuk her*e*
Four*e* score & four ȝer*e* þar-til. —
& ensampil quha sa wil,
Ma tak wele be Theodera,
þat for lyk cause tholit wa,
As me*ne* ma ſe in þe next (!) tale
Her*e*-befor *con*tenyt hale.
Bot sample wil I tel nomar*e*,
For dout weme*ne* cal me þar fa.
Bot a thing ſa I no*ch*t-þe-les:
Quhe*ne* ony weme*ne* wil h*ir* dreß
To do ocht, be It neu*ir* sa Il,
Scho sal nane ey haf reson til
Bot in h*ir*-selfe bryne as fyr*e*
Til scho eschewe of hyr desyr*e*,
Hafand na ey to godis blame
Na to co*n*ſel of gud fame,
As til p*ar*ele can*e* aper*e*
Til hyr or til h*ir* frend*is* ner*e*
Or ȝet of lyf or*e* of ded
Of saule or body but remed,
Bot at þat al til end be bro*ch*t
Quhar*e*-on*e* sadly scho ſett*is* tho*ch*t;
& s*o*franely a-beowe althing*e*
Quhe*ne* weme*ne* sett*is* h*ir* lykyne
Of ony ma*ne*, hyme to wyne
In sic degre w*ith* hyr*e* to ſyne.
Gyf he ne wil *con*sent h*ir* til
Fra scho haf lattyn*e* hy*me* w*it* h*ir* wil,
Wes neu*ir* lenx (?) þ*at* schutt*is* fyr*e*
Mar*e* fulfillit of breth & yre
Quhe*ne* h*ir* qwhelpis ar ta*ne* h*ir* fra,
To chas þe takar*is*, þai*me* to ſla,
þa*ne* scho ſal be to purches Il
Til hyme þat denyit h*ir* wil. —

Richt sa tyd of Melancia:
Quhe*ne* scho wes refusit sa
& thru hyr my*ch*t durst do na Il
Bot be law þis abbot til: f. 243
Went to þe Jug*e* & playnt mad
Of þe abbot — þat na wit had —
þat in hyr bed he ca*ne* hyr*e* our*e*-ta
& mad hyr sa bludy & bla
& ſkratit h*ir* & beſte als
& held hyr sa fast in þe hals
þat, had no*ch*t helpe cu*m*yne h*ir* til,
He had h*ir* wo*n*nyn*e* at his wil,
Bot scho sa fast ca*ne* ȝel & cry
þat hyr s*er*uandis com*e* in hy,
þat gert hyme fle away h*is* gat
& lewit h*ir* þar mad & mat;
& ȝet, had no*ch*t helpe bene
Of h*ir* chaum*er*are þ*at* it had ſene,
He had eschewit of his wil,
Or ony helpe had cu*m*yne h*ir* til.
For-þi, scho sad, me*ne* suld no*ch*t treu
To þe wikit me*ne* þat p*re*chis now
þe lar of Jh*es*u Cr*i*st, þar lord,
Fra quhais theching*e* þai discord,
Gyf It be suth þai of hy*me* say
þat rychtwiſnes he tacht al-way.
& Philp, þat p*ro*weſt wes
Of Alysand*ir*, fra he þis caſe
Herd, he wes ful wrath
& me*ne* of armys send ful rath
& *com*mand þai*me* þai suld ta

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sad sad. 469) Ms. let? 473) Ms. cuth st. gud. 479) Ms. cud st. tid. 503) Ms. sa franely. 505) of st. one. 508) Ms. w^{t} = *wit*. 509) Ms. lenx? st. lion*es*? 515) L. A. kurz: Abiit igitur ad Philippum praefectum et conquesta est dicens: Juvenis quidam perfidus christianus ad me medendi causa ingressus in me irruens impudenter me voluit violare, et nisi unius ancillae quae intra cubiculum erat, fuissem liberata suffragio, suae me libidini sociasset. 520) Ms. þe þe. 541) Audiens igitur praefectus ira accenditur et missa apparitorum multitudine Eugeniam ceterosque servos Christi ferro vinctos adduci fecit diemque statuit in quo omnes tradi deberent morsibus bestiarum. Accersitis etiam iis coram se dixit ad Eugeniam: dic nobis sceleratissime, an hoc vos Christus vester docuit, ut operam corruptionibus

W*ith* his fer*is* Eugenia
& bynd þai*me* fast, but audiens,
& brynge þame son*e* til h*is* p*re*s*e*ns;
For*e* he wes flāmyt as of fyr*e*; —
þo*ch*t he wes fad*ir* & ſyr*e*
Of Eugenia, he wend but wene
þat he þa*ne* a monk had bene —
For his doucht*ir* he treuyt ay
But recou*er* had bene a-way.
þer armyt me*ne* þa*ne* but delay
Held þar gat to þe abbay
& tuk þe abbot & hy*me* band
& al þe monk*is* þai w*ith* hy*me* fand,
& harlyt þai*me* dispytuisly
Til Alysand*ir* in gret hy
& þar in presone can*e* þame thring*e*
Of þe prefet at þe bydyng*e*
To neſt day of Jugment,
In hope þat þai suld be schent.
& quhe*ne* þai come, he gert ſet
þe stule of Juge in þe m*er*ket
& sat þar, law to do,
& gert þe monk*is* bryng*e* hy*me* to, —
þat ordenyt had, or*e* he co*me* þar*e*,
þat þe abbot for-out mar*e*
Wyld best*is* suld be gyfy*ne* til,
Til ete & Ryfe of hy*me* þar*e* fil.
Mela*n*cia, þat wes no*ch*t ſwer*e*
To wre þe abbot, ca*ne* aper*e*
& sad: »*ſir* Juge, do me rycht
Of þis fals monk, þ*at* of h*is* ſly*ch*t
þat in my chawm*ir* gylfully
Ewyne to my bed, quhar*e* I ca*ne* ly,
. . . .
For til diſſors (me) at his wil.«
& gretand fast recordy(t) (þ)ar*e*
Hyr playnt, as ȝe herd me sa ar*e*.
þe Juge þa*ne* þat wes angry
Sad to þe abbot fellonly:
»Say, wikyt ma*ne* & ypocryte,
þat cou*er*tly has þat habyt
Tane, þat (þu) mar*e* couertly
May ger*e* leile folk in þe affy
& sa betreſe þai*me* thru ſlicht:
Quhat suld þu do, & þu had my*ch*t?
Say, wikit wrech, of bou*n*te bar*e*,
Of C*ri*ste ȝour*e* god is þat þe lar*e*
þat he tacht ȝ^u, to be bowne
To fyle ȝou of corrupcione?
Quhar*e*-for, monk, þo*ch*t it lyk*i*t þe
To fyle þi flesch in sic degre,
A co*m*mowne woma*ne* byrd wel ga*ne*
To þe, *þat* þu put no*ch*t þi payne
For wa*n*tones of þi foule cors
Gentil weme*ne* til diſſorſe.
For-þi me think wod he wer*e*
þat wald trew i*n* ȝour*e* C*ri*st*is* lar*e*!
& þu w*ith* þis dede is wele taynt,
þ*at* mak*is* na ansuer*e* to þ*is* plant.«
Eugenia had su*me* dele aw
þat hyr ſad*ir* þar suld h*ir* knaw;
For-þi done scho held þe hed mar*e* f. 244
& murly mad sic ansuer*e*:
»C*ri*ste, our*e* lord, þat lowit ay be,
Tacht his men*e* to luf chastite,
& til his s*er*uandis þat þ*ar* flesch
For his sak kepis in chastines
But ende lyf in his lestand blis
Sal gyf, þat he has dicht for his,
þat is sa gud þat na-ma*ne* may
Think it in hart na tong*e* say.
& tho*ch*t þis woma*ne* wele ma we
P*ro*we fals & ſello*ne* for to be,
Bett*ir* is we thole þis lytil bla*me*
þa*ne* þat scho de w*ith* lestand scha*me*;
For, gyf þe suth til h*ir* scheu we,
Scho wat wele scho ma punyst be.
Bot þe med of our*e* pacience
We wil no*ch*t tyne in þi presence.
No*ch*t-þane, gyf scho has witneſing*e*
Of hyr*e* co*n*trowit fals leſyng*e*,
Lat hyr ger*e* þai*me* her*e* aper*e*,

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detis et matronas impudenti vesania violetis. 565) þai st. dai. 577) þat st. gat? 580) Ms. wily (!). 581) Ms. recordyar*e*. 584) Ms. & st. sad. 598) Ms. þo st. þat. 616) l. with tonge. 618) Ms. ſals & ſals & ſello*ne*. 605) Cui Eugenia demissa ſacie, ne agnosceretur, respondit: dominus noster castitatem docuit et integritatem servantibus aeternam vitam promisit. Hanc autem Melanciam ſalsam testem monstrare possumus, sed melius est ut nos patiamur quam quod illa, cum convicta fuerit, puniatur et fructus patientiae nostrae depereat. Verumtamen adducat ancillam

(þat) þar*e* fals witnes we ma her*e*;
For c*er*tis, had scho dred schame,
Scho & hyr*e* witnes war*e* at ha*me*.«

Melancia, as wikyt woma*ne*,
Hyr*e* chamerar*e* had redy þ*ane*:
þ*at* fals witnes ca*ne* her*e* ber*e*,
As scho befor til h*ir* cane ler*e*,
Word be word, & lew*i*t no*ch*t,
For*e* þat thank get scho tho*ch*t;
& hyr*e* famyle mar*e* & les,
As þai war*e* tacht, bar*e* fals witnes,
Sayand þai fand hyr*e* in h*ir* bede
Wele ner*e* ſmoryt & for-blede.
Eugenia a tyme stud stil,
Til scho (þe) Juge saw in wil
To gyf a-gane h*ir* ſel ſentence,
Bot scho þe sonar*e* mad defence;
þ*ane* (sad): »as þe wyſe Eccleſyastes
Sais in his buk forout les
Ry*ch*t in to þe thred chapyter*e*,
Recordand þar*e* of tymys ſer*e*,
þat tyme is to hald me*ne* stil
& *tyme* als to spek w*ith* skyl.
Bot now to be ſtil tyme is no*ch*t,
Sene to spek I ame besocht;
þar*e*-for ma I no*ch*t be styl,
Suppos þar*e*-to I haf wil,
Bot, for I ne wil þ*is* wyf but scha*me*
In Cr*ist*is s*er*uandis ſet ſic blamê,
I mon*e* spek now, & no*ch*t for*e* p*ri*de,
Bot for I wil falsede vnhyd;
& þat falsat no*ch*t Joyſit be
For*e* til ourcu*me* þe verite,
Bot at wysdome ourcu*me* ma
Malyce, þe suth now I wil say,
þo*ch*t me war*e* lath it co*me* þarto
Gyf I my*ch*t ony bett*ir* do,
Bot for*e* to put men*e* out of dout
þat I ame Cr*ist*is vnd*ir*loute
&, as he tacht me, ay my flesch
Has kepit ȝet in (to) cle*nn*es
& for*e* þat cause tuk þ*is* habit,
& no*ch*t as dois ane ypocr*it*e.«
W*ith* þat scho kest þe cule away
& ſcapelry but delay
& raf hyr*e* kyrtil til h*ir* kne:
þat al þar*e* opynly my*ch*t se
þat scho werray wes woma*ne*;
&, þat don*e*, helyt h*ir* lycame,
& to þe p*re*fet þat had ſene
Of þis þe suthfastnes w*ith* ene,
Sad: »fad*ir* dere, gud tent þu ta
To þi doucht*ir* Eugenia,
& Claudya, þat is þe by,
þat bar*e* me of h*ir* awne body,
& Auy*t*us, my bruth*ir* dere,
& Fergius, þat is his fere —
For ȝour*e* cyst*ir* kene ȝe no*ch*t me,
& þere twa, þ*at* wont war*e* to be,
P*ro*tho & Jacinct*us*, in study
W*ith* me lerand besyly?
Bot ȝe myskene ws now althre —
þar*e*-of ferly gret think me.«
þe Juge þane tuk gud tent
Til hyr*e* þat had hyr*e* kirtil re*n*t,
& increly beheld hyr*e* face:
& knew wele scho his docht*ir* wes,
& of þat sicht wes ry*ch*t blyt*h*
& hynt hyr*e* in his armis suyt*h*
& kissit hyr*e* of(t) and gret,
þat he had w*ith* his doucht*ir* mete; f. 245
& scho gret als, for*e* þai war*e*
In errour*e* þane as þai war*e* ar*e*.
& hyr mod*ir* & brethyr*e* twa,
Fra þai kneu Eugenia,
Gat hyr*e* in (þar) armys ſuyth
& kiſſit hyr a hu*n*dreth ſith,

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quam dicit nostri sceleris esse testem, ut ex ore ejus possint refutari mendacia. 629) l. dredit. 631) Quae cum adducta esset, illa a domina sua docta constanter sibi apponebat quod dominam suam opprimere voluit, cumque omnes de familia similiter depravati sic esse testarentur, ait Eugenia: tempus tacendi transiit et tempus loquendi advenit; nolo ut impudica in servos Christi crimen imponat nec fallacia glorietur; ut autem mendacium veritas superet et sapientia malitiam vincat, veritatem ostendam, non propter jactantiam sed propter Dei gloriam. 633) l. hire. 645) vgl. Eccl. 3, 7. 645) sad fehlt, tilge as? 646) l. foroutyn. 650) Ms. til st. tyme. 671) Et haec dicens tunicam a capite usque deorsum sive usque ad cingulum scidit et femina apparuit dixitque praefecto: tu mihi pater, Claudia mater, fratres hi duo qui tecum sedent, Avitus et Sergius, ego Eugenia filia tua, hi duo Prothus et Jacinctus. 687—8) umzusetzen? 691 ff.) L. A. kurz: Quod pater audiens et

&, as hyr fad*ir* did, ca*ne* gret
For Joy þai ca*ne* w*ith* h*ir* met —
Be-cause na-ma*ne* durst þai*me* kene
þe suthfast treucht of c*ri*stine me*ne*.
þane hynt þai h*ir* on*e* hicht alsone
& cled hyr wele forout howne
In clath, dyopret of gold fyne —
For cu*m*yne scho wes of nobil lyne —
Furrit w*ith* ermy*ne* far*e* & clene,
As scho doucht*ir* war*e* of a quene.
& P*ro*tho & Jacincto, þat war*e*
Hyr feri*s* ay at þe lar*e*
& w*ith* hyr had þe abyt tane,
Hyr fad*ir* hynt þai*me*, or*e* he fane,
& be hyme-self set on*e* hicht
& honoryt þai*me* as me*ne* of my*ch*t.
þane in presence of þai*me* al
þat þar*e* war*e* gadryt, gret & ſmal,
A bleſe of fyr*e* as brynstane bla
Come of þe hewine on*e* Mela*n*cia
& hyr*e* mod*ir* (!), þat fals witnes
Bar*e*, & hyr*e* famile mar*e* & les
Brynt sodenly in poud*ir* smal,
Thru godis ve*n*geance, feand al.
Hyr fad*ir* þane, þat has sene
Sic wond*ir* wro*ch*t be-for his eyne,
& his wyf & his sōnis twa
*Con*uertyt to Criste w*ith* al þai
& al þat of þat cu*n*ctre war*e*,
þat saw þis or*e* of It my*ch*t her*e*.
þane wes kirk*is* mad ful fele
Be þai*me* þ*at* becu*m*yne war*e* lele,
& vntreu war*e* cu*m*and ay
As þai durst to C*ri*st*is* fay;
& prest*is* als war*e* mony made,
To baptyſe þame but abade.

And quhene to Rome fra Alysa*ndir*
Come word as for sclandyr
Of Philpe þat cu*m*yne wes c*ri*sty*ne* ma*ne*
W*ith* þame he had in ledyng*e* þa*ne*,
& þat he tholyt þat cunctre
To c*ri*stine treucht vnd*ir*lout to be:
þai reputyt hy*me* as ma*ne* vnwiſe
Til hy*me* til haf ony office;
For-þi ordenyt þe ſenat
To degrad hyme of his stat,
Sene þat he chang*i*t has h*is* ryt;
& þar-apone gert til hy*me* wryt
& hyme dep*ri*wit but abade
Of office & ane vthir*e* made.
& he þar*e*-of ful glad þat he
For*e* C*ri*stis sak my*ch*t lawit be —
For *he* office & signory
Gerri*s* men*e* mysdo co*m*monly;
& als me*ne* seis þer*e* mast*er*-me*ne*
For hey estate þai*me*-self myske*ne*,
& hey estate and humylyte
In*e* a p*er*sone seldine se we. —
þar*e*-for he lowit godis my*ch*t
þat hyme remowit *fra* sic hicht.
& þa*ne* al þat co*n*uertyt war*e*
To C*ri*st, tuk hyme but ony mar*e*
& ordenyt hyme bischope to be
In godis name of þat cunctre.
þa*ne* he be-com*e* ane vth*ir* mane
þa*ne* he befor wes, fra þane,
He gef hyme hale to abstinence
& to thole wrang*e* w*ith* pacience,
& schupe hyme Ithandly to be
In to chaste lyf & cheryte,
In*e* to p*ra*yer*e* & walkyne,
& to spend his tyme in*e* p*re*chi*nge*;
& ay he first did in gud wil
It at he prechit vthyr*e* til,
Sa þat his ded sample suld gefe
To subdit*is* hou þai suld lyf;
& p*er*seueryt þar*e*-in ay
Of his lyf to þe last day,
& sa to god ful mony man*e*
Thru ded & lar*e* in h*is* ty*me* wa*ne*.
Quhar*e*-at Ill-trewand had i*n*wy
þat he lefit sa wertuisly; f. 246
& for he wes fra þar*e* ryte gane

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filiam cognoscere incipiens in amplexus cum matre irruit et lacrymas multas effudit, Eugenia autem vestibus aureis induitur et in sublime tollitur, ignis autem de coelo venit et Melanciam cum suis consumsit. 699—700 sind nach 706 umzusetzen. 737) l. vntreuchtful? 757) Ms. þe st. he. 729) Sicque Eugenia patrem, matrem et fratres totamque familiam ad fidem Christi convertit: 740) ita quod pater propter hoc a praefectura depositus a christianis episcopus ordinatur et in ora-

& cr*is*tine lacht til hy*me* had tane,
þai waytit hy*me* w*ith* gret laſer*e*
& fand hyme makand his p*r*ayer*e*
Kneland: & þar*e*-in ca*ne* hy*me* take
& a m*ar*tir of hyme cane make,
To god to be sac*ri*fice
Ful thankful for his s*er*uice.

Qwene he wes dede, þa*ne* Claudya
To Rome a-gayne h*ir* way ca*ne* ta
& cr*is*tine fay þar*e* opynly
Prechit ful wele & thriftly,
& godis word sa wele schew þar*e*
To þame þat vncr*is*tine war*e*,
& it þat scho in worde prechit
Sa douchtly in dede scho dede,
þat thru þe grace of god scho wa*ne*
To cr*is*tine treucht mony ma*ne*;
& happely mad ſyne endynge,
As eft*ir* wrytine ʒe ſal fynde.

The fame of gud Evgenia
Wes sa far*e* sprede to & fra
þat word come to þe emp*er*our*e*
Hou besyly scho set hyr*e* cur*e*
To p*er*uert þe folk away
Fra þe treuch þai trewit ay,
»þat scho gert mony fal fra,
For quhen*e* of þai*me* defence ca*ne* ma,
& forc*is* hyr*e* faste to preche
A new lar*e* & It to teche
Of ane Jhesu of Galyle
þat Jowis hangit on*e* a tre,
þat scho sais god is anerly,
& nane vthyr*e*, in*e* til affy.
For-þi þa*ne* (!) scho be tholit lang*e*,
Scho sal do til our*e* godis wrang*e*,
Sa outrageouse, þat na*ne* sal do
Honour*e* na reu*er*ence þai*me* to,
Na ʒet sal no*ch*t in al þe land
Of our*e* godis a tempil stand.
þar*e*-for, lorde, we ʒow rede
þat ʒe be tyme ſe for remede,
& þat but bad be lachtful dome
Of al þe senatour*is* of Rome.«
þe emp*er*our*e* þat þis worth wrath
& callit his consel til hy*me* wrath (!)
& askyt (þame) quhat wes to do
þar-of. & þai ansuert hy*me* to
þat to sla hyr wes mast spede;
»For, and scho lifit, scho suld lede
In to mys-treucht sa mony me*ne*
þat þar*e* godis þai sal myske*ne*;
& bett*ir* is scho de alane
þa*ne* vengeance be of mony tane.«
þe emp*er*our*e* co*n*ſentit ſone
&, as þai co*n*selit, has done.
þane tormentour*is* socht h*ir* & fand,
& band hyr bath fut & hand,
& til hyr nek, or*e* þai fayne,
þai band faste a gret mylſta*ne*
& in*e* to Tybre syne h*ir* swang*e*,
For scho to þar*e* godis did wra*n*g.
Bot þar*e* me*ne* my*ch*t se godis my*ch*t
Done opynly in*e* ma*n*is sy*ch*t:
For*e*, in þe riuer*e* quhe*ne* scho
Wes castine, mony gowand to,
Hyr band louſit but delay
& þe gret mylsta*ne* fel away,
& scho cane one þe wat*ir* stand
Wpe richt as It war*e* o*ne* dry land,
& þar a quhile ʒede to & fra.
Bot me*ne* eftsone can*e* hyr ta
& band hyr bath fut & hande
& put hyr i*n* ane oyne b*ri*nande.
Bot, as scho þ*ar*-in wes done,
þe fellone het wes sta*n*ch*i*t son*e*
& scho vnharmyt, þ*at* al has ſene,
As scho in*e* ſofte bath had bene —
For It cuth hir*e* wele refreſche,
Suppos it hat-b*ri*nand was,
As þame tho*ch*t, to ma*n*is sicht; —
Sa opynly god kythit his my*ch*t
In hyr þat wes hale & fere,

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tione persistens ab infidelibus occiditur. 795) Claudia autem cum filiis suis et Eugenia Romam revertitur et ibi multi ab iis ad Christum sunt conversi. 807) Eugenia autem jussu imperatoris ligata grandi saxo in Tyberim praecipitatur, sed rupto saxo super undas incolumis gradiebatur. 821) þa*ne* st. quhene. 832) l. rath. 858) Tunc in fornacem ardentem projicitur, sed exstincta fornace refrigerio

þat þai wend war ded but wer*e*.
Ȝet tuk þai hyr & band agane, f. 247
Thinkand to put hyr*e* to new payne,
& kyst hyr in a depe dongeone,
For*e* til eke hyr*e* co*n*fusione,
& closit it sa wele w*ith* ſlicht
þat entre myc*h*t na-kyne lyc*h*t,
But met or*e* drink, Il or*e* gude,
Or*e* ocht þat suld be ma*n*is fude.
Bot god gert þar*e* licht leyme,
Wes clerar*e* þa*ne* þe sōnis beyme.
& quhe*ne* þat scho had ben*e* tene days
In þat preſone, as þe buk sais,
W*ith* multitud of sanct*is* ſere
God til hyr*e* (þar) cane aper*e*
& gef hyr*e* brede bath far*e* & fres,
Quhytar*e* þa*ne* eu*ir* snaw was,
& ſad: »of my hand tak þis fude
þat I gyfe þe, my doucht*ir* gude!
For I ame god, þi saweour*e*,
þat þu to serwe did al þi cur*e*
& lufit me our*e* al warld*is* thing*e*
Quhar*e*-in ȝu*n*g me*ne* has lyking*e*.
þar-for I cu*me* to tel þe
þat þu sal cu*me* þat day to me
þat I til erde come fra hewyne.«
þar*e*-for one ȝulday next ewine
þai send to ſe gyf scho lyfande
War*e*: & ȝet þane in lyf h*ir* fande,
Farrar*e* þane scho ſede bene hade
W*ith* þe beste met eu*ir* ma*ne* made.
þe basar*e* þa*ne*, þat had na dout
Of god, ſon*e* hynt hyr*e* owt
& strak hyr nek son*e* in*e*-twa,
& a m*artir* mad of hyr ſwa,
To (god) þat tuk hyr*e* til his blis
Quhar*e*-at he eu*ir* duelland is.
& þat hour*e* forout wer*e*
þat scho wes ſlane, scho ca*ne* aper*e*
Til hy*r* mod*ir* & sad þat scho
þe next sonday suld cu*me* h*ir* to,
In to Joy ay-lestande (to) duell,
þat hou gud is, ca*ne* na-ma*ne* tele.
& þar-eſtyr þe next sonday,
Quhene Claudia in prayer lay,
Sodendly þe geste scho ȝalde —
þat god resawit in his halde.

Thane P*ro*thus & Jacinct*us* alſa,
þat wald no*ch*t lef Eugenia
For*e* wele na way þ*at* þai had ſeſie,
For þai hyr*e* falowis had bene,
War*e* tane, fra to dede scho wes don*e*,
& to þe tempil þai h*ar*lyt þai*me* ſon*e*:
þat þai thru þar*e* p*ra*yer*e* gert fal
W*ith* þar*e* ydolis in poud*ir* smal.
þa*ne* þai þat þai*me* bro*ch*t, war*e* way
Quhe*ne* þai þar*e* templis saw fal ſwa;
No*ch*t-þane þai sad: »gyf ȝe wil
Mak sac*ri*fice our*e* godis til
& lewit ȝour*e* wikit sorcery
Quhar*e*-in sa mekil ȝe affy,
Ȝet sal me*ne* thole ȝ^{u} life
& gret riches alſa ȝ^{u} gyfe,
For-cause ȝe ar*e* of nobil kyne,
& ȝ^{e} wil of ȝour*e* errour*e* blyne.«
þane ansuert þai in a woyce:
»We tr*e*w in god þat deit o*ne* croice
& for his sak ar*e* in*e* gud wil
To thole quhat ded þat ȝ^{e} wil;
For sac*ri*fy sal we neu*ir*mar*e*
Til ydolis þat bot dewilis ar*e*.«
þane wikit me*ne* þai*me* ca*ne* tak
& in-sond*ir* þar*e* nek*is* strak.

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utebatur. 871) Recluditur deinde in tenebrosum carcerem; sed lumen splendidissimum radiaba eidem; cumque per X dies sine cibo fuisset, salvator eidem apparuit et panem candidissimum sibi porrigens dixit: accipe cibum de manu mea, ego sum salvator tuus, quem tota mentis intentione amasti; eodem die quo ad terras descendi, ipse te eripiam. In die igitur natalis domini spiculator mittitur et caput ejus abscidit. Quae postmodum matri apparuit et quod die dominica se sequeretur, praedixit. Veniente igitur dominica die Claudia in oratione posita emisit spiritum. 902) Ms. som*e*. 874) l. & for. 905) Ms. to þat. 917) Prothus autem et Jacinctus, cum ad templum ydolorum traherentur, oratione symulacrum comminuerunt et cum sacrificare nollent, capitis obtruncatione martirium postmodum compleverunt. Passi sunt autem sub Valeriano et Gallo c. a. d. CCLVI.

& þai be þe reknyne of Rome
Fulfillit sa þar m*artir*dome
Fra god tuk flesch of our*e* laydy
Twa hu*n*d*ir* ȝer*e* sex & fyfty. —
þar*e*-for I p*ray* þir sanct*is* ſer*e*
þat (þai) to p*ray* now be no*ch*t ſwer*e*
For ws, þat we of lyf ma twy*ne*
But schame, det & dedly syne.

XXXII. Justine.

The takyne of þe v*er*ray croice
Ws byd to luf in hart & voice,
Quhar*e*-on*e* Jh*esu* Cr*is*te cane hynge f. 248
Of fre wil, for our*e* ra*n*sou*n*ynge,
& thru þat croice mad vnd*ir*loute
þe feynd, þat alme*ne* aw to dout,
Sa þat, quhar*e*-(sa)-euir*e* he
þe takyne of þe croice ma ſee,
He ma*ne* fle nedway magre his —
For þat takine sa red he is.
No*ch*t anerly be *cr*istine men*e*
þat he is red þar*e*-for, we kene,
Bot be þe Jow forout nay
þat in feld chapel lay
Ourtane be m*er*knes of ny*ch*t
& of sa feyle fendis hade sicht
þat for rednes he wes ner*e* wod:
Bot þane, for þe takine of þe rud
He mad on*e* hyme, as he had sene
Cr*is*tine me*ne*, þat rud h*ad* bene,
& tho*ch*t he vntrewful was,
Ȝet wes he sawit no*ch*t-þe-les.
& a(l)s It may be bro*ch*t to mynd
Of Ysachiel in þe nynd
Chapit*er*, quhar*e*-in me*ne* may
þe v*er*tu of þe croice werray —
Bot, (þo) þat it be gud to here,
It is lang*e* & I ame suer*e*.
& als þar*e*-(of) is mad me*n*cione
In*e* þe lewint distincc*i*on*e*
Of þe decre for-out wer*e*
In þe sext chapiter*e*.
& als of þat takine ma we
In þe fynding*e* of it-ſelf ſee,
Hou *Con*stantyne had ourcu*m*yne
Of þat takine be þe ſchewynge —
þe quhilk to wryt her*e* lef I,
For it is a wele lang*e* story;
& in þe exaltacione
Of þe croice is mad me*n*cione
Hou Era*c*lius þe emp*er*our*e*
Of þe croice thru þe fygur*e*
þe son*e* of Cosdre ſlew in*e* ficht,
No*ch*t-gandsta*n*dine his gret my*ch*t,
& Cosdre hyme-selfe ſy*ne* ſlew he,
& syne eft*ir* þe croice wane he —
Bot þo*ch*t it her*e* it war*e* delyte,
þis story war*e* lang*e* to wryt.
Crystofer & Theodera
To þis a verra prowe ma may
þat þar is na defence sa gude
As is þe takine of þe rude.
As I sal her*e* by a tale tel
Of a maydine hou it befel
þat ser*e* feyndis chasit h*ir* fra
& þe self mast*er*-fend alsa,
þat to fande hir did þ*ar* my*ch*t,
Bot of þat takine be þe sy*ch*t.

In Antioche duelland wes
A ma*ne* of richt gret riches,
& of þar prestede he had hade,

Vgl. L. A. Cap. 142. V. 1—59) Einleitung. 2) byd = bud behoved. 9) ma*ne* = mon*e*. 20) Ms. had? 23) Ms. as. 24) vgl. Ezech. 9, 4 (über das signum thau). 35) l. has. 41) Ms. erallius. 47) it st. to.

59) L. A. Justina virgo de civitate Antiochiae, filia sacerdotis ydolorum, quotidie ad fenestram sedens Proclum dyaconum evangelium legentem audiebat, a quo tandem conversa est. Quod cum

Bot ſ*er*uice til ydolis he made.
& had a docht*ir* farly fayr*e*,
þat wes his an*er*ly aperand ar*e*,
Of fasone & of colour*e* bricht,
& to name Justine hicht.
Scho had in to custume ay
In hir windou sit ilke day,
þat wes þe co*m*mone stret wel ner*e*.
Sa hapnyt h*ir* a tyme til her*e*
A c*ri*stine dekine, þat Prely hicht,
Tel ser talis of godis micht,
þat war*e* wrytine in þe ewa*n*gel.
& quhe*ne* scho leſnyt had a quhile,
Be helpe of hyme & godis grace
Co*n*u*er*tit to þe treucht scho wes.
Bot þat scho held as p*ri*uete,
Abydand oportunyte
Til scho þe sac*ra*me*n*t my*ch*t tak
þat C*ri*st*is* doucht*ir* suld hyr*e* mak.
Bot þat wes no*ch*t sa p*ri*uely
Na it wes p*er*sawit in hy;
þar*e*-for hyr*e* fad*ir* ca*ne* h*ir* wit
Gretly þ*at* scho leſit his ryt; —
For hir mod*ir* tald hy*me* hou scho
Wes Jh*es*u C*ri*ste co*n*uertit to.
In þe next nicht eft*ir* þay
Slepand in bed sa*m*myne lay: f. 249
Jh*es*u C*ri*ste w*ith* angelis ser*e*
To þame half-slepand ca*ne* aper*e*
& sad to þai*me*: »cu*m*ys to me now,
& hewi*n*is blis I sal gyf ʒow.«
& þai of þat aviſione
Fayne war*e* & syne to treu bone;
& quhe*ne* þai raſe, but abade
W*ith* a doucht*ir* þat þai hade
þai co*n*u*er*tit & baptyme tuke
At fonſtane, as sais þe buke,
& war*e* in c*ri*stine treucht p*ar*fyte
& of payanis lewit þe ryte. —
þane wes duelland in þat tone
A ma*ne* þat was of Il renowne,
& Cyp*ri*ane to name he lacht,
& fra fyſe ʒer*is* he wes tacht
In þe lar*e* of nyg*ra*mancy
& in*e* þe lar*e* of ſorcery:
For his kyne in*e* his ʒouthede
To serwe þe feynd hy*me* offerit hade.
þarfor be his nyg*ra*mancy
He wald wirk mony ferly,
As to ger*e* a woma*ne* aper*e*
As scho ane wgly gillet wer*e*,
& he wald ger*e* a woma*ne* wene
þat a ma*ne* woma*ne* had bene,
& su*me* tyme aper*e* wald he
Quhat kynd of foule hy*me* lykit to be,
& t*ra*nſlat hyme as hyme tho*ch*t; —
In craft*is* ſer*e* ſic thing*e* he wro*ch*t
For to diſſawe me*ne* slichfully
Thru deylis crafte & sorcery.
& þis Justy*ne* þa*ne* for hyr*e* beute
Sa increly luſit he
þat he ne mo*ch*t h*ir* luf for-ga,
As hyme tho*ch*t, for wele na wa,
Bot brynt i*n* þat fel desyr*e*
Ner-hand as he war*e* in fyr*e*.
For quhat-sa beſte lyk*is* hyme
þat sic wodnes bygg*is* in*e*,
Hyme thinkis beste quhat-sa it be,
To na reſone haffand ey:
A feynd þane til hyme ca*ne* he cal
& his ʒarnyng*e* tald (hyme) al:
þat a madyne sa he loſit

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mater patri in lecto retulisset et ambo dormivissent, Christus cum angelis apparuit iis dicens: venite ad me et dabo vobis regnum coelorum. Qui evigilantes statim cum filia se baptizari fecerunt. 77—80) nicht in L. A. 101) Haec ergo Justina virgo a Cypriano plurimum molestata ipsum tandem ad fidem convertit. Cyprianus enim a sua pueritia magus exstiterat: nam cum septem (!) annorum esset, a parentibus dyabolo consecratus est. Hic igitur magicae arti inserviebat et matronas in jumenta convertere videbatur et multa alia praestigia exercebat. Ardens igitur in amore Justinae virginis ad magicas artes se contulit, ut ipsam pro se (vel pro viro quodam Acladio qui similiter in ejus amorem exarserat) posset habere. 122) l. þane luſit. 127—30) Zus. 131) Advocat igitur daemonem ut ad se veniat et Justinam per eum valeat habere. Adveniens daemon dixit ei: quid me vocasti? Cui Cyprianus: amo virginem de Galilaeis; potesne facere ut ipsam habeam et voluntatem meam secum perficiam? Cui daemon? ego qui hominem de paradiso ejicere potui, Cain fratrem suum occidere procuravi, Judaeos Christum occidere feci, homines perturbavi, et non

þat he my*ch*t no*ch*t be remowit,
þo scho had tane c*ri*stine fay
þat he to werray ſchupe hy*me* ay,
& askit hyme gyf he mocht
Mak hyr til his wil be bro*ch*t.
þane sad he: »is þar*e* no*ch*t ellis
Bot þis þat þu to me tellis
Quhar*e*-for þu me trawal*is* *now*?
For, war þu wyſe, þu suld trew
þat I my*ch*t ger*e* þe wele eschewe;
Wald þu think hou Ada*me* & Ewe
I gert be put of p*ar*adyce,
& how I gert Kayme vnwise
Sla his bruthir*e* for inwy —
Quhar*e*-thru he was vnhappy,
& ȝet be my ſlicht*is* gude
I wes cause of Noeſe flude,
& als þe far*e* cu*n*ctre þat hicht
Sodome & Gormor, thru (my) ſlicht
War*e* distroyt but remede,
Quhar*e* now is bot þe see rede,
Quhar*e* na thing*e* of lyf ma be: —
Quhy suld þu dout of my pouſte?
& ȝet ma þu ensampil ta
Quhow þat I gerte Jowis ſla
þar*e* lord Cryste & kyne & blude
Dispituisly a-pone þe rude.
Sa suld þu trew þat I mo*ch*t
Ger*e* þine erande til end be bro*ch*t,
Sa þat scho son*e* sal cu*me* þe til
& þi ȝarnyng*e* hale fulfil.«
þane to ger*e* hyme son*e* *con*sent
& hyr*e* to cu*me* til his entent,
A lytil vngume*n*t he hy*me* tacht
& bad hyme ga þar*e*-*with* stracht
Til hyr*e* chawm*ir*, quhe*ne* he ſau poy*n*t,
& þe wall*is* oututh ennoynt,
»& I sal no*ch*t be fer*e* a-way
& syne cu*me* & my my*ch*t aſſay f. 250
& bllaw sa gud a coule hir*e* til
þat scho sal do quhat þu wil.«
þane Cyp*ri*ane mad na*ne* abade
Bot w*ith* þe wngume*n*t furth glade,
&, as he wes tacht, he has done.
þane þe feynd wes redy sone
& hyr*e* in*e* to lychery
Inflãmyt sa gretu*m*ly.
þane scho p*er*sawing*e* hade
þat þe feynd þat fandi*n*g made;
For-þi hir forhed & breste bath
Scho taknyt of þe croice rath
& al hyr*e* body syne bethacht
To god to kepe for his macht:
& þane ſõnar*e* þa*ne* ma*ne* my*ch*t say
þe fals fend went away,
& fel ferit, fra he had ſene
þat takine mad befor his eſſe.
He flede &, or*e* he fayne,
Come & stud befor Cyp*ri*ane.
þat sad til hyme: »tel me now
Quhar*e* is Justyne, as sad þu?«
Q*uod* he: »for one hyr*e* sic a sicht
I saw þat refit has my my*ch*t
Sa vtrely, þ*at* I ne durſte duel.«
Q*uod* he: »þane sped þe on*e*-til hell
& þar*e* þu þi mastre p*rowe*!
For þu dow no*ch*t for my behufe.«

Cyp*ri*ane lew*it* no*ch*t þar*e*-*with*-all,
Bot ane vth*ir* feynd ca*ne* call.
þe quhilk, quhe*ne* he co*me* hyme til,
Sad: »frend, I kene hale þi wil
& þe vnmycht of my comper*e*
þat to ſpede had na power*e*;
Bot I sal al his fawt supple
& to þi purpos weile bryng þe:
For I sal wond hyr hart ry*ch*t ſar*e*
Throw luſt of lichery but mar*e*,

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potero facere ut unam puellam habeas et ea juxta tuum placitum fruaris? Unguentum hoc accipe et circa domum ejus de foris sparge et ego superveniens cor ejus in tuum amorem incendam et tibi eam assentire compellam. Sequenti nocte daemon ad eam ingreditur et cor ejus ad amorem illicitum incitare conatur. 154) l. dede. 180) Ms. gretlu*m*ly. 181) Quod illa sentiens devote se domino commendavit et totum corpus suum signo crucis munivit. Ad signum autem crucis dyabolus territus fugit et ad Cyprianum veniens ante eum stetit. Cui Cyprianus dixit: quare non adduxisti ad me virginem illam? Cui daemon: vidi in ea quoddam signum et contabui et omnis virtus in me defecit. 198) C. autem eum dimisit et fortiorem vocavit. 203) Cui daemon: audivi tuam jussionem et vidi illius impossibilitatem, sed ego emendabo et tuam complebo voluntatem; aggrediar eam et cor ejus

& scho ſal cu*me* to þe þis nycht
To do þi wil, þat I þe hicht.«
& þar-*with* went he on*e* his way
& come to Justine but delay
& mad hyr p*er*suacione
Of hyr*e* saule (to) þe co*n*fusione,
Sa fer*e* as scho wes in wil
Vnleſu*me* lust (for) to fulfil.
Bot thru helpe of þe haly geste
Scho vmtho*ch*t hyr*e* in (til) haste
þat It a foule fandyng was
To ger*e* hyr*e* grant to fyle h*ir* flesch;
þar-for on*e* hyr*e* scho ca*ne* lay
þe takyne of þe croice v*er*ray,
*Com*me*n*dant (hir) to Criste Jh*es*u,
& þar*e*-*with* dispytuisly blew
On*e* þe flatrand fend: þ*at* na my*ch*t
Had, fra he had sene þ*at* sicht,
Bot as a reke away he wat,
& to Cyp*ri*ane come fut-hat.
& sad til hyme: »quhy has þ^{u} no*ch*t,
As þu sad, þe maydine bro*ch*t?«
Sad he: »at hyr*e* haf I bene
& one hyr*e* sic a takine sene
þat me has mad ner*e* out of wit,
Sen*e* I on*e* hyr*e* fyrste saw It,
For my crafte my*ch*t no*ch*t awale,
Bot tynt has al hale my*ne* *tra*wele.« —
Hou of(t) þat þai hir fandy*n*g made,
For scho hyr*e* croysit but abade,
& þa*ne* war*e* þai fullely schent
& for*e* rednes fra hyr*e* went,
& come to Cyp*ri*ane alsone
& tald hyme al how þa had don*e*,
Bot no*ch*t, to do as þai had mynt,
Bot vtrely þar*e* *tra*wale tynt:
For a takine scho on*e* hyr*e* made
þat þai*me* diſco*m*fyt but abade;
Na til hyr*e* durste þai cu*me* nomar*e* —
For þat takine so red þai war*e*.
Bot scho, of þis þat wiste no*ch*t
Bot one god set al hyr*e* tho*ch*t,
*G*ef lowyng to hevin*is*-king
þat kepyt hyr*e* in sic fa*n*di*n*g. —
Bot Cyp*ri*ane ʒet þa*ne* but wer*e*
In his foly cane p*er*seuer*e*
& in his tho*ch*t *tra*walit & het,
For he my*ch*t no*ch*t his wil get.
Bot thinkand ʒet he wald p*ro*we f. 251
þe ſufferande helpe for h*is* beowe,
þe p*ri*ncipale of dewilis al,
Selfe Satan, cane he cal.
þat but bad come hyme til
& sad: »now, quhat is þi wil?«
Q*uod* he: »quhar*e* is al ʒour*e* v*er*tu?
For I ne helpe ca*nt* fynde in ʒow,
Bot gra*n*tt*is* al (þat) þai ma no*ch*t
Ger*e* my desyre til ende be bro*ch*t
Bot ar*e* diſcu*m*fit schamefully
Thru a ʒu*n*g maydine an*er*ly
& be a takine þat þai ſe
A-pone hir, as þai ſa (to) me.
þar*e*-for me think I haf Il ſet
My tyme on*e* ʒou, þ*at* ma no*ch*t get
Sa smal a thing as þis to me
þat s*er*uis ʒou in al degre
Sen*e* I firste cuth spek or*e* ga.«
þe maist*er*-dewil ca*ne* ansuer*e* ma
& sad: »frend, diſeſe þe no*ch*t!
For þi ʒarny*n*ge sal be wro*ch*t,
& þai þat failyt, sal haf schame,
Til helpe þe, & mekil blame.
þar*e*-for my-self on*e* wil far*e*
& *with* feile feu*ir* wond hir*e* sar*e*

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vulnerabo in amorem libidinis et ea juxta desiderium tuum perfrueris. 213) Ingrediens igitur dyabolus nitebatur ei persuadere et animam ejus ad amorem illicitum inflammare. Illa autem se Deo devote recommendans signo crucis omnem tentationem repulit et insufflans in daemonem protinus eum abjecit, daemon autem confusus abiit et aufugit et ante Cyprianum stetit. 231) Ad quem Cyprianus: et ubi est virgo ad quam te transmisi? Et daemon: victum me fateor, et qualiter, dicere pertimesco; quoddam enim signum terribile in ea vidi et continuo robur omne amisi. 239—254) scheinen unecht. 231) & st. þat. 240) tilge for. 260) l. behowe. 255) Tunc Cyprianus eum deridens dimisit et ipsum principem daemonem advocavit, cumque venisset, ad eum dixit: quae est virtus vestra tam modica ut vincatur ab una puella? Dixit daemon: ecce egrediens variis febribus eam vexabo et animum ejus ardentius inflammabo et totum corpus ejus vehementi ardore respergam et freneticam illam faciam et varia sibi fantasmata offeram et media nocte eam addu-

& als ger*e* hir as fir*e* bryne —
Sic lustful het sal be h*ir* in*e*,
& eftyr (þat) hyr ſtirke sal I
Ner*e* wodnes & frenesy,
& fantyſe als ferly fer*e*
Til hyr*e* als I sal ger*e* aper*e*:
Til scho for al hir mekil ſly*ch*t
Sal to þe cu*me* þis ilke nycht.«
þene þe feynd þe forme tuk
Of a maydine, as sais þe buke,
& to hyr*e* come but delay
& sat done & syne þis ca*ne* say:

»Gwde cystir*e*, I ame cu*m*yne her*e*,
Of þe gudnes for I her*e*
In fer*e* placis be spokine ay
& had ȝarnyng til aſſay
Quhethir*e* it sa be or*e* nocht;
þar-for to þe her*e* I hafe socht,
In mykil wil to duell with þe,
As þu dois, in chastyte.
For*e* be gud resone I cane feile
þat maistry is to kep it wele;
For ma*n*is kynd it mon*e* excede
Her*e* lifand to kepe madynehede,
Bot, sa quha her*e* ma luf chaste
Thru steryng of þe haly gaste,
I*s* far*e* lykar*e* for to be
Angel*is* þane ma*n*is kynd, p*ar*de.
& gyf p*er*case ony mocht
Kepe maydine(hede) in ded & thocht,
þa*ne* wald I wit quhat rewarde
He suld haf þarfor eft*ir*warde?«
Q*uod* Justine: »Ry*ch*t grete is þe mede,
& þe trawale smal but drede
In regarde of þat lestand blis
þat nane cane tel hou gret (it) is,
þat god sal gyf til his dere
þat thankful seruice mak*is* hy*me* her*e*.«
Q*uod* þe feynd: »þu tel me It:
þat oft is rede in haly wryt,
Hou god, quhe*ne* Adame wes made,
Of a bane of his syd but bade
Eve he mad, quhe*ne* he slepand lay,
To be his mak, & syne ca*ne* say
»»Beis sa*m*myne & grew & multyply
& w*ith* þe froyt of ȝour*e* body
Fillis þe erde & it wyne
& bruk al thing*e* þ*at* is þar*e*-in*e*!««
Be his spek lyk is þane
þat ma*ne* to fer*e* suld haf woma*ne*,
& woma*ne* in þe sa*m*myne degre
Suld ma*ne* haf hyr*e* make to be,
For þe sawyng*e* of þar*e* sede,
þat þar*e* ofspryng*e* my*ch*t grew i*n* brede.
For gyf sic mellyng*e* suld no*ch*t be
For kepyng of v*er*ginite,
Al kynd of ma*ne* but ony wer*e*
Suld falȝe in a hu*n*dre ȝer*e*,
& sa wes tynt godis makyne
& alsa brokine war*e* his bydinge.
& ȝet wil me*ne* se neu*ir*-þe-les
In þe law god gef Moyses: f. 252
Waryit ar þai callit þar*e*
þat had na barne bot barane war*e*.
þa(r)for I trew: quha p*re*cis maste
Til þai life to be chaste,
Sal godis byding*e* brak & sa
Be demyt til hel & ydd*ir* ga.
þar-for, gud cyst*ir*, I drede me:
Gyf we kepe virginite,
Goddis bydynge sal we brak,
þat one our*e* saulis sal it wrak;
Sa quhar*e* we trew mede to take,
Sal (we) vnd*ir*ly godis wrake.«
þe feynd sic p*er*ſwacione
To Justine mad, as (wes) resone,
þat he gert hyr haf thocht*is* thra

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cam tibi. 287) Ms. hyr hyr. 293) Tunc dyabolus in speciem unius virginis se transfiguravit et ad virginem veniens dixit: Ecce ad te venio quia tecum in castitate vivere concupisco, verumtamen dic, quaeso te, quaenam certaminis nostri merces erit? Cui sancta virgo respondit: merces quidem multa, labor modicus. Dixit ei daemon: quid est ergo quod Deus praecepit: crescite et multiplicamini et replete terram? timeo ergo, bona socia, quod, si in virginitate manserimus, verbum Dei irritum faciemus et velut contemnentes et inobedientes in grave judicium decidemus, et unde videbamur sperare praemium, grave incurremus tormentum. 306) Ms. kepit it. 309) l. quha sa? 311) Ms. It. 314) Ms. maydine. 333—48) nicht in L. A. 350) Ms. lefe? l. lifis. 360) wes fehlt. 359) Coepit autem cor virginis gravibus cogitationibus per immissionem daemonis concuti et ardore

Hyr chastite to fal fra;
In lychory sa hyr*e* thocht
Enflāmyt þat ner*e* wa*n*tit no*ch*t
Na redy scho wes to ga
W*ith* þe feynd, þat h*ir* fandit sa,
& in to purpose to fulfil
It þat scho wes entyſit til.
Bot god þane schawit h*is* grace
Til hyr, þat sa-gat fandit was:
Quhar*e*-throw scho cane p*er*sawe wele
þat þe entysar*e* wes þe dewil,
þat spak til hyr*e* sa ſlichtfully
For to diſſawe hyr cowartly.
& þa*ne* þe croice on*e* hyr*e* scho made:
& (he), as he reke bene hade,
Ful sodenēly wanyſte away;
& scho of ſeknes but delay,
þat in hyr befor*e* cane aper*e*,
Rycht þane wes mad hale & fere.—

The feynde, þat ſaw he my*ch*t no*ch*t þa*ne*
Eschewe, þe schape of a ȝu*n*g man*e*
Tuk & come but (mare) delay
In*e* þe chawm*ir* quhar*e* Justine lay,
& in*e* hy*s* armys sone hyr*e* hynt,
For to kyſe hy̆r he no*ch*t stynt,
& syne becuth vnschamefully
To diſſule hyr*e* thru lychery.
Bot scho, þat p*er*sawinge hade
It wes a feynd sic mastry made,
Foret, briſte and hyr body
W*ith* þe croice scho taknyt in hy:
& he sōner*e* but delay
Meltit þane wax in fyr*e* away.—
þane, tholand god, hyr*e* he ca*ne* ſaile
W*ith* felone feuer*e* & gret trawale;
þat mad hyr*e* sa falow & fade
þat nerhand dede wes scho made.
& til eke hyr*e* p*er*plexite,
He mad ſic a mortalyte
In Antioche of beste & man*e*
þat my*ch*t no*ch*t be estymyt þane,
& gret wod men*e* oft rar*e* & cry:
Bot þat Justine in til hy
Gef hyr consent to wedit be,
Sone peryſt sal be þe cyte.
þane þai, þat saw þ*is* pestilence,
& trewit scho my*ch*t mak defence,
Come til hyr*e* fad*ir* house in hy
& one hyme fast ca*ne* gret & cry,
P*ra*yand hyme for þar*e* ſauſte
þat Justine son*e* suld wedit be,
Or ellis suld þat fellon*e* clade
Confonde þe cyte but abade.
Bot scho ne wald *con*sent þ*ar*til,
For*e* fayr*e* na lath, gud na Il.
þarfor gudmen*e* of þe towne,
Doutande sa harde *con*fusione,
In*e* yr*e* come til hir*e* fad*ir* in,
In entent it al to bryne
Bot gyf, *to* bryng*e* þai*me* out of car*e*,
His doucht*ir* soñar*e* wedit war*e*.
þane prayt scho god þar*e* increly:
& he hyr herd sodendely
& gert ceſe þat mortalyte
Bath in land & in cyte.—
þe feynde, seande he ne mocht
Our*e*-cum*e* Justine, as hy*me* thocht,
Tho*ch*t to fyle hyr*e* gud name
& sclandir hyr & ger*e* thol scha*me*;
& for to diſſawe Cyp*ri*ane,

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concupiscentiae fortius inflammari, adeo ut jam surgens abire vellet. Tunc s. virgo ad se reversa et quis esset qui secum loqueretur, intelligens, continuo se cruce munivit et in dyabolum sufflans ipsum instar cerae protinus liquefecit et ab omni tentatione statim liberatam se sensit. 381) Postmodum dyabolus in speciem juvenis pulcherrimi se transfiguravit et thalamum ejus ingrediens, cum ipsa in lectulo jaceret, impudenter in ejus lectulum prosiluit et in ejus amplexus ruere voluit. Quod videns J. et malignum spiritum adesse cognoscens mox signum crucis edidit et instar cerae dyabolum liquefecit. 385) Ms. hyr. 395) Tunc dyabolus permittente Deo febribus eam fatigans et plures cum gregibus et armentis occidens maximam mortalitatem in tota Antiochia futuram per daemoniacos praedicebat, nisi J. conjugio consentiret. Quapropter tota civitas morbo languens ad januam parentum Justinae convenit clamans ut Justina conjugio traderetur et sic civitatem a tanto periculo liberarent. Sed cum J. nullatenus consentiret et ex hoc mortem eidem omnes minarentur, septimo anno mortalitatis ipsa pro iis oravit et omnem pestilentiam propulsavit. 403) l. gert. 421) Ms. scho st. to. 427) Videns dyabolus quod nihil proficeret, in formam Justinae se transmutavit, ut famam Justinae

þe fourme of hyr*e* has he tane,
Sa þat he in al degre
Wes lyke Justine for to be, f. 253
& come ry*n*nande to Cyp*ri*ane
& hyme a-bout þe hals has tane.
& he, wenand it sa war*e*,
Sad: »wel-cu*me*, my hart dere,
Fayreste woma*ne* & but blame!«
& as þe feynde herde h*ir* name,
He had na langar*e* my*ch*t to byde
Bot fled as reke & can*e* hy*me* hyde. —
þane Cyp*ri*ane p*er*sawit wele
þat he wes scornyt ilke dele,
& in hart (he) h*e*d gret car*e*,
& lufit Justine fer*e* þe mar*e*.
For*e*-þi he wald ſer*e* fourmys ta
Quhar*e*-thru he my*ch*t h*ir* nerreste ga:
Quhile foule, quhile woma*ne*, of þe ſlicht
Of his falshed, & of þe ny*ch*t
Walk for*e* hyr sak; bot quhene he
Preſſit at hyr*e* Inis for to be,
His feynd*is*. fourme wes ſon*e* hyde
& he for*e* Cyp*ri*ane wes kyde. —
þe feynd, þat wist þane þat he
Wes our*e*-cu*m*yne in al degre,
W*ith* gret schame his way is gane
& aperit til Cypryane.
& (he) sad til hyme son*e*: »hou now?
Me think our*e*cu*m*yne is þu!
Wrechis, quhar*e* is ȝour*e* my*ch*t,
Quhar*e* is ȝour*e* powar*e* & ȝour*e* ſlicht,
þat ȝe cane no*ch*t a maydine ȝyng*e*,
As ȝe haf hicht, on*e* me to bryng*e*?
Tel me þar*e*-for*e*, I p*ray* þe þis,
Quhar*e*-in hyr*e* mekil u*er*tu is.«
þane sad þe feynde: »sa þat þu
To me wil suer*e* ane ath now
þat þu sal neu*ir* fra me depart
Thru gyle na thru ony arte,
I sal tel þe opynely
þe v*er*tu of al hyr*e* victory.«
þane sad til hyme Cyp*ri*ane:
»Hou I sal suer*e*, þu tel one-ane!«
»Suer*e* be my v*er*tuiſe, þat gret ar*e*,
þat þu sal neu*ir* fra me far*e*,
& I sal hale discou*er* to þe
Quhar*e*-in scho our*e*cu*m*is me.«
þane Cyp*ri*ane bad na langere
Bot þat sa*m*myne ath can*e* til hy*me* suer*e*
þat he askit. & þe feynd þane
Wend he traste wes of þe ma*ne*,
Sad hyme: »þat maydine my*ch*t had na*ne*
For til reſiſte agayne Sathane,
Outane a takine scho on*e* h*ir* ay
Makis þat me fleis away.«
»þe takine now þu tel to me —
For of me þu art traste, p*ar*de;
For in su*me* parte ma aſſith me
Of þe lang*e* s*er*uice I haf mad þe;
P*ro*testand ay þu haf na doute
Of me þat is þine vnd*ir*loute,
For quhat thing*e* sa eu*ir* it be,
þat þu sal now discou*er* to me.«

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pollueret, et Cyprianum deludens se Justinam ad se adduxisse jactabat. Pergens igitur dyabolus ad Cyprianum in specie Justinae ad ipsum cucurrit et eum quasi quae ejus amore langueret, osculari voluit. Quam C. videns et Justinam esse credens gaudio repletus ait: bene venisti, Justina omnium feminarum decora. Mox ut C. nomen Justinae nominavit, dyabolus nomen illud ferre non potuit sed ad ejus prolationem instar fumi statim evanuit. 443) Quapropter C. delusum se videns tristis remansit, unde et amplius in amorem Justinae aestuans ad ostium virginis diu vigilavit et quandoque in feminam quandoque in avem, ut videbatur, arte magica se commutans, cum venisset ad ostium virginis, neque femina neque avis, sed Cyprianus protinus apparebat. 445) Ms. hed st. he had. (Die folg. Erzählung, wie Acladius in Gestalt eines Sperlings sich J. zu nähern versucht, fehlt in B.) 453) l. vnhyd. 455) Victus igitur per omnia dyabolus ad Cyprianum rediit et ante eum confusus stetit. Cui dixit C.: numquid et tu victus es? Quae est, miser, virtus vestra ut unam puellam non possitis vincere nec in eam potestatem habere, sed e converso ipsa vos vincat et tam miserabiliter vos prosternat? dic tamen mihi in quo est ejus tam maxima fortitudo? Cui daemon ait: si mihi juraveris ut a me nequaquam recedas, virtutem ejus victoriae tibi pandam. Cui C.: per quid tibi jurabo? Cui daemon: jura mihi per virtutes meas magnas quod a me nunquam discedas. Dicit ei C.: per virtutes tuas magnas tibi juro quod a te nunquam discedam. 464) l. one to me. 481) Tunc dyabolus quasi securus ei dixit: puella illa signum crucifixi edidit et statim contabui et omnem

»It is of þe tre þe taknynge
Quhar*e*-one þe Jowis C*ri*ste ca*ne* hi*n*g
At my*ne* entysing*e* for*e* inwy
& but cause ca*ne* hy*me* crucyfy.«
Sad Cyp*ri*ane: »quhow ma þ*at* be
þat for þe takine of a tre
Ȝe fle sa & dar*e* no*ch*t byde,
Bot fast forc*is* away to hyde?«
»Cert*is*, q*uod* Sathane, gyf þu be
Sa lele as þu sais to me,
I sal say forout mar*e*
Quhy for þat takine we red ar*e*.«
Q*uod* Cypryane: »I þe pray
þe suth now to me þu say!«
þane sad til hyme Sathane:
»Quhene I had first diſſau*it* ma*ne*,
Sa þat be myne entyſynge
He wes tynt & his oſprynge,
War*e* no*ch*t god, þat hyme made,
Of his pyte reucht of hy*me* hade
& for his ſawete becom*e* ma*ne*; —
Bot þar*e* wes I diſſawit þa*ne*,
For he wes borne of a v*er*gine
A-ganis þe kynd of ma*n*is lyne.
Of ma*ne* þe myse for*e* to remede,
Of verra ma*ne* he tholyt dede; —
Bot had I wist but ony wene
þat he god & ma*ne* had bene,
I had no*ch*t tholit sekyrly
þe Jowis ſla hy*me* for inwy;
Bot, for I wend he had bot man*e*
Bene, I gert ſla hyme þane.
þane, as is ma*n*hed wes dede,
Ma*n*is myſe (for) to remede,
He come til hel (al) an*er*ly
& at our ȝett*is* cane cry,
& ymang*e* ws he ent*er*yt þa*re*
& al þat in our*e* p*re*ſſōnis war*e*,
þat lykit hyme, he tuk away,
Sene first he mad Adame of clay,
& w*ith* his croice ws fleyt ſa
þat of ws durst defence na*ne* ma.
Sene-ſyne þe takine of þe tre
Ful awful is to myne & me,
Bath in þe payne þat I thole ay
& in þe tynſale of my pray —
For alma*n*kynd þat lyf ca*ne* lede,
þat deit before C*ri*ste wes dede,
War*e* send me as my p*ro*pyr*e* thinge
& in my presone mad duellynge;
& I, of þis warld p*ri*nce but dout,
Thru þat tre is quyt put out
Na ȝet ma I na liffand wyne
Bot hyme þat wil no*ch*t lef his ſyne.
& sa, to mak concluſione,
þat tre wes my confusione.
Now haf I sad þe suth to þe
Quhy þat takine confundis me.«
Q*uod* Cypryane: »I se wele now
þe crucyfit is mar*e* þa*ne* þu.«
& þe feynd þat g*ra*nttit til,
þo it war aganis his wil,
& sad: »ȝa, is he fer*e* mar*e*
þane ar*e* lifand or*e* lyf bar*e*,
& we ar til hyme vnd*ir*loute
At his byding*e* ay but doute,
& he has put ws in hel,
(þar) þai þat we resawe sal duel —
For quha in*e* our*e* ſeruice mais ende,
Eu*ir*mare w*ith* ws sal wende.«
f. 254 Sad Cyp*ri*ane: »þa*ne* I þat man*e*
Wil serwe þat crucyfit wes þa*ne*.«
þe feynd sad: »sa war*e* þu lorne
Gyf þu war*e* fals & manſuorne,
For þu has suorne of my oste be þe my*ch*t
þat þu sal nothir*e* for*e* strinth na ſlicht
Depart fra me til ony mane.«
Cypryane sad til hyme þane:
»þe & þi wikit feyndis al

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virtutem amisi et quasi cera a facie ignis effluxi. 483) l. has. 499—552) nicht in L. A. 553) L. A.: Dicit ei C.: ergo crucifixus major te est? Et daemon: utique, major omnibus est et nos et omnes quos hic decipimus, tradet igni inextinguibili cruciandos. 562) resawe st. dissawe. 565) Cui C.: ergo et ego amicus debeo fieri crucifixi, ne tantam aliquando poenam incurram. Cui dyabolus: jurasti mihi per virtutes mei exercitus per quas nemo perjurare valet quod a me nunquam discederes. Ad quem C.: te et omnes fumigantes tuas virtutes contemno et tibi et omnibus dyabolis tuis abrenuntio et crucifixi salutari me signo munio. Statimque ab eo dyabolus confusus discessit.

þat s*er*uis þe, gret & smal,
Her*e* I forsak & takis me
Til hyme þat hangit on*e* þe tre,
& his takine one me I lay
Be-twene me & þe now for ay.«
& as he þis ſone sad hade,
þe feynd þa*ne* fled but abade.
& Cyp*ri*ane gret Joy ca*ne* ma
þat he þe feynd eschapit sa.
For-þi he socht but ony bade
þe bischope til he fundy*ne* hade.

Ande as þe bischope hy*me* has *sene*,
He wes amovit & ca*ne* wene
þat he come no*ch*t as for*e* honor
Bot to bryng*e* c*ri*stine in errour*e*;
þarfor*e* sad he angrely:
»Cyp*ri*ane, gang*e* hyne in hy,
W*ith* othir*e* ent*re*met (þu) þe
& fande na c*ri*stine ma*ne* na me!
For þi strinth sal no*ch*t wyrke
Agane þe treucht of haly kirke.«
Sad Cyp*ri*ane: »sic is my ſele
þat al þat tale I trew veile.
Bot ſene þu þe kirk is in*e*
As our*e*-ma*ne* ſaulis to wyne,
I cu*me* to þe in godis stede
My mysdede (for) to remede;
For me forthinkis þai*me* fulſar*e*
& is in wil to syne ne mar*e*.«
W*ith* þat befor þe bischape rath
He set done one kneis bath
& mad schryfte of al þat he
Had mysdone in ony degre;
& hou his freyndis had hy*me* gefyne
To þe feynd, he als has ſchrifyne,
& of þe tyme þat he had tynt
He schraſe alsa, or*e* he stynt.
þe byschope þa*ne* Joyful wes
& hyme resavit alſone to grace
& baptyst (hyme) & mad hyme þane
As to Cryst a now-borne mane,
& (þe) reule of c*ri*stine fay
He tacht hyme wele but delay.
& he had richt abile wite f. 255
& in schort tyme co*n*savit It —
& þe haly gaste al thinge
Ma ger*e* ma*ne* cone but trawalinge;
Lyk as (of) Salamone we rede
þat wes (þe) wiſeste ma*ne* but drede
& in þe space of a nycht
Of al wysdome he wa*ne* þe sicht (!)
Thru teching of þe haly geste,
þat beſte maister*e* is in haste;
For to god, as we ma ſe,
Ma na thing*e* inpossible be.
For-þi sa wele sped Cyp*ri*ane,
Fra he þe c*ri*stine treucht had tane,
þat in*e* science he wox p*ar*fyt
& leid his lyf for-outyne wit;
& he þat first wes in errour*e*,
Be-come þane a gret doctour*e*,
& sic a p*re*chour*e* he become
þat to god he wa*ne* mony one (!);
& ay his dedis bett*ir* war*e*
þane wes oþ*ir* his word or*e* lar*e*.
Syne wes he bischope agane his wil,
þo he wes lath to g*ra*nt þar*e*-til. —
þat god send Cyp*ri*ane ſic ſele
Fra þat Justine wiſte it wele,
Scho wes blith & lowit gode þa*ne*
þat he wes sa gud c*ri*stine ma*ne*
& þat scho eschapit w*ith* honour*e*
His crafte, til he wes in errour*e*.
þe bischope gert þa*ne* a nu*n*ry make
& feffit for Justinis sake
For þame þat suld duel in*e* þat place —
& þ*at* of his pat*ri*moy*ne* wes —
& of madynis a cowent
He gadd*er*it þar, of ane aſſent

Tunc C. ad episcopum ivit. 585) Quem videns episcopus et credens eum venisse ut christianos in errorem mitteret, ait ei: sufficiant tibi, Cypriane, hi qui foris sunt; nihil enim poteris adversus ecclesiam Dei, invicta est enim virtus Christi. 595 ff.) L. A. kurz: Cui C.: certus sum quia invicta est virtus Christi; narransque quae sibi acciderant, ab eo se baptizari fecit. Qui postmodum tam in scientia quam in vita valde proficiens, mortuo episcopo ipse in episcopum ordinatus est, beatam vero virginem Justinam in monasterio posuit et multis sacris virginibus eam ibidem in abbatissam praefecit. 602) l. na. 614) l. new. 619—628) dieselben Verse in Machor 363—374 und Ninian 75—84. 624) sicht st. slicht. 636) one st. ane ist auffällig. 663) Von hier ab steht

To serwe god in v*er*ginite;
& eft*ir* Justine sene sende he
& blissit hyr as p*ri*ores
& gef hir þai*me* in keping no*ch*t-þe-les (!),
For he had p*ro*wit be aſſay
Scho stedfaste wes & mady*ne* ay.
& scho þe charge tuk hyr til,
To serwe god in*e* gud wil.
þane cuth scho faste, wak & p*ray*,
& hyr gud dedis ekyt ay,
And be ensampil of hyr*e* lyfe
To god wane mony, ma*ne* & wyfe —
þane Cyp*ri*ane, as he my*ch*t here
þat ony ma*ne* in presone were
Or in paynis ony-way
For C*ri*stis sak or*e* c*ri*stine fay,
Le*ttri*s wald he to þame ſende
To confort þame & to amende,
Sayand: al payne, my*ch*t be wro*ch*t
To ma*ne* here, is lytil or*e* no*ch*t
In*e* regard of þe mykil bliß
þat gode has grathit for al his,
& þe mare ay þai thole her*e*
þe mar*e* þar*e* Joy is but wer*e*.
& quhar*e* he wiste ony wes
In seknes or*e* in distrese,
þat of spendyng*e* had nede,
He cane releif þai*me* gud-spede.

Of hy*me* þe gud na*me* spred sa wyd
þat me*ne* þat no*ch*t it hyde (!)
Hou þat (he forsit) bath ny*ch*t and day
Til eke & fostyr*e* c*ri*stine fay.
Ane erle þa*ne*, þat wes fello*ne* fa
þe c*ri*stine fast to ger*e* sla,
Send þane, or*e* he wald fyne,
For Cyp*ri*ane and Justyne;
& til his p*resen*s as cu*m*yne war*e* þai,
Til þame sone cane he say:
»Tellis me sone, gyf ʒe wil
Mak sac*ri*fice our*e* godis til
& bruk ʒour*e* lyf & richit be
W*ith* mony landis & with fe,
Or (gyf) ʒe wil as wthyr*e*-wyne
Reſiſte & ʒour*e* lyfis tyn*e*?«
Sad þai: »we wil þat þu
Wit we in*e* to Cryst trew
Na It ſal we no*ch*t ſal fra
For wa(r)ldly thing*e*, na wele na va;
& namely to mak sac*ri*fice
Til ydolis we ar*e* *o*nwyſe (!);
For þai (þat) ʒe ʒour*e* godis cal,
In*e* ydolis ar*e* but feyndis al
& diſſawis wykitly
Al þat in þame wil aſſy,
& sal for*e* þar*e* se*r*uice ger*e* duell f. 256
W*ith* þame in þe pyte of hell.
þane þu ma ſe be kyndly skil
þat na-ma*ne* suld gyf treucht þai*me* til
þat in þame ony helpe suld be;
þo þai haf eyne, þai ma no*ch*t see,
& þo þai er*is* haf, but were,
Ȝet ar*e* þai defe & ma no*ch*t here,
& þo þai mouth haf, þa ne ma speke,
Na handis na fet ma þai reke;
For ferly war*e* þai my*ch*t do ocht
þat ar*e* *with* manis hand*is* wro*ch*t.
þane is he fule in al degre
þat trewis it his god suld be
Or helpe hyme, quhe*ne* he myst*er* hade,
þat is of stok or*e* stane made;
þar*e*-for*e* resone wald no*ch*t (þat) we
Suld sac*ri*fy to sic menʒe.
For-þi, gyf þu has set þi wil
For sic cause to do ws Ill,
But bad do furth, & wele þu tr*ew*
þ(at) we wil neu*ir* to þe bow.«
& quhe*ne* hale he wist þar*e* entent,
He tho*ch*t to put þai*me* to torment:
& a gret pane (gert) bro*ch*t *be* fowne
Befor hyme & þar*e*-in be done

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oben a. R.: Justine & Cipriane. 665) S. autem Cyprianus martiribus epistolas saepe mittebat et eos in certamine roborabat. 669) Ms. hēs st. lettris. 681 ff.) L. A. kurz: Comes autem regionis illius audiens famam Cypriani et Justinae, eos ad se praesentari fecit et an sacrificare vellent, requisivit. Qui dum in fide Christi persisterent firmi, jussit eos in sartaginem plenam cera, pice et adipe poni, quae tamen iis mirum refrigerium praestitit nec aliquod supplicium irrogavit. 682) l. mocht nocht? 689) Ms. pn̄s = presens. 695) l. withyr-wyne. 696) Ms. reſiſte. 702) l. ware? Ms. anwyse. 728) Ms. þe st. þat. 731) Ms. brocht he. 733) & gret st. gert &. 745) Sacerdos autem ydolorum

Blak pic & gret (!) bry*n*stane bla,
& vnd*ir* It a fyr*e* gert ma
Til þat mat*er* wes moltyne thyne,
& gert put þai*me* bath (þar)-in*e*.
Bot It diſeſit þame na-thinge
Bot as baume (gef) gud refreschynge.
þane þe erle gret ferly hade
Hou of payne þai quyt war*e* made
þat he wend had bene ry*ch*t fel;
For*e* Ire þar*e*-for*e* cane he ȝel
One his godis, ve*n*geance to ta
But abad of þai wichis twa.
þe prest of þe cyte sad þane
To þe erle as a maist*er*-man*e*:
»Gudman*e*, wil þu me *com*mawnde
Befor þe caldron*e* (for) to stande,
I sal sone ger*e* distroyt be
Al þar*e* vertu, þat þu sal ſe.«
þe erle sad: »do furth þat dede,
& haf gret thank, gyf þu ca*ne* spede!«
þane but bad he mad hy*me* bon*e*
& stud anence þe caldrone
& for to cry cane faste preſe,
Sayand: »mykil god Hercules
& Jubiter, on*e* ȝow I cal,
þat ar fad*er*is of god*is* al,
Cu*m* now, & þat me*ne* ma ſe
Quhat helpe ȝe wil do for me!«
& þer*e* wordis war*e* sad vneſe,
Quhe*ne* of þe caldrone co*me* a bleſe
Of fellon*e* fyr*e*, þat hyme al
Brynt in askis ferly smal.
& þane Justine & Cyp*ri*ane
Of þe caldrone son*e* wes tane
Als hale & fere, but schath & schorne,
As þai war*e* of þar*e* mod*ir* borne.
þe fellon*e* erle þane wes wa
þat his p*re*st brynt wes sa,
& gef sentence agay*ne* þai*me* bath
þat þai suld tyne þe hed*is* rath.
Fele s*er*uandis war*e* redy þane
To do þe wil of þat il man*e*,
& þar*e* nek*is* strak in-twa
& m*ar*t*er*is of þame ca*ne* ma.
& gert þe bodyis be left þar*e*
þe space of sex days or*e* mar*e*
Til hu*n*dis fel dispituisly
& vthyr best*is*, fellonly.
Bot wes na best tuth wald ſet
One þai*me*, a morcel for til ete,
Bot lay vn(ſ)kathyt sa þar*e*-oute.
þa*ne* me*ne* co*me*, of god had doute,
& stal þame away be þe ny*ch*t
& w*ith* baume þar*e* corſis dicht;
& syne to Rome ca*ne* þame bere,
Ful reu*er*ently hafand, til enter*e*.
& of tyme syne in p*ro*ceſß,
As Jh*es*u C*r*ist*is* willis wes,
Of Placence to þe far*e* cyte
War*e* t*ra*nslatyt bath scho & he:
Quhar*e* þar*e* poudre sal lest ay
Of Jugment to þe last day,
Quhe*ne* þai in ſaule & i*n* body
Sal ryse to-gydd*ir* suthfastly
& of þe Juge tak sic mede f. 35
As þai ſ*er*uit for þar*e* gud dede:
þat is þe blis þat neu*ir* sal ende —
Quhar*e* god of his g*ra*ce ws sende.
W*ith* a wil þir twa rycht sobre
þe sext kaland of octobre
For godis sak felly war*e* slane
& wa*ne* hewine for a lytil payne,
Vnd*ir* fel Diocliſyane,
þat c*r*istine me*ne* slew mony ane;
IIC VIII^{xx} of ȝeris ewyne
Eftyr C*r*iste þai war*e* send til hewine.

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praefecto dixit: jubeas me ante sartaginem stare et confestim vincam omnem virtutem eorum. Cum ergo juxta sartaginem venisset, dixit: magnus est Deus Hercules et pater Deorum Jupiter! Et ecce continuo de sartagine ignis exivit et penitus eum consumsit. Tunc Cyprianus et Justina de sartagine extrahuntur et data super eos sententia pariter decollantur. Horum corpora cum septem diebus ad canes projecta mansissent, postmodum Romam translata sunt, nunc autem, ut dicitur, Placentiae requiescunt. Passi sunt autem VI Cal. Octobres c. a. d. CCLXXX sub Dyocletiano. —

XXXIII. Georgis.

Ȝete of sanct*e* George is my wil,
Gyf I *con*nandnes had þar*e*-til,
To *tra*nslat þe haly story,
As wrytine in þe buk fand I.
For he wes a richt haly man*e*
& ſele tynt saulis to god wane,
No*ch*t an*er*ly thru his techynge
Bot erar*e* thru sample-geffine
Hou me*ne* to god suld stedfast be
& thole for hyme p*er*plexite,
Of lyfe na ded dout hafand nane,
Bot to reſyſt ay to Sathane
& to lordis of mykil mycht.
& me*ne* callis hy*me* our*e* lady knycht.
& men*e* of armys ofte se I
In til his helpe mykil affy,
& namely quhe*ne* þai ar*e* in ficht.
For he wes a worthy knycht,
& borne wes of Capadoce —
þat is a realme of gret loſe —
Quhar*e* he wes mad for renon*e*
Of gret worschipe a trybone.
& þu sal wit, a t*ri*bone is he
þat (of) þe thred-part of a cyte
Or of a cu*n*ctre kepar*e* is;
& a tribone is als I-wiſe
þat trybut gadris to þe king*e*
& ȝeldis hy*me* þar*e*-of reknyng*e*;
& *he* his t*ri*bune als, þu kene,
To quha*me* ansuer*is* a thousand me*ne*.
Bot in quhilk place of þir*e* thre
He wes, ȝe sal no*ch*t wit for*e* me;
Bot til ȝou wele tel I cane
þat he wes a gret maist*er*-man*e*.
Ande as þis kny*ch*t trawaland ves,
Sa hapnyt hyme (to cume) p*er*chaſe
In to þe p*ro*wince of Lyby —
þat is a gret land & mychty;
& in þat land þar*e* is alsa
A cyte, callit Sylena,
& a locht ner*e* þat cyte
As lyk a ſe ner*e* to be —
It is sa mykil, lang & brade.
& þe kyng*e*, þat kinryk hade,
þat tyme wes duelland i*n* þ*at* ton*e*,
Wy*t*ht mony me(ne) of renone,
& þe quene, þat wes far*e*,
& þar*e* doucht*ir*, þat wes þar*e* ar*e*.
& in þa(t) low lurkit þat tyme
A ſ*er*pent fel of gre venyme,
þat of his aynd infect þe ayr*e*,
War*e* it neu*ir* sa bricht & far*e*;
& of þe low, as hy*me* tho*ch*t gude,
Wald cu*me* for*e* to get his fude,
& sla but bat quha*me*-eu*ir* he fande
In þat swychar*e* hy*me* ner*e*-hande,
Ma*ne* or*e* best, outakand nane —
Outane þe foulis þat lyf had ta*ne*.
þat wele far*e* in þat cunctre
Sic fellone slacht*ir* ay mad he
Thru ſlacht*ir* and corrupc*io*n*e*
Of þe ayr*e* þat he wald poyſo*ne*,
þat wast he mad (al) þat cunctre,
Outane þat wes in þe cyte.
þar-for for fud he yddir socht;
& for he entre my*ch*t nocht
For gret strinth & hicht of wal
& gret ȝemeſel of ȝett*is* al,

Vgl. L. A. Cap. 58 — die L. A. soll nach Ansicht der Bolland. den in den ältern Akta des h. G. fehlenden Drachenkampf Georg's zuerst verbreitet haben (vgl. Act. SS. Boll. 23. April III p. 117). Später weicht B. in manchen Einzelheiten ab. L. A. hat eine etymol. Einleitung. — 17) Ms. ſicht.

19) L. A. Georgius tribunus, genere Cappadocum pervenit quadam vice in provinciam Libyae in civitatem quae dicitur Silena. 23—34) Zusatz. 24) of fehlt. 29) Ms. be st. he. 31) Ms. for st. bot. 36) l. p*er*case. 41) Juxta quam civitatem erat stagnum instar maris, in quo draco pestifer latitabat, qui saepe populum contra se armatum in fugam converterat flatuque suo ad muros civi-

þane wald he our*e* þe wall*is* blau
His fellon*e* aynd, sa in a thrau
Al þat it ourtuk wald fla.
þar-of þe king*e* wes wond*ir* wa
& tuk consel þat þe stede
Hou best þai my*ch*t þis (il) remede.
For men*e* of armis my*ch*t no*ch*t awale f. 258
To ficht w*ith* hyme in*e* (to) batele:
For-þi, for to ransone þe tyme
& to ſauf þame fra his venyme
Til god of hewine of his g*ra*ce & wil
Su*me*-kyne succour*e* send þai*me* til,
þame tho*ch*t spedful and gude
Ilke day to gyf hyme fude:
Twa ſchepe. & þat sa lang did þai
Til þe schepe war*e* ner*e* away.
& quhe*ne* þai þame p*er*ſauit yma*n*g
þai my*ch*t no*ch*t schepe haf þar*e*-to lang*e*
To fynd hyme & þame bath,
For-þi þe king he ordenyt rath
þat þai suld tak ilke day
A ſchepe & gyf til his pray
& a quyk body als w*ith*-al,
Quha*me*-one þat þe cut wald fal,
Ma*ne* na wif outane nane
þat w*ith* þat cut my*ch*t be our*e*-tane,
Na (na) state na dignite,
Rich na pur*e*, quhat-sa þai be.
&, as he ordenyt, sa did þai,
To fede þat best ny*ch*t and day.

Ande sa quhe*ne* þe maste party
Of þe folk distroyt war vtrely
Be sic cutt*is* and cawelyng*e*,
It twechit sine sa ner*e* þe kinge,
þat had na barne outane ane,
þat wes his doucht*ir*, suld be tane
& on*e* þe morn*e* to þe dragone
Suld be gyffine, to ſauff þe ton*e*.
þe king þa*ne* wes sa wond*ir* wa,
Quhe*ne* w*ith* hyme it feryt sa,
þat he wes ner*e* fra his wit;
Sad sorow sa cane hyme hit.
For*e* scho wes ʒu*n*g, auenand & far*e*
& þar*e*-w*ith* his aperand ayr*e*.
For-þi þe puple prayt he
þat þai wald haf of hy*me* pyte
& half his realme to þai*me* tak,
To saf his doucht*ir* fra þat wrak,
& gold and silu*ir* ʒit þar*e*-til,
At my*ch*t aſſith fullely þar*e* wil,
Takand sume vthir*e*, ald or*e* ʒinge,
Sparand til his, as in wiſlyng*e*,
þat scho d*e* no*ch*t sa fule a dede.
Bot al þe puple of þat stede
Ansuert þe king*e* mar*e* and les
In gret fellōny and wodnes,
Sayand: »*ſir* king*e*, witt*is* but wer*e*
þat our*e* barnis ar als der*e*
Til ws as þi barne is to þe;
& þu þis ordinance gert be;
þar*e*-for we lat þe wit, we wil
þat þu þi ordinance fulfil
In þi doucht*ir*, als wele as we
Has done it ʒet in al degre.
& gyf þu tarowis it to do,
But flechinge we sa þe to
& we ſal bryne þe & al þine,
Or*e* we ma of our*e* barnis tyne.«
& quhe*ne* he It fand na but
Forthir þar*e*-of for to mute,
One þe morne (he) but delay

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tatis accedens omnes inficiebat. Quapropter compulsi cives duas oves quotidie sibi dabant, ut ejus furorem sedarent, alioquin sic muros civitatis invadebat et aerem inficiebat quod plurimi interibant. 46) Ms. wicht; ane st. me(ne)? 55) Ms. bat st. bad. 70) sa st. þat. 82) l. for fude? 85) Cum ergo oves paene deficerent, maxime cum harum copiam habere non possent, inito consilio ovem cum adjuncto homine tribuebant. 99) Cum igitur sorte omnium filii et filiae hominum darentur et sors neminem exciperet, et jam paene omnes filii et filiae essent consumti, quadam vice filia regis unica sorte est deprehensa et draconi adjudicata. Tunc rex contristatus ait: tollite aurum et argentum et dimidium regni mei et filiam mihi dimittite, ne taliter moriatur. Cui populus cum furore respondit: tu o rex, hoc edictum fecisti et nunc omnes pueri nostri mortui sunt et tu vis filiam tuam salvare? nisi in filia tua compleveris quod in aliis ordinasti, succendemus te et domum tuam. 104) tilge wes? 121) Ms. do st. de. 122) Ms. þat st. bot. 135) Ms. & st. þat. 137) Anders L. A.: Quod rex videns coepit filiam suam flere dicens: heu me, filia mea dulcissima, quod de te faciam? aut quid dicam? quando plus videbo nuptias tuas? Et conversus ad populum dixit: or

Gert his doucht*ir* wele aray
Ry*ch*t costly in al degre,
þane as scho suld maryt be
W*ith* a kyng*e* of gret estate;
& til hyr*e* he sad þusgat,
Gret ſar*e* makand, ſar*e* pyte,
Sayand: »wais me, doucht*ir*, for þe,
Trewand wele þu suld haf be*ne*
Of a gret realme a my*ch*tty quen*e*
& succedit to me as ayr*e*
Of al my landis, þat ar*e* ſar*e*.«
þe puple, þat saw þ*is* gret ſyt,
Of aucht days gef respyt,
In hope þat god suld send remede
To succour*e* þame in þat stede.
Bot quhene þat schort ty*me* wes ga*ne*
& succur*e* þai saw aper*e* nane,
þai bad þe king, gyf he wald lif,
His doucht*ir* to þe dragone gyfe,
For it wes sayd na reſone
For*e* hyr*e* to tyne þa*me* & þe ton*e*.
þe king þane was wil of rede,
Seand his doucht*ir* suld be dede;
Mar*e* car*e* mad neu*ir* ony man*e*!
Ȝet brocht he furth his docht*ir* þa*ne*,
Aparalyt in al degre
Richt as scho maryte suld be, f. 259
W*ith* crowne one hed & septre in hande;
As scho sa far*e* wes & awenande
þat, þo deme Natur*e* had set h*ir* cur*e*,
Scho cuth no*ch*t amend in hyr*e* fygur*e*.
þe kyng þa*ne* h*ir* in*e* armys hynt
& kissit hyr*e*, or*e* he stynt,
& gretand sad: »doucht*ir* dere,
I wend su*me* tyme but ony were
Gud sōnis haf had of þe,
To solace & to confort me
& þat þai eftre my day
Suld bruk my kinryk — quhat sal I say?
& now (þu) mon*e* gange fud to be
To ȝone dragone — wa is me!
Alace, I wend blith haf bene
At þi brydale & þar*e* haf ſene
Princ*is*, dukis & erlis ſere
Cume of far*e* land*is* w*ith* blyt*h* cher*e*,
To Just & dance at þi byding*e*,
W*ith* ane þat had bene my*ch*tty king*e*,
& þat my palace suld haf bene
Arayt w*ith* gold & silu*ir* schene
& w*ith* goldine clathis & perre,
þe riche(s)t þat my*ch*t fundyne be,
& til haf had menstrely
& in all degre haf mad mery;
& þu now mon*e* gyfine be
Til a dragone! ful wa is me!
God, þat I dede had bene,
Or I sa soroful sicht had sene!«
Be-for his fete þan*e* fel scho done
& askit (hyme) his benyſone;
þane he hyr*e* kissit & hyr*e* hynt
& blyssit hyr*e*, or*e* he wald stynt,
Sayand: »doucht*ir*, wele war*e* me
Gyf I my*ch*t her*e* for þe dee!«
þane my*ch*t be na langar*e* bade,
Bot furth at þe ȝet scho wes hade;
& a schepe bu*n*dine in a bande
þai be-thaucht hyr in h*ir* hande,
& scho tuk it sobrely
& to þe low-bank went in*e* hy,
& þar stud bydand hyr*e* dede
Forout hope of remede.

Ande in þe tyme come a kny*ch*t
Ȝarne rydande, þat George hicht, —

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ut inducias octo dierum lugendi mihi filiam tribuatis. Quod cum populus admisisset, in fine octo dierum reversus est populus cum furore dicens: quare perdis populum tuum propter filiam tuam? En omnes afflatu draconis morimur. Tunc rex videns quod non posset filiam liberae, induit eam vestibus regalibus et amplexatus eam cum lacrymis dixit: 173) heu me, filia mea dulcissima, de te filios in regali gremio nutrire credebam et nunc vadis ut a dracone devoreris. Heu me filia mea dulcissima, sperabam ad tuas nuptias principes invitare, palatium margaritis ornare, tympana et organa audire, et nunc vadis ut a dracone devoreris. Et deosculans dimisit eam dicens: utinam, filia mea, ego ante te mortuus essem quam te sic amisissem. Tunc illa procidit ad pedes patris petens ab eo benedictionem suam: quam cum pater cum lacrymis benedixisset, ad lacum processit.
173) Ms. gret and. 205—6) nicht in L. A. 211) L. A.: Quam b. Georgius casu inde transiens ut plorantem vidit, eam, quid haberet, interrogavit. Et illa: bone juvenis, velociter equum adscende et

I treu, of goddis pruwiance,
Quhar*e* þe maydine abad h*ir* chance.
& quhe*ne* he come til hyr*e* wele ner*e*,
He lichtyt and at hyr*e* cane sper*e*
Quhat scho wes, quhat did scho þar*e*,
& quhy scho wes of helpe so bar*e*;
»For al þe folk of ʒone cyte
I p*er*sawe wele behaldis þe.«
Q*uod* scho: »gud ſ*ir*, but delay
Get one ʒour*e* horse & paß ʒour*e* way!
Ellis þu thole sal in þis stede
W*ith* me her*e* a schameful dede.«
Q*uod* he: »docht*ir*, drede þe nocht,
Bot tel me þat þu has in tho*ch*t,
& quhy þu gret*is* her*e* sa sar*e*,
I p*ray* þe tel but ony mar*e*!«
þane suetly sad scho hyme til:
»I p*er*sawe þi hardy will,
þat ma no*ch*t helpe in þ*is* nede;
þarefor*e* þu ta þi horse in spede
& pas in haste fra þis stede,
For*e* dout þu de a schameful dede!«
þane sad he: »for*e* wele na way
Of þis place sal I no*ch*t ga
Til þu þe suth tel *one* (to) me
Of It þat I haf askit þe.«
þane tald scho hyme vtrely
þe cause of hyr*e* cu*m*yng & quhy,
& hou to þat land hapnyt was
Scho tald til hyme al þe caſe.
Sad he þane: »doucht*ir*, drede þ^{u} no*ch*t
Na disese haf in*e* tho*ch*t!
For I sal rycht wele helpe þe now
Of Jh*es*u C*ri*ste thru þe vertu.«
Ʒet sad scho: »ſ*ir*, fleys in hy
& p*er*yſe no*ch*t for ʒour*e* foly!
For ʒe ma no*ch*t in o*n*y degre
Helpe ʒour*e*-self na ʒet me;
& les hurt is I de me-ane
þane (þat) ʒe als de oñe-añe.«
& as þai þis spekande ware, f. 260
þe fel dragone in þat sychwar*e*
A-beowe þe wattyr*e* cane aper*e*
& to þe land fast cane ſter*e*.
þane fast tremeland ca*ne* scho cry:
»Gud ſir, fleis deliu*er*ly!«
& he one horse gat stepande
& met þe dragone at þe lande.
He saynit hyme firste stedfastly
& syne þe dragone sudenly
Aſſalʒeit in hardy wil,
& brandiſand þe sper*e* hy*me* til,
Co*m*mendande hyme to godis my*ch*t,
Strak þe dragone in randone ry*ch*t
In*e* at þe throt in*e* to þe croice,
Til he fel to þe erde of force.
þe maydine þane knelyt rath
& god thankit & hyme bath
þat succurrit hyr sa worthely
þat wes disparit vtrely.
þane sad (he): »maydine, ga gud-spede
& ta þi belt & hyme lede
& about his hals knyt it sone!«
& quhe*ne* scho swa had done,
He folouyt hyr*e* as it had bene
þe mekeste quhelpe wes eu*ir* sene,
þis worthy kny*ch*t ay ner*e*-hande,
To be hyr*e* helpe & hyr*e* warande.
þa*ne* þai þat in*e* þe ton*e* war*e*,
Seand þe dragonc cu*me* þai*me* nar*e*,
þai war*e* sted in sic effray
þat þai becuth to fle away,
& c*ri*and fast sad: »wais ws all,
For now p*er*iſe mone we all.«

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fuge, ne mecum pariter moriaris. Cui G.: noli timere, filia, sed dic mihi quid hic praestolaris omni plebe spectante. Et illa: ut video, bone juvenis, magnifici cordis es tu, sed mecum mori desideras? fuge velociter. Cui G.: non hinc ego discedam, donec mihi quid habeas, intimabis. Cum ergo totum sibi exposuisset, ait G.: filia, noli timere, quia in Christi nomine te juvabo. Et illa: bone miles, sed te ipsum salvare festines, mecum non pereas, sufficit enim si sola peream; nam me liberare non posses et tu mecum perires. 237) Ms. of st. one to. 239) Ms. vtrely? 243) Ms. þ^{u}? 253) Dum haec loquerentur, ecce draco veniens caput de lacu levavit. Tunc puella tremefacta dixit: fuge bone domine, fuge velociter. Tunc G. equum ascendens et cruce se muniens draconem contra se advenientem audaciter aggreditur et lanceam fortiter vibrans et se Deo commendans ipsum graviter vulneravit et ad terram dejecit, dixitque puellae: projice zonam tuam in collum draconis, nihil dubitans, filia. Quod cum fecisset, sequebatur eam velut mansuetissima canis. 281) Cum ergo

& þai þat schupe þai*me* to duel stil,
Strat ſtekine set þe ȝett*is* til.
Bot George of far*e* mad taknyng*e*
þat þai suld no*ch*t drede for ony thi*n*ge;
& syne come ner*e* & sad playnely:
»Lo, god has ſend me her*e* for-þi
þat I suld succur*e* þis towne
Fra þe felny of þis dragone.
& I aske ȝou nane vthir*e* thinge
Bot þat ȝe trew in*e* to þat kynge
& lewe ȝour ſyne & baptyme tak,
&, ȝe al ſeand, for ȝour*e* sak
þis fel dragone I sal ſla
þat ȝou has done sa mykil wa.«
þe king þane but (mare) abade
& al þe puple þat he hade
Come c*ri*stine and bapty*me* tuk.
& George þane, as sais þe buke,
His swerde dr*ew* & ſlew þ*at* dragon*e*,
& bad þame ber*e* it out of ton*e*.
þane tuk þai ten*e* oxine wicht
& grath be (!) to þame dicht,
& dreu hyme out of þe cyte
& brynt hyme clene, þ*at* me*ne* my*ch*t se.
þar*e*-for þat day baptyme ca*ne* ta
Wele twenty thousand me*ne* & ma,
No*ch*t reknand wema*ne* na barne,
For god had ſawit þai*me* fra þ*at* harme.
A kirk far*e* þe kyng gert mak
þar*e* for our*e* laydy & Georg*is* sak,
þat costlyk wes but all wer*e*;
& in þe mydis þe alter*e*
A quyk wel sprang, & sic dri*n*g gef
þat al seknes it ca*ne* sawe.
þe king (þane) ane infinite
Of gret tresor*e* gert p*ro*ff*er*it be
To George: þat tuk it no*ch*t þane
Bot bad dispend it on*e* pour*e* me*ne*
For to helpe þame in*e* þar*e* nede,
For he wald tak na warldly med(e).
Bot to þe kyng*e* but (ony) bade
Of four*e* thing*is* he s*er*mone made:
þane first, þat he suld no*ch*t Irke
Til honour*e* god & haly kyrke
& ay þe kirk haf in cur*e*,
Til vphald it & honour*e*;
& til honor*e* prest*is* alquhar*e*,
þat s*er*uit god & tacht his lar*e*;
Alsa, til her*e* besyly
God(is) s*er*uice and deuotly;
& þat he suld tho*ch*tful be
Of pour*e* þat war*e* in*e* neceſſite.
& quhe*ne* he had sad þ*is* thing,
He tuk lefe & *kissit* þe kyng,
& þat þe ȝu*n*g laydy he lacht
His lef gudly & hir tacht
þat scho suld god lofe & lowte f. 261
þat hyr ſawit in*e* sa gret doute,
& to al þe laf gef gud day,
& lape one horse & passit h*is* way.
& for*e* þat he herde reherſe
þat in þe kynrik of Perce
C*ri*stine treucht wes throngyne don*e*,
Yddyr he rad & in randone.
& in*e* a tone callyt Dyaspoly
He come & þar*e* tuk herbry. —
þat tyme wer*e* emp*er*our*is* twa:
Dyoclyciane ane wes of þa,

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eum in civitatem duceret, populi hoc videntes per montes et colles fugere coeperunt dicentes: vae nobis, quia jam omnes peribimus. 269—72, 287—8) nicht in L. A. 289) Tunc b. G. innuit iis dicens: nolite timere, ad hoc enim me misit dominus ad vos ut a poenis vos liberarem draconis; tantummodo in Christum credite et unusquisque vestrum baptizetur, et draconem istum occidam. 301) Tunc rex et omnes populi baptizati sunt, b. autem G. evaginato gladio draconem occidit et ipsum extra civitatem efferri praecepit. Tunc quatuor (!) paria boum ipsum in magnum campum foras duxerunt, baptizati autem sunt in illa die XX millia exceptis parvulis et mulieribus, rex autem in honorem b. Mariae et b. Georgii ecclesiam mirae magnitudinis construxit, de cuius altari fons vivus emanat, cuius potus omnes languidos sanat; rex vero infinitam pecuniam b. Georgio obtulit, quam ille recipere nolens pauperibus eam dari praecepit. 297 u. 303) Ms. baptyne. 305) Ms. drow? 327) Tunc G. regem de quatuor breviter instruxit, sc. ut ecclesiarum Dei curam haberet, sacerdotes honoraret, divinum officium diligenter audiret, et semper pauperum memor esset; et osculato rege inde recessit. (In aliquibus tamen libris legitur quod, dum draco ad devorandam puellam pergeret, G. se cruce munivit et draconem aggrediens interfecit.) 340) Ms. ſuk oder ťuk st. kissit. — 347—52) nicht in L. A. 353) Eo tempore imperantibus Dyocletiano et Maxi-

& þe thothir*e* Maxymyane:
þat sic stat had til hy*me* tane
Fra C*ri*stis byrth reknand ewyne
Thre hu*n*dre ȝer*is* lx & sewine.
& vnd*ir* þame wes Dacyane,
A fel tyrande, þat sparit nane
þat trewit in to C*ri*st*is* lay,
þat he ne ſone gert þai*me* ſla;
& in þat kynrike vpe & done
He mad sic p*er*secucione
þat in*e* a moneth gert he ſla;
Twe*n*ty & twa thousand & ma
W*ith* torment*is*, sa fel and ſer*e*
þat It war*e* wond*ir* for til her*e*.
& he a(s) presydent in hy
Come þat tyme to Dyaspoly
& syndry kynd of torment þar*e*
He gert his wikit me*ne* (mak) ȝar*e*,
Quhar*e*-thru þai suld de fellou*n*(l)y
þat son*e* wald no*ch*t sac*ri*fy
Til his godis & Cryste forsake —
Sic wil had he we*n*geance to tak.
For-þi for dout of dede ful fele
Reneyt god & þar*e* saule-hele
& sac*ri*fit in*e* þat (ilk) stede
To mawment*is*, for drede of dede.
& quhe*ne* sanct*e* George ca*ne* se
þat c*ri*stine me*ne* in þat degre
Reneyt god, he wes (ful) way;
For-þi he gert his tresour*e* ta
& delt (it) yma*n*g pur*e* men*e*,
& als his knychtly clethi*n*g þa*ne*
He gef away for godis sak,
& clathis of c*ri*stine men*e* ca*ne* tak,
& takine of þe croice syne made
In*e* til his forhede far*e* and brad
& come befor (þis) Dacyane
& sad þer*e* wordis, or*e* he fayne:
»Al maument*is*, þat þer*e* folk ca*ne* cal
Godis, ar*e* but feyndis al,
& suthfast god bot ane Is
þat mad hewine & Is king*e* of blis.
Bot þe feynd has sa blyndit þe
þat suthfaste god þu ma no*ch*t se.
& þi godis, gyf þu ca*ne* kene,
Ar mad bot of handis of me*ne*
Of gold and silu*ir* & of clay,
Of stok, of stane or*e* of lay,
þar makar*is* noþir gifand na hele,
Bot erar*e* redur*e* þai þai*me* stele;
þar-for þai kepe þai*me* ny*ch*t & day.
Hou suld þai þa*ne* be god*is*, say,
þat ar mad & ma mak na thi*n*g
Bot be vnmad þat þe lykyng*e*
Of hyme þat gert þai*me* be mad,
& eft*ir* þe co*n*sawit he hade (!)?«

þane Dacyane of wit ȝed ner*e*
Quhe*ne* he Georg*e* sa say ca*ne* her*e*,
Sais: »þu dois no*ch*t anerly
Wrang*e* til ws, bot als wykitly
Callis our*e* godis al dewil*is* now,
þat helpis al þe warld, we tr*e*u.
No*ch*t-þane, þo:þu our*e* god*is* ſkorne,
þu tellis (!) ws first quhar*e* þ^{u} wes borne
& quhat þi name is & þi ryte!«
þane ansuert sanct*e* George tyt:
»In Capadoce, treu, wes I borne,
& al my*ne* eldris me beforne,
& cu*m*myne is of þe best kine
þat Capados is duelland in*e*,
& George at fontstane
Is callit, quhe*ne* I bapty*me* had ta*ne*,
& s*er*uis god of mast mycht;
& þo I haf lang be*ne* kny*ch*t,
It lyk*is* now ful wele to me
To lef al wardly dignite
& til his byding*e* bow alway
þat is vndedly god v*er*ray.«
Q*uod* Dacyane: »Georg, þu err*is*

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miano sub praeside Daciano tanta persecutio christianorum fuit, ut infra unum mensem XVII millia martirio coronarentur, unde inter tot tormentorum genera multi christiani deficiebant et ydolis immolabant. 369—76) nicht in L. A. 381) Quod videns b. G. tactus dolore cordis intrinsecus omnia quae habebat dispersit, militarem habitum abjecit, christianorum habitum induit et in medium prosiliens exclamavit: omnes dii gentium daemonia! dominus autem caelos fecit. 385) Ms. duelt; l. del it? 390—1, 397—410) nicht in L. A. 403) noþir st. no Joy? 404) þai st. þat mene. 410) l. Eftir þe treucht. 415) tilge al. 418) l. tell. 411) Cui praeses iratus dixit: qua praesumtione audes Deos nostros daemonia appellare? Dic unde es tu aut quo nomine voceris? Cui G.: Geor-

For þane befor now war*e* is (!).
No*ch*t-þane lef ȝet and sac*ri*fy
Til our gret god Appollony,
þat to þi raklasnes ma spar*e*
& þe consel forthirmar*e*!«
Sad George þane: »p*ro*we sal we
Quhethir*e* þat it mar*e* richtwis be
Til honour*e* god in word & tho*ch*t
þat al þe warld has mad of no*ch*t,
þane Appolline, þat ȝe god cal,
þat autor*e* is of dewilis al.«
þa*ne* Dacyane wes wond*ir* wa
Quhe*ne* he herde George say sa,
& gert me*ne* in a frame hy*me* stracht
& drew hyme þat al þar*e* macht,
As me*ne* doi*s* w*ith* p*ar*chymene,
& w*ith* a scharpe yrne ryf ſyne
Of al his ly*m*mis sa þe ſkyne
þat me*ne* his bowęll*is* my*ch*t se in*e*;
& quhe*ne* on*e* hyme wes (left) na hyd
Hale his gutt*is* for til hyde,
He gert bra*n*dis of fyr*e* bynde (!),
To brule it wes lewit be-hynde,
& tak he gert salt smal
& stope in til his wondis al,
& syne gert he arſk har*e* ta
To frot hy*me* w*ith*, þo he wes wa.
Syne gert he me*ne* tak hy*me* don*e*
& led hyme don*e* thru þe ton*e*,
Rywen and rent as he wes,
But ony thing*e* þat my*ch*t hy*me* eſe.
Bot god, for*e* quha*me* he wes sa dy*ch*t,
Apperyt to hyme in gret ly*ch*t
& confort hyme sa wond*ir* wele
þat he of payne ro*ch*t na-dele
Bot ȝarnyt erar*e* þa*ne* þat he
To fellar*e* payne suld put be.
f. 262 Syne Dacyane one þe morne
Gert me*ne* bryng*e* George hy*me* beforne,
& sad til hyme irwisly:
»Wil þu no*ch*t-ȝet lef þi foly
& honour*e* til our*e* godis gyf,
Gyf þu treuys þat þ^{u} ma lif?«
þane he sad: »god*is* wat I nane,
Til honour*e*, god of hewine outane,
þat sic confort has geffine me
þat I dred no*ch*t þi payne na þe.«
þane Dacyane wes wond*ir* wa
Quhene he saw hyme ourcu*m*yn*e* sa —
For ner*e* cuth he fynd na payne
Quhar*e*-to to put hyme agayne.
For-þi he gert sek besyly
A ma*ne* þat delt w*ith* sorcery,
& fand ane þat crafty wes
In þat craft, callit Athenas,
& sad hyme: »der*e* frend, I þ^{e} p*ray*,
Helpe me, gyf þat þu ma,
Hou George ma ourcu*m*yne be
þat noþir my godis na me
Dredis, for na payne he ma thole,
Set I wald his hart out hole;
For sic crafte has þer*e* c*ri*stine me*ne*:
þai dout na payne, now I ke*ne*,
þat ony ma*ne* ma think or*e* say,
& our*e* godis ſkornis alway
& rep*ro*wis our*e* sac*ri*fice,
Callis ws foulis & vnwiſe.«

þane sais þe wich: »gyf I ne ma
Ourcu*me* his craft but delay,
I obliſe me in*e* (to) þis ſtede
But ra*n*soni*n*ge to thole dede.«
þane w*ith* wyne mengȝe*i*t he poyſo*ne*
& mad his invocacione,

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gius vocor, ex nobili Cappadocium prosapia ortus, (Palaestinam Christo favente devici), sed omnia deserui, ut servire possem liberius Deo coeli. 433—444) nicht in L. A. 445) Cum autem praeses eum ad se inclinare non posset, jussit eum in equuleum levari et membratim corpus ejus ungulis laniari, appositis insuper ad latera facibus, patentibus viscerum rimis sale plagas ejus fricari jussit. 448) l. draw. 455) of fyre st. til hyme? 461—4) nicht in L. A. 463) Ms. rywent. 465) Eadem nocte dominus cum ingenti lumine ei apparuit et ipsum dulciter confortavit, cuius melliflua visione et allocutione sic confortatus est ut pro nihilo duceret cruciatus. 469) Ms. narnyt. 371—480) nicht in L. A. 481) Videns Dacianus quod eum poenis superare non posset, quendam magum accersivit eique dixit: Christiani suis magicis artibus tormenta ludificant et Deorum nostrorum sacrificia parvi pendunt. Cui magus: si artes ejus superare nequivero, reus capitis ero. 505) Ipse igitur, maleficiis suis injectis et Deorum suorum nominibus invocatis venenum vino immiscuit et s. Georgio sumendum porrexit, contra quod vir Dei signum crucis edidit haustoque eo nil laesionis sensit.

As askis þe craft delt he w*ith*-al,
His godis namys calland al,
þat þai þat dryng*e* sa fel suld mak
þ*at*, quha-sa-eu*ir* of it suld take,
Suld de þane furth but abade.
& quhe*ne* he had his crafte made,
þe cope to George he betacht.
& but blissing*e* (!) he it lacht
& saynit it & dranke (it) of,
Of god of hewine in*e* þe lof,
Vngrewand hyme mar*e* þa*ne* he
Had dronkyne pyme*n*t & clarre.
þe wiche þane gret f*er*ly hade
& a fer*e* fellar*e* poysone made
& gef George but ony mar*e*;
& he It saynit, as he did yar*e*,
& drank it of, as It had bene
In godis na*me* fare wyne & clene.
& quhe*ne* þis wikit ma*ne* Athanas
Had *con*sid*er*it al þe caſe,
Til Georg*is* fet son*e* he fel
& askand hyme m*er*cy loud ca*ne* ʒel,
Prayand hyme percheryte f. 263
þat he a c*ri*stine ma*ne* my*ch*t be.
& George þane but (mare) abade
Hyme baptyſt & als c*ri*stine made.
& (as) þis saw Dacyane,
He gert Athanas syne be tane
&, for he wald no*ch*t C*ri*ste forsak,
Gert st*ri*ke his hed of in*e* to wrak,
& of hyme, þat wes godis fa,
A thankful ma*ne* til hyme ca*ne* ma.
His wikit wil ʒet to suple,
On*e* þe morne gert he g*ra*thit be
A stule in place of Jugment,
& gert George til hyme be p*re*sent,
Wenand to mak hyme red for payne,
þat for gud cause to de wes fayne.
þar*e* bro*ch*t wes a quhele made
Awfule & hye, & in*e* it hade
S*h*arpe swerdis ſcherand i*n* al ſyde —
Hy*me* þat ner*e* it com*e* behowit abyde,
Quhe*ne* it turnyt rycht þa*ne* suld de.
& þar-for werkme*ne*, þat war*e* ſle,
Ner*e* it mad sa fast a place
Quhar*e*-in*e* al þat Jugit was
Sic ded to de, suld in*e* put be —
Sa þai my*ch*t no*ch*t be na way ſle.
þane gert he George þar*e*-in*e* do;
þat w*ith* blyth wil ʒ*ed* þar*e*-to,
Prayand god þat he my*ch*t be
M*ar*tyr til hyme in ſic degre.
Bot fra George þar*e* wes bro*ch*t,
þe quhele stud stil & turnyt no*ch*t
Bot brak ful smal; & he stud stil
Vnue*m*myt bydand godis wil,
Lowand hyme þat in*e* opyne ſy*ch*t
For hyme had kyd sa mykil my*ch*t.
I treu þar*e* be na tong*e* ca*ne* tel
Hou Dacyane, þat wes cruel,
Wes inflāmyt of yr*e* & tene,
Quhe*ne* he þis farly has ſene!
& þat tyrand, godis fa,
Tho*ch*t no*ch*t to be ourcu*m*yne sa,
Bot erar*e* þat George suld be
Ourcu*m*yne in al degre;
For-þi gert he set a caldron*e*
In fornace in þe mydd*is* of þe ton*e*
& fillit ful of led but bade,
& a fyr*e* vnd*ir* gert be made.
Quhen*e* þe leyd bry*n*nand wes hat,
þis George, þat mad na debat,
He gert cast in þe caldrone,
Trewande he suld bry*ne* or*e* drune.
Bot he þe croice on*e* hyme made,
Quhe*ne* he ent*er*it: & na dout hade,
Bot wes refreschit þar*e* but weſſe,
As in a (soft) bath he had bene,
Be godis my*ch*t, to quha*me* he
Schupe trew s*er*uand for to be.

Rursum magus priore fortius venenum immiscuit, quod vir Dei signo crucis edito sine laesione aliqua totum bibit. Quo viso magus statim ad pedes ejus cecidit, veniam lamentabiliter petiit et se christianum fieri postulavit, quem mox judex decollari fecit. 514) l. lissinge oder lesione? 539) L. A. kurz: Sequenti die jussit Georgium poni in rota, gladiis bis acutis undique circumsepta, sed statim frangitur et G. illaesus penitus invenitur. 542) tilge be. 546) l. one. 547) Ms. ſnarpe. 556) Ms. ʒet. 565) Tunc iratus jussit eum in sartaginem plumbo liquefacto plenam projici, qui facto signo crucis in eam intravit, sed virtute Dei coepit in ea quasi in balneo refoveri. 587) Quod videns D. cogitavit eum emollire

þane Dacyane wist no*ch*t hougat
To do — he wes sa fully mate
& our*e*cu*m*yne, for al his my*ch*t;
For-þi *with* wilis did he & ﬂy*ch*t:
& to fleſch hyme þ*at* my*ch*t no*ch*t be
In honeste in al degre (!),
þar-for he sad hyme sobrely:
»Der*e* son*e*, I pray þe teynd*ir*ly
þat þu wil behald but mar*e*
Hou our*e* godd*is* m*er*cyful ar*e*,
þat *þ*e sparyt has sa lang*e*,
þo*ch*t þu haf done þai*me* gre(t) wra*n*g,
& ȝet m*er*cy wil haf of þe
Sa þu wil repent þe
& ȝet to þai*me* mak sac*ri*fice,
As my*ch*tty me*ne* dois þat ar*e* wiſe.
& I sal ger þe honouryt be
& gyf þe landis ſar*e* & fre
& gyf þe mar*e* (of) warld*is* wine
þane eu*ir* had ony of þi kyne.
For-þi, son*e*, lef þi self-wil
& do my consel, þ*at* is skil,
þat I gyf þe for þi *pro*phit
Bot no*ch*t of wy*n*nyng for delyt.«

þane George ſmyland sad: »had þu
Sad me befor as þu sais now,
I had erar*e* gyfine my*ne* aſſent
To þe þane tholit torment;
Bot sen*e* þu spek*is* sa gudly
To me, lo I ame al redy
In (al) thing*e* for to do þi wil,
Quhat-sa-eu*ir* þu sais me til.«
In (al) þis warld, I treu, wes nane
Sa blicht a man*e* as Dacyane f. 264
Quhe*ne* he hard George say þis thing*e* —
þo he sad it bot in hethynge.
For-þi he gert bedalis ga
Our*e* þe cyte to and fra,
Byddande vnd*ir* þe payne of lyf & lyme
Al ma*ne* aper*e* befor hyme (!),
One þe morne be tyme of day
Befor hyme cu*me* in gud aray.
& þai, as buſume in*e* althing*e*
Til hyme, has done (his) byddynge
&, as he chargit, on*e* þe morne
Ȝu*n*g and ald come hy*me* beforne.
& he þat þar*e*-for gert ma bowne
In þe mydd*is* of þe towne
A costlyk ſette (& set) one hycht,
Quhar*e* of þame al he my*ch*t haf ſicht,
& gert ſcilence be mad, til he
Had sad þat wes in*e* his gule.
þane sad he: »gudme*ne* þat ar*e* her*e*,
God kepe ȝou al now haile & fer*e*
& confort ȝou in begy*n*nynge.
I tel ȝou ȝe suld ȝeld lowyng*e*,
As ws aw wele to do be richt,
Til our*e* godis of mykil my*ch*t,
Thru quha*me* al me*ne* fost*er*it ar*e*
In riche heile & in welefar*e*;
& þo þat *þai* be sa mychty,
Ws awcht luf þai*me* for þar*e* m*er*cy,
þat lichtly wil forgyf til al
þat mysdone þai*me* has gret & ſmal
& wil repent þai*me* of þar*e* myſe.
& lo cauſe quhy I tel ȝou þis:
For George þat ȝe se now her*e*,
þat tholit has paynis ser*e*,
Repent*is* hyme of his foly
& but thret now wil sac*ri*fy
Til our*e* goddis for-out howne.
& þat I wil ȝe ſe be done;
& we haf hicht til (hyme) þat he
Sal be a ma*ne* of gret pouste.«
þane wes mad gret Joy in hy
With syndry kynde of menstraly,
& þe stret*is* cled al hale

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blanditiis, quem minis superare non poterat vel tormentis, dixitque ei: vides, fili Georgi, quantae mansuetudinis sunt Dii nostri, qui te blasphemum tam patienter sustinent, parati nihilominus, si converti volueris, indulgere. Age ergo, dilectissime fili, quod hortor, ut superstitione relicta Diis nostris sacrifices, ut magnos ab ipsis et a nobis consequaris honores. 597) Ms. he st. þe. 600) l. repentand be. 611) Cui G. subridens ait: ad quid a principio non magis mihi persuasisti blandis sermonibus quam tormentis? ecce paratus sum facere quod hortaris. 619) Hac D. permissione delusus laetus efficitur jussitque sub voce praeconis ut omnes ad se convenirent (et Georgium tamdiu reluctantem tandem cedere et sacrificare viderent). 629—663) nicht in L. A. 625—6) verderbt.. 626) l. mene. 634) Ms. þi st. In. 635) im Ms. fehlt & set. 647) Ms. he st. þai. 663) Ornata igitur tota civitate prae gaudio, cum

Ry*ch*t to þe tempil p*ri*ncipale
W*ith* clathis of syndry hew:
Quhar-in*e* a ȝed w*ith* grete glew
For to se George sacryfy;
& he w*ith* þame ȝed sobrely.
In*e* þe tempil quhe*ne* he co*me*, rath
He knelyt on*e* his kneis bath
& prayt god þat þ*at* tempil
W*ith* al þe dewilis in*e* it ſel
Sa cleynely suld be distroit
þat na thing suld remay*ne* of It,
Na ȝet of þai fals ydolis al,
þat na suld be in pudre al,
In*e* lowing*e* of his haly name
& of þe payanis in to schame
& in ekine of c*ri*stine fay.
þane come a fyr*e* but delay
Fra of þe hewine in*e* gud spede
& brynt þe temple in*e* a glede,
W*ith* þe ydolis gret & smal,
& al þe prest*is* þar*e*-w*ith*-al
þat mad til maument*is* sac*ri*fice
Eft*ir* þar*e* oyse in ony wyſe.
Ane vthyr*e* ferly ſel þat tyde:
þe selſe ȝerde opnyt wyde
& be þe ſelf (!) suelyt al
þat þe fyr lewit, gret & ſmal. —
Sanct*e* Ambroſe þe doctour*e* ſais,
Spekand her*e*-of, in*e* his preface:
»George wes þe trewast kny*ch*t
To C*ri*st ymang*e* al þat lyf my*ch*t,
þat vnd*ir* kny*ch*tly habit kyd
C*ri*stis p*ro*fessione had vnhyde (!),
Sa þat he confort *m*ocht
þai*me* for C*ri*ste to payne war*e* bro*ch*t;
For he wes anerly þat ane
þat of C*ri*ste þe treucht had ta*ne*
þat but rednes or*e* t*er*rour*e*
Of godd*is* son*e* wes co*n*feſſour*e*;
& in quha*me* of godis grace
Of treucht sik sik*ir*nes in was
þat þe byddyng*e* dyspyſit he
Of tyrandis þ*at* had þe pouste,
þat he dred no*ch*t for godis sak
Paynis out of nowm*ir* to tak.
O happy & wicht wereour*e*
Of godis name þat for honour*e*
Na-kyne flatryng*e* of warldy thi*n*g
My*ch*t bow þe no*ch*t fra hewin*is* ki*n*g,
Bot our*e*-come god*is* fais fel
& þar maument*is* put to hel!« —

þane, as þis tyrande Dacyane f. 265
Saw þe ſcath he had tane
Of al his godis, gret & smal,
& of þe tempil þat cane fal
& of þar*e* prest*is* þat war*e* dede
& ſonkine in þat self ſtede:
Quhat to do he wist nocht,
Bot George gert til hy*me* be bro*ch*t
& sad: »þu of almen*e* mast fel,
Quhat wiſchcraft is þis, ȝe tel,
Quhar*e*-thru þu dois sic ferly thing*e*
Of ws & our*is* in hurtynge?«
Q*uod* George: »ſir, trewis (!) þ^u no*ch*t
þat for to gyle þe is my tho*ch*t.
Bot ȝet agane cu*m* on*e* w*ith* me,
Hou I sal sac*ri*fy and ſe!«
Q*uod* Dacyane: »I p*er*ſawe wele
þi gilry eu*ir*-ilke dele,
þat þu wald lede me ydd*ir* quhar*e*
Al our*e* godis be þe tynt war*e*,

G. ydolorum templum sacrificaturus intraret et omnes ibidem gaudentes adstarent, flexis genibus dominum exoravit ut templum cum ydolis sic omnino destrueret quatenus ad sui laudem et populi conversionem nihil de eo penitus remaneret; statimque ignis de coelo descendens templum cum Diis et sacerdotibus concremavit terraque se aperiens omnes eorum reliquias deglutivit. 691) Hic exclamat Ambrosius in praefatione dicens: G. fidelissimus miles Christi, dum christianitatis professio silentio tegeretur, solus inter christicolas intrepidus Dei filium est confessus. Cui et tantam constantiam gratia divina concessit ut et tyrannicae potestatis praecepta contemneret et innumerabilium non formidaret tormenta poenarum. O ſelix et inclitus domini praeliator! quem non solum temporalis regni blanda non persuasit promissio, sed persecutore deluso simulacrorum ejus portenta in abyssum dejecit. Haec Ambrosius. 689) þe st. it? 697) Ms. nocht st. mocht. 705) Ms. dyspytit. 724) ȝe st. þu. 727) l. trew. 715) Hoc audiens Dacianus Georgium ad se adduci ſecit eique dixit: quae malitia tua, pessime hominum, quod tantum facinus commisisti. Cui G.: ne credas, rex, sic esse, sed mecum perge et iterum me immolare vide. Cui ille: intel-

& ger*e* þe erde þar*e* ſuely me
Quhilk þar*e* in þe sa*m*myne degre
As war*e* my prest*is* but recouer*e*
& godis, þat þai ca*ne* honour*e*,
W*ith* þe gret temple þu gert ſal
& be brynt in powdre smal.«
Sad George: »be-hald þane & ſe
þat þi godis my*ch*t no*ch*t helpe þe.«
þane Dacyane ner*e* tynt for tene
& til his wyf gretly ca*ne* mene,
þat Alyſand*ir* to name had,
Hou þat he wes mat & mad
& diſconfyt vtrely
Be George & his sorcery.
Sad scho: »al wikit me*ne*, be war*e*!
Haf I no*ch*t sad of-tyme er*e*
þat þ*u* suld na-wa fellon*e* be
To C*r*istis men*e* in*e* ony degre,
For þar god of sic my*ch*t is
& sa wond*ir*ly for þame fichtis
þat þai ma no*ch*t ourcu*m*yne be?
For-þi, trewly, I tel þe
þat I to C*r*iste & his lay
Sal ſ*er*ue trew(l)y & lef þe ay.«
& for scho sad sa, Dacyane
Sic sorow in*e* his hart has tane
& sa abaiſit set al stil,
þat he cuth sa na word hyr*e* til.
Bot at þe laste w*ith* ewile cher*e*
He sad til hyr: »my*ne* hart der*e*,
Allace for wa, quhat aylis þe
þat soroful tale to tel me,
Of quha*me* I wend haf mast eſe
& our*e* al thing*e* suld me plese,
& now is fra me sudendly
þus falline, I ne quhat (!) quhy,
Bot gyf sume c*r*istine ma*ne* had þe
Ourcha*n*git þis for to lef me.
No*ch*t-þane repent þe sone, & I
Sal haf of þe for luf mercy.«
Q*uod* scho: »þi m*er*cy byd I no*ch*t,
For I on*e* god has ſet my tho*ch*t,
Na gyfis no*ch*t of þe a leke,
Na of þi far*e* heicht na of þi spek.«
þane gert he me*ne* but (ony) mare
Hang hyr*e* hey vpe be þe har*e*
& ding*e* hir sa but pytte
þat i*t* wes soroful for to ſe.
Sanct*e* George þa*ne*, þat stud ner*e*-by,
Hyr confort; & scho pytuisly
Be-held hyme þat ner*e* þa*ne* wes,
& sad: »þu licht of suthfastnes,
Quhat trewis þu sal be of me
Gyf I de in sic degre
Vnbaptyst ȝet?« With gud cher*e*
Sanct*e* George sad: »cyst*ir* der*e*,
Dred no*ch*t! for scheding*e* of þi blud
Sal be to þe baptyſme gude,
Quhar*e*-thru þe cron*e* resaf sal þ^{u}
Of m*artir*dome, I tel þe now.«
& as he hyr þis (had) talde,
þe spret vn-to god scho ȝald. —

Ambroſe, to þis mais witneſi*ng*,
In his preface w*ith* vth*ir* thi*ng*
Sais: »þar*e*-for of Perſe þe quene,
þat baptyſme ȝet þa*ne* mad no*ch*t cle*ne*,
Thru wikit sentence of a fel ma*ne*
Tholit payne & ſlane wes þane,
Throu mek tholyng*e* of paſſione
S*er*uit in*e* hewine til haf þe crone
Thru þe outȝetyng*e* of hyr*e* blude,

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ligo fraudem tuam, quia vis me facere absorberi, sicut templum et Deos meos absorberi fecisti. Cui G.: dic mihi, miser, Dii tui qui se juvare non potuerunt, quomodo te juvabunt? 736) l. quik. 743) Iratus rex nimis dixit Alexandriae uxori suae: deficiens moriar, quia ab hoc homine me superatum cerno. Cui illa: tyranne crudelis et carnifex, numquid non dixi tibi saepius ne christianis molestus esset, quia Deus eorum pro ipsis pugnaret, et nunc scias me velle fieri christianum. Stupefactus rex dixit: heu proh dolor, numquid et tu es seducta? Fecitque eam per capillos suspendi et flagellis durissime caedi. 749) l. ma*ne*. 751) Ms. þai st. þu. 758) Ms. trewy. 770) quhat st. wat. 775—8) nicht in L. A. 782) Ms. is st. it. 783) Quae dum caederetur, dixit Georgio: Georgi lumen veritatis, quo putes perveniam nondum aqua baptismi renata? Cui G.: nihil haesites, filia, quia sanguinis tui effusio baptismus tibi reputabitur et corona. Tunc illa orans ad dominum emisit spiritum. 797) Huic attestatur Ambrosius in praefatione dicens: ob hoc et gentium regina Persarum crudeli a viro dictata sententia nondum baptismi gratiam consecuta, gloriosae passionis meruit palmam, unde nec dubitare possumus quod rosea perfusa sanguinis unda rese-

W*ith* m*artir*is worthy and gude.« —
Syne one þe morne þis Dacyane
Gert George of preſone be tane
& bro*ch*t befor hyme, quhar*e* (þat) he
810 Set in myddi*s* of þe cyte,
& one hyme gef ſenctence fellone:
For til draw hyme throu þe ton*e* f. 266
Bundine hand & fete ryc*h*t ſar*e*,
Til he til þe place cu*m*yne war*e*
815 Quhar*e* gylty me*ne* tholyt þe dede,
& þar*e* þai ſuld hyme vnhede.
& his byding þai ca*ne* fulfil.
Bot quhe*ne* he come þe ſad place til,
George askit þame delay
820 Til he myc*h*t his prayer*e* say.
þane þai his askine *gra*ntit rath.
þa*ne* gat he one his kneis bath
& prayt god for his pyte:
þat, quha-eu*ir* in neceſſite
825 Askit his helpe, þat he ſuld hafe
Quhat-eu*ir* it war*e* he ſuld crafe.
þane wes herd of þe hewine
A voice, þat ſad hyme w*ith* hey ſtewyn*e*
þat god his askine had hyme tyde
830 For þai*me* þat hyme wor*c*hy(p) *d*yde.
Sanct*e* George, þat þa*ne* ſayne wald be
Of fleſchlyk preſſone her*e* mad fre,
Prayt þe baſar to fulfil
þe thing*e* þat bydding*e* wes hy*me* til;
835 & (he), tho*ch*t his hart wes ſar*e*,
Vnhedit hyme but ony mar*e*.
& þis-wyſe Dacyane made
Of George offerand to god, þat had
þar-of daynte & til hyme ſone
840 His mykil welth (gaf) þar-in*e* to wone,
W*ith* al þame quha*me*fore he wald *pray*,
To duel w*ith* hyme but terme-day.
& Dacyane, as þis wes don*e*,
Towart his palace went ſone,
& hyme ourtuk ſon*e* godis yr*e*: 845
For*e* fra þe hewine þar*e* co*me* a fyr*e*
& brynt hyme in poudre ſmal,
& þame þat ſ*er*uit hyme w*ith*-al;
& þat tyrand mad ſic endynge,
þo he of myc*h*tty Perce wes kinge, 850
For he ceſit no*ch*t to verray
þe king of hewine & C*ris*ti*s* fay.
& þis m*ar*wel, þ*at* her*e* tel I,
Wes done in to Dyaspoly
þe nynt kalend*ir* of maij ewinly, 855
Fra C*ri*st tuk fleſch of our*e* body
Twa hu*n*dre ȝer*is* four*e* ſcor*e* & ſewine,
In lowing*e* of god of hewinge
& in ekyne of c*ri*ſtine fay,
þat ay, þe mar*e*, I dar*e* ſay, 860
þat ſlane war or*e* tholit ſic ſar*e*
For god, ay grew mar*e* & mar*e*;
For of a m*ar*tyr*e* þe pynynge
Of a thouſand wes wy*n*nynge —
As fel of ſanct*e* George, þ*at* on*e* a day 865
Fourty thouſand wane to þe fay,
Outakine wemen*e* & ȝu*n*g fry
þat als-a mony war*e* ſuthfaſtly.

þane gude men*e* mad w*ith* c*ur*e
For s: George far*e* ſepultur*e*, 870
& treſour als, or þai wald irke,
& til hyme mad a ry*a*le kyrke,
& ordenyt preſt*is* þar*e* to be
To ſerwe god in þar*e* degre,
In honour*e* of þat m*artir* lele 875
þat to ful mony gyffis heile
þat ony honour*e* dois hy*me* til
Or*e* ſeruis hyme in dewot wil. —
Of hyme *Gregor* þe Turoyne ſais
A m*er*wale fel in*e* his days: 880

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ratas poli januas ingredi meruit regnumque possidere coelorum. Haec Ambrosius. 807) Sequenti vero die G. accepit sententiam ut per totam civitatem traheretur, postmodum capite puniretur. Oravit autem ad dominum ut, quicumque ejus imploraret auxilium, petitionis suae consequeretur effectum; divina autem vox ad eum venit quod sic fieret ut oravit. 819) Ms. but delay. 830) Ms. worthy. *d*yde? 831—35) nicht in L. A. 836) Completa oratione capitis abscisione martirium consummavit (sub Diocletiano et Maximiano, qui coeperunt c. a. d. CCLXXXVII). 843) Dacianus autem cum de loco in quo decollatus est, ad palatium rediret, ignis de coelo cecidit et ipsum cum ministris suis consumsit. 853—878) nicht in L. A. 868) Ms. als a. 872) Ms. ryole. 879) Ms. george st. Gregore. 879) Refert Gregorius Turonensis, quod, cum quidam quasdam reliquias s. Georgii deferrent et in quodam oratorio hospitati fuissent, mane nullatenus capsam movere potuerunt, donec ibidem particulam

þat me*ne* for deuocione,
Quhar*e* he lyis, com*e* to þe ton*e*
& gat away prywely
Of his relyk*is* a party,
& passit one fast away,
Til þai had þe licht of day.
& þe ny*ch*t þai cuth duel
W*ith* þat tresour*e* in a chapele,
& mad þame ayrly on*e* þe morn*e*
Of þat place it (til) haf borne;
Bot þai ster*e* it ne mocht;
Til þai þai*me* syne wmtho*ch*t
þat of his corse wes þe wil
þat a p*ar*ty suld byd (þar) stil.
& richt sa haf þai done,
& w*ith* þe remanent ſone
Paiſſit (þai) þar*e* way al fre,
For George wald þar*e* honour*i*t be.
& sa it wes; for but (a)bade
A costlyk kyrk of hy*me* wes made. —
  Ane vthyr m*er*wale als fand I
Of Antyoche in*e* þe story.
Quhe*ne* c*ri*stene me*ne* tuk on*e* hande
To recouer þe haly lande f. 267
Fra sarasenis it had tane,
Come eftyr*e* Waspacyane
& Tytus, his ſon*e*, þat land wane
& put þe Jowis of it þane;
& c*ri*stine me*ne* ner*e*-hande
Had recou*er*it þe haly lande
Outane þe ton*e* anerly
Of Jeruſaleme, þ*at* was my*ch*tty;
þane þai schupe þai*me* it to ta
& þarfor gret aparele ca*ne* ma
& stalouartly þame ſet
It to wyne but ony lete:
þane til a preste of lyf cler*e*
þis Joyful m*art*ʒr ca*ne* aper*e*,
Far & ʒing, in armys dicht,
In*e* al thing*e* as it war*e* a kny*ch*t,
Berand þe scheld of silu*ir* scheñe
Of gwlis w*ith* a croice but wene,
& sad þat George wes his name,
þat come to kepe þe oſte *fra* schame
& als but tynsale of þar*e* men*e*;
»For-þi þu do as I þe kene:
þis is, quhene þai aſſaut sal ma,
To þe ton*e* ger*e* þai*me* w*ith* þame ga
Of my relykis a porcione,
& I sal be befor*e* þame bowne
In*e* to þis sa*m*myne aray þat now
þou seis me haf, I sekyr*e* ʒou.«
þane þe prest (has) tald þis tale
To þe ledar*e* of þe oste al hale.
&, as he bad, ſa haf þai done
& schupe þame til aſſalʒe sone,
& set þar*e* ledd*er*is til þe wal.
Bot hardy wes nane of þame al
A ledyr (to) set to þe hicht.
Sa stythly Innuch ca*ne* þai ficht.
Til at þe last þai saw aper*e*
A kny*ch*t in armys, fair*e* & cler*e*,
W*ith* a red croice in þe schelde:
þat beknyt þai*me* þat hy*me* behelde
þat þai suld folou hy*me* gud-spede.
& þai þat did, ful gud þat nede,
& wane þe ton*e* w*ith* stark hande,
& al þe saraʒynus, þai fande,
but pyte þa strak done,
& thru his helpe sa wa*ne* þe ton*e*. —
Now to þis m*artir* pray I,
To god þat is (sa) der*e*-worthy
þat he his bone (?) tyd hy*me* for al
þat in ned wil one hy*me* cal,
He til god wil for ws pray
To hewȳnis blis þ*at* we cu*me* ma.

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reliquiarum dimiserunt. 901) Legitur in hystoria Antiochena quod, cum Christiani ad obsidendum Jerusalem pergerent, quidam juvenis speciosissimus cuidam sacerdoti apparuit, qui s. Georgium ducem christianorum se esse dicens, monuit ut ejus reliquias secum in Jerusalem deportarent et ipse cum iis esset. Cum autem Jerusalem obsedissent et Saracenis resistentibus per scalas ascendere non auderent, b. G. albis armis indutus et cruce rubra insignitus apparuit, innuens ut post se securi ascenderent et civitatem obtinerent. Qui hoc animati civitatem ceperunt et Saracenos occiderunt. 889) ayrly st. redy? 906) l. þat come. 940) Ms. sa st. þo. 948) Ms. saraʒynns. 953) Ms. scheinbar voice st. bone. 954) Ms. & st. þat.

XXXIV. Pelagia.

Ȝe*t*e tel wil I a tale her*e*,
þat me*ne* suld haf ȝarni*ng*e to her*e*,
Hou þe my*ch*tty kyng*e* of hewine,
þat althing*e* mad in dais sewy*ne*,
Is redy ay til resawe hyme
þat vtrely wil lef his syne
Of his mysdide hafand h*er*t ſar*e*,
In*e* wil to mysdo nomar*e*
& syne amendis for*e* to make,
& mekis hyme for C*ri*stis sake:
As I sal be ensampil tel
Hou of a woma*ne* quhile It befel.

IN Antyoche, þe nobil ton*e*,
A woma*ne* duelt of (gret) renon*e*;
Of Riches, kyne & of bewte
Wes nane lyk hyr*e* in*e* þat cyte.
A luſlyar*e* thing my*ch*t be nane
Be natur*e* mad of flesch na bane:
For*e* har*e* schenand as gold scho hade,
W*ith* teynd*ir* faſſone & forred brade,
W*ith* browis brent and (ene) bry*ch*t
& nese mesurit al þat rycht,—
Wa*n*tande na-thing*e* of bewte
þat in a woma*ne* suld fu*n*dy*ne* be.
& ay w*ith* sa costly aray
Scho had, þat I suld Irk to say,
& of scher*e* schape & sy*n*d*ri* wiſe,
þat maist*ri* war*e* it to dewiſe; —
Sa (þat) be ony ma*n*is sycht
Scho lyk wes (til) ane angel bry*ch*t,
Thru clere gold & p*re*ciuſe stanis
þat sa cler*e* ſchane at anys.
& w*ith* sic kynd of spicery
Scho e*n*noyntit wes Itha*n*dly
þ*at*, quhar scho ȝed or stud i*n* stret,
þe fluyre mad þe ayr al swete. f. 268
& befor hyr ay þar*e* went
Four (!) ȝu*n*g me*ne*, gay and gent,
& madȳnis in þe sa*m*my*ne* degre
Folouyt hyr*e* in*e* gret plente,
Wele arayt and rychely
In clethinge þ*at* wes ry*ch*t costly.
Bot scho þat welth & þ*at* beute
Myspendit in sic degre
þat, quha-sa-eu*ir* gef hir maste,
Suld haf his wil of hir in*e* haste;
For scho had e to no*ch*t ellis
Bot, as me*ne* þat chafer*e* ſellis,
þat, quha-sa wald mast h*ir* geſe,
Of erand suld ereste eschewe.
Sa of sic cause, for*e* inwy,
& als for*e* luste of lychery
Su*me* me*ne* war*e* slane, su*me* begar*e* made,
Su*me* tynt for hyr al þ*at* þai hade;
For scho in*e* sic luste ay
In*e* lyk redy wes to play,
& þat wy*n*nyng*e* wes lang h*ir* plucht,
þo scho had ellis gud Inuch.

þane hapnyt to cu*me* to þat ton*e*
A haly ma*ne* of gud renone,
þat Verone had to name, alsa
þe bischope of Damyata.
þe quhilk, as he co*me* ga*n*gand-by
& þis woma*ne* be-held grathly,

Vgl. L. A. Cap. 150. 1—12) Einleitung. 1) Ms. .er*e* ohne Initiale, st. ȝete. 2) Ms. her*e* st. ler*e*. 9 u. 10 umgesetzt.

13) L. A. Pelagia prima feminarum Antiochiae civitatis, rebus et divitiis plena, corpore pulcherrima, habitu ambitiosa et vana, animo et corpore impudica, quadam vice per civitatem cum ambitione maxima transibat, ita ut nihil super eam nisi aurum et argentum et pretiosi lapides viderentur, ita ut, quocunque iret, aerem diversorum aromatum odore repleret. Quam praecedebat et sequebatur multitudo maxima puellarum et puerorum, qui et ipsi praeclaris erant induti vestimentis. 25) l. with þat? 43—58) Zusatz. 59) L. A.: Quam quidam sanctus pater nomine Veronus (Act.: Nonnus) episcopus (Heliopoleos, quae nunc) Damieta vocatur, videns (anders B.), amarissime flere coepit, ex eo quod majorem curam habebat placere mundo, quam ipse haberet placere Deo; procidensque super pavimentum faciem suam cum terra percutiebat et ipsam terram lacrymis rigans

Gret richt ſar*e*, be-cause (þat) scho
Far mar besynes cane do
To enplese to þis warld, þa*ne* he
Did enpleſand to god to be.
For-þi he one þe cauſe fel,
& gret ſar*e* & loude ca*ne* ʒel,
& one þe erde froittit his face,
& sichtand sar*e* ofte sad: »alace!
Almy*ch*tty god, þu spar*e* to me
þat neu*ir* a day cuth serwe þe,
For þe apparale of a day
Of þis hye her*e* (!) now se I ma,
Has ourcu*m*yne hale þe ſly*ch*t
þat I in (al) my lyf do my*ch*t;
Na of hyr þis thol no*ch*t þe ray
Co*n*fonde me one domysday
Quhene I sal present be
Befor þine awful maieste.
For ʒone hyr for warldly wy*n*is
Enhornis hyr *with* alkine thing*is*
To be to men*e* ma be pleſande;
Bot, þo I su*me* tyme tuk on*e* hande
To serwe god ay-inmortale,
I falʒe of my *purpose* hale
& leſit of my reklesnes
To serwe hyme, as I haldy*ne* wes.«
þane sad he to þe gudme*ne*, stud-by:
»Gudme*ne*, I tel ʒou suthfastly:
þat þe last day of Jugment
Hir þis sal god (ger) be present
A-gayne ws, quhe*ne* he sal deme
Quyk and ded, as hy*me* think que*me*;
For scho has ſet hale hyr wil
Hyr lufar*is* her*e* til enples til
& for*e* þat cause hyr paynt*is*, sa,
þat farar*e* nane one erde ma ga,
& we, þat suld god pleſe maſte,
Our*e* verray ſpouse, rek*is* no*ch*t a laste
Hou ſoule or*e* vnfair*e* we be
In þe sicht of his maiest*e*
& ſollit in þe filth of syne,
No*ch*t witand quhe*ne* we hy*ne* twy*ne*.«
His me*ne* þane tuk hy*me* vpe but bade
& to his Inys sone hyme hade,
& (he) for*e* ſlepe ʒede til his bede
For*e* werynes, as he was clede,
& fel one slepe. & tho*ch*t (hyme), he
A-beouſe hyme suld a bla*k* dou ſe
þar rycht faste flicht*er*ande,
& tho*ch*t do mes he ſuld stande
& byd þa*me* þat vnhowine war*e*
þat þai suld ga þar gat but mar*e*:
& þat, (as) he þis word ca*ne* say,
þat stinkand blak dow wa*ne* away;
& quhe*ne* he had his mes al done,
As hyme tho*ch*t, it apperit sone,
&, tho*ch*t he, þe dow he gat
& put it in a watt*ir*-fat:
& it gat out quhyt & fair*e*,
& flaw vpe quyt in þe ayr*e*.
& he waknyt & did his dede
& til his dreme tuk gud hede.

To þe maste kirk ane oþ*ir* day,
þar*e* to preche, he tuk h*is* way,
Quhar*e* þe gretaste of þe towne f. 269
Assemlyt to ſe his s*er*mone;
& he prechit sa wele þai*me* til

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dicebat: altissime Deus, ignosce mihi peccatori, quia unius diei meretricis ornatus totius vitae meae industriam superavit; ne me, domine, confundat unius meretricis ornatus ante conspectum tremendae majestatis tuae; illa pro terrenis summo se studio decoravit, ego tibi immortali domino placere proposui et per meam negligentiam non implevi. 69) cause causey = street. 76) Ms. her*e*, 83) hyr st. hore? 88) l. falʒit. Ms. repro*ſe* st. purpose. 89) Ms. leſit. oft st. of. 91) Dixitque his qui secum erant: in veritate dico vobis quia Deus hanc contra nos in judicio producturus est, quoniam haec tam sollicite se depingit, ut terrenis amatoribus placeat, et nos coelesti sponso placere negligimus. 95) l. agaynis. 107) Anders L. A. Dum haec et similia diceret, subito obdormivit. 110) Visumque est sibi quod quaedam columba, nigra et foetida nimis, circa eum celebrantem missam volaret. Qui dum catechumenos abscedere praecepisset, columba disparuit, et post missam rediens et ab ipso episcopo in vase quodam aquae mersa, munda et candida exiens, tam alte volavit quod videri non potuit. 112) Ms. blad douſe. 114) Ms. domes st. do mes. 117) þat st. as? 125) Evigilans igitur, dum quadam vice ad ecclesiam procedens praedicaret et Pelagia praesens esset, adeo compuncta est, quod ei litteras per nuntium misit dicens: Sancto episcopo discipulo Christi Pelagia discipula dyaboli. Si vere Christi discipulus comprobaris, qui, ut audivi, pro peccatoribus de coelo descendit, me pec-

þat þai til her*e* hy*me* had gud wil;
For*e* quhe*ne* þar*e* (of) c*ri*styne war*e*
þ*at* he ne gert repent þame ſar*e*,
Haffand ry*ch*t gret delyte
Of þar*e* sy*n*nis to be quyte.
& namely Pelagya
Of hyr ſyne hir repentit sa —
þat scho of case cu*m*yne wes þar*e*
& herde hyme; ȝet gret scho ſar*e*,
& fra þe s*er*mone wes done,
Scho send l*ett*r*i*s til hyme alſone,
Quhar*e*-(in) sic wordis scho wrat þane:
»To byschope Veron*e*, þe haly ma*ne*
& C*ri*stis leile prentyſe alſa,
þe wikit woma*ne* Pelagya,
Discipile of þe feynde v*er*ray.
Gyf it be suth þat I her*e* say:
þat C*ri*ste, to sauf sinful ma*ne*,
Of hewyne lichtyt in*e* woma*ne*,
& þu his suthfast p*ri*ntese be:
Rycht as he did, þu rew of me
þat now forthinkis ſar*e* my*ne* syne,
In*e* gude wil þarof to blyne.«
& he agane til hir fut-hate
Sic a l*ett*ir til hyr*e* (!) wrate:
»W*ith* hartly wil I pray to þe
þu fande no*ch*t my humylite,
For*e* I ame bot a sympil ma*ne*.
Bot gyf þou ȝarnis ocht be þa*ne*
Be my teching schewit be,
Me-alane þu sal me ſe,
Bot befor*e* sic þat witnes may
Quhat I sal do to þe or*e* say.«
& quhen*e* þis l*ett*ir scho red hade,
Til hyme scho come but abade
& flatly (fel) one (til) his fete
& w*ith* hyr*e* terr*is* ca*ne* þai*me* wete,
& sad, gretande ful increly:
»Pelagia callit ame I:
For Pelagia vndoi*n*geȝ (!) þus
Ma wele callit be pelagus,
& þat vndone is for to say
þe ſey, þat is doutowise ay« —
For-þi scho lyknyt hyr*e* þar*e*-til
Be-cause scho gert mony spil —
»For*e* I of fule ame þe suelth,
þat has no*ch*t anerly my-ſelfe
Sonkyne in ſyne vnhapely,
Bot me*ne* but no*m*bre als haf I
Gert synk in (to) þe suelth of syne
Throu my entyſing, & fra god twy*ne*;
Fo(r) I haf bene diſſaweful nete
þ*at* þe feynde ser*e* sawl*is* has gert gete,
& sa feile has send til hel
þat I cane no*ch*t þe no*m*bre tel.
þat now me wlat*is* ſa my*ne* syne
þat I for-sak it mar*e* & myne
& prais þe for godis sake
þat þu me penyte*n*t wald take
& to Jh*es*u reconforte me
þat for*e* me deit one þe tre
& for þat cause, I wele kene,
In erde he come, be-cause of ma*ne*.«
þe byschope of hyr had pyte
& sad þane: »quhat cal þai þe?«
& scho ansuer*e* til hy*me* ca*ne* ma:
»Me*ne* callis me Pelagya,
Bot of my clethinge for beute
M*ar*garet me*ne* callis me,
For I for*e* pompe is sa costlike
þat nane vthir*e* is me lyke.«
þe bischope Veron*e*, as gud ma*ne*,
Til m*er*cy hir resawit þane
&, co*n*sid*er*ande hale hyr*e* chance,
Iniu*n*git hyr heileful pe*n*nance,
& of wanehope put hir*e* oute,

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catricem sed poenitentem suscipere digneris. Cui ille remisit: Rogo ut humilitatem meam non tentes, quia homo peccator sum; sed si vere salvari desideras, solum me videre non poteris, sed inter alios me videbis. 137) Ms. of Pelagya. 139) Ms. þat scho, tilge scho? 161) Ms. schewit st. sawit. 162) me st. nocht? 165) Cumque ad eum coram pluribus advenisset, pedes ejus apprehendit et amarissime flens dicere coepit: ego sum Pelagia, pelagus iniquitatis exundans fluctibus peccatorum, ego sum perditionis abyssus, ego vorago et laqueus animarum, multos deceptos decepi, quae nunc cuncta perhorrui. 167) l. done til. 171) Ms. vndoîĝeȝ þus. 177) Ms. fyle? 195) Tunc episcopus interrogavit eam dicens: quod tibi nomen est? Cui illa: a nativitate Pelagia vocor, sed propter vestimentorum pompam me Margaritam appellant. 203) Tunc episcopus clementer eam suscipiens poenitentiam ei salutarem injunxit et in Dei timore diligenter instruxit et sacro bap-

& tacht hyr*e* hou scho god suld do*ut*,
& of our*e* treucht þe articlis XII
He hyr tacht destinctly hy*me*-selfe,
& syne þe sacrament*is* sewine
Quhar*e*-throu we ſ*er*ue god of hewy*ne*,
& syne þe co*m*maundme*nt**is* tene
þat god mad for to teche men*e*,
& he taucht hyr*e* *with*-al
It we þe sewine v*er*tuiſe cal,
& þe dedis of mercy
He (hir) taucht al p*ar*fytly,
& quhilk war*e* þe sy*n*nis sewine
þat lattis ma*ne* to cu*me* to hewine
He tacht hir, & of tonge þe syne
He bad hyr forbere marė & myne; f. 270
& in þe name syne in al haste
Of fad*ir* & sone & haly gaste
He baptyste hyr*e* & mad clene
Of al hyr firste sy*n*nis bedene,
& of hyr*e*, þat befor*e* was
þe herbry of Sathanas,
He mad able for*e* to wyne
þe grace of god & to leſe syne.

þe feynde þarfor hye ca*ne* cry,
þat mony herde, ful vgly:
»Alace, I thole but defence
Of hyme þis ald gret wyolence,
þat is falȝit ner*e* for*e* elde
& rewis me my blis & belde;
Wa be þe day quhar*e*-in þu
Wes borne þat þus co*n*trar*is* me now!
For*e* þu has reſte me thru þi tale
Hyr*e* quha*me*-in*e* my hope wes hale
Fra god & his grace to twyne
Feile saulis thru hyr*e* for þar syne.«
þe byschope bad hy*me* þa*ne* þine fle
In þe name of þe trinite;
þane langar*e* durste he no*ch*t byde
Bot fled away & hyme ca*ne* hyde.
Syne tyd a ny*ch*t Pelagya
To slepe to hir bede cane ga;
& as scho halfe-slepand lay,
þe feynde apperyt befor day
& waknyt hyr*e* al opynely
& sad: »my laydy M*ar*grate, quhy
Has þu lewit me, my dere, ſa ſone?
Quhar*e*-in*e* haf I þe mysdone?
Haf I no*ch*t ryches gewine þe
& warldis plesance in plente
& glor*e* Inuch and ennorment,
To ger þe cu*me* to þine entent,
& al delyte & alkyne eſe
þat I trewit my*ch*t þe enpleſe?
& gyf I haſe wrethit þe
In ony thing*e*, þu tel It me
& I sal It amende in*e* hy
þat þi lykine wtrely,
Sa (þat) ȝet þu lef no*ch*t me
To ger*e* me eu*ir* schamyt be
W*ith* c*r*istine me*n*ė, to mak hethinge
Of me as of a bysni*n*ge thinge.«
þane sone one hyr*e* þe croice scho made
& bleu one hyme: & he but bade
Ourcu*m*yne wanyſte away.
& scho þane one þe thryd day
Hale hyr gud to-gydd*ir* bro*ch*t,
Reſeruand til hyr richt no*ch*t,
& delt it al ymang pour*e* mene
Thru grace þat god cane til h*ir* lene.
& eſtyr þat away scho stal
Be þe ny*ch*t, vnwittand al,
And to þe hil of olywete
Went p*r*iuely, one h*ir* bar*e* ſete,

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tismate regeneravit. 203) Ms. of veron*e*. 208) Ms. do^{t}. 209—222) Zusatz. 227) of st. sa? 231) Dyabolus autem ibidem clamabat dicens: O violentia, quam patior ab hoc sene decrepito! o violentia! o senectus mala! maledictus dies in quo contrarius natus es mihique spem meam maximam abstulisti! 243—4) Zusatz. 247) Quadam insuper nocte, cum Pelagia dormiret, dyabolus ad eam venit et eam excitans dixit sibi: domina Margarita, quid unquam tibi male feci? nunquid non omnibus divitiis et gloria te ornavi? quaeso, dic mihi in quo te contristavi, et protinus tibi satisfaciam; tantum obsecro ne me deseras, ne opprobrium christianis efficiar. Ipsa autem se signavit et in dyabolum insufflavit, et statim evanuit. 272) Die tertio omnia quae habebat praeparavit et congregavit et pauperibus tribuit. Post aliquot autem dies cunctis ignorantibus P. inde noctu aufugit et in monte oliveti devenit, ubi habitum eremitae accipiens in parva cella ibidem se collocavit et Deo in mnlta abstinentia servivit. Maximae autem famae ab omnibus habebatur et frater Pelagius dicebatur.

& sa did þat scho gat tyte
þe clething*e* of ane ald h*er*emyte,
& gerte mak hyr*e* a litil cel.
þar-in anerly scho ca*ne* duel,
Doande pe*n*nance in*e* abstinence,
& serwit god (ay) but offence.
Sa of hyr *r*ane f*er* þe fame;
& me*ne* wend at h*ir* name
Frer Pelag(i)us ay had bene,
A ma*ne* of haly lyf & clene. —

A dekine, þ*at* wes vpebro*ch*t
W*ith* bischope Veron*e*, hy*me* betho*ch*t
In pylg*ri*mage þat he wald ga
To Jerusaleme & placis ma,
Sa þat p*ar*done he my*ch*t wyne
& get forgifnes of his syne.
& to þe bischope his entente
Tald, befor*e* he furth wente;
& (he) sad hyme: »quhe*ne* þu has bene
In haly plac*is* & þame sene,
Eft*ir* Pelagius *þu* sper*e*,
þat is a full haly frer*e*
& suthfastly is s*er*uand ay
To god of hewine ny*ch*t & day!«
þat w*ith* gud wil & benyfone
Of his maist*er* he went of ton*e*
& trawalit sa, or*e* he cuth reste,
þat to Jerusaleme he co*me* firste,
& syndry plac*is* þar*e* has sene
Quhar*e* Jh*es*u C*r*iste hy*me*-self had be*ne*,
& fra þine one his bar*e* fete
To þe hill callit of olywete.
& sa þar*e* he fand p*er*case
Quhar*e* frer*e* Pelagius wes.
& as he hyr þar*e* has sene,
Wenand a ma*ne* scho had be*ne*,
he knew hyr*e* no*ch*t— sa wes scho made f. 271
Of abstinence falow & fade;
Bot scho knew hyme ry*ch*t wele,
& let (it) hyme no*ch*t wit a dele,
Bot speryt at hyme gyf kend he hade
A bischope quhar*e* he duelli*n*g made.
Sad he: »ȝey«. & scho sad þane:
»For suth, he is a haly mane.
Bruthyr*e*, to hyme þar*e*-for ȝe say
þat he til god for me wil pray.«
Son*e* went he til þe ton*e* ewyne.
& þe thryd day he come agane
As he befor did, to þe fel,
Quhar*e* frere Pelagius ca*ne* duel,
& knokit þat þe dur*e*. but þar*e*
Wes na*ne* in*e* it wald ansuer*e*.
For-þi (to) þe wyndow he socht
& gat It vpe as he best mo*ch*t:
& saw þe f(r)er*e* dede lyand þar*e*.
& went agane þa*ne* but mar*e*
& tald þe byschope hou þat he
þe frer*e* dede in his fel ca*ne* se.
þe bischope þa*ne* w*ith* his clergy
Come to þe fel in grete hy,
(For) to mak exequies
For þat cors, as custu*me* was —
For þai wist wele but (ony) wene
þat he al tyme haly had bene.
þane reu*er*ently of god w*ith* doute
þai brak þe fel & had hy*me* oute:
& fand þat it wes a woma*ne* —
Quhar*e*-of ferly þai had þane.
For*e*-þi (to) god gret thank þai ȝalde
& þis mad kide til ȝu*n*g & alde,
Hou god v*er*tu in womene
Quhile set, ry*ch*t as in*e* mene.
þe body syne in*e* erde þai lade
& deput s*er*uice for*e* it fade
Eft*ir* þe oyse of halykirke,
þat sa to do sal no*ch*t Irke.

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281) Ms. þat þat. 287) Ms. þane for st. rane fer. 291) Post hoc quidam dyaconus supradicti episcopi Hierosolimam, causa visitandi loca sancta, advenit. Cui dixit episcopus ut post sanctorum locorum visitationem quaereret quendam monachum nomine Pelagium et ipsum visitaret, cum verus Dei servus esset. 301) Ms. to st. þu. 305) Quod cum ille fecisset, mox ab illa cognitus nequaquam ipsam propter nimiam maciem cognovit. 316) Ms. & wenand. 317) Ms. & st. he. 321) Cui dixit P.: habes episcopum? Et ille: imo domine. Et illa: oret pro me ad dominnm, quia vere apostolus dei est. 327) Recedens autem inde, die tertia ad cellam ejus rediit, sed cum ad ostium percussisset et nullus ei aperuisset, fenestram aperuit et mortuum eum invenit ac vidit. Currensque cum hoc nuntiasset, episcopus et clerus omnesque monachi convenerunt, ut tam sancto viro exsequias celebrarent, cumque

& þe obyt be-tyd of hyr*e*
þe aucht day of octobre
Twa hu*n*dre ȝer*is* fou(r)ſcor*e* & tene
Fra C*ri*ste come yma*n*g men*e*.
As medyat*ri*ce hyr w*i*l I sende
To god, þat mad (has) sic (gud) ende
Eftyr sa wikit begy*n*nynge,
þat we ma her*e* mak sic endynge
& of þis lyfe þat we twyne
But det, schame & dedly syne.

XXXV. Thadea (Thaisis).

Of haly faderis in þe lyfe
Ane wthyr*e* tale I ſand ryſe,
Of Thadee, þat licht women*e* wes
& richt brukil of hyr*e* flesche.
For*e* scho wes of sic bewte
þat It ma no*ch*t compr*i*ſit be.
For mony ſald al þat þai hade
& clerly þame begar*is* made —
Sa ȝarnyt þai hyr wil to wyne,
For hyr bewte, w*ith* hyr*e* to syne;
& scho wes ay redy to take
Quha wald þe firste payme*n*t mak.
& one hyr þai war*e* sa thra
þat of-tyme þai cane vth*ir* ſla; —
For*e*-þi of hyr*e* house þe entre
Wald of(t) of blud be-ro*n*nyn*e* be. —
þar-for, mysoysit beute
Dois Il ofte, me*ne* ma ſe.
Ane vthyr*e* think als is sene:
þat gud accorde seldine has be*ne*
Betwene farnes & chastyte,
In quhat p*er*ſone þat þai be. —
Quhene Pa*n*nicius, þe alde
Abbot, herd sic talis talde,
Of hyr in hart he had pyte
& tho*ch*t he wald paſe hyr*e* to se;
& þar*e*for gert he get hyme þane
þe habyt of a lawyt mane
& *fenȝit* hyme ſemand to be
Ful of Joy & Jolyte,
& w*ith* a pound of gold one went,
In Egipe quhar*e* scho þa*ne* lente,
& speryt richt son*e* til hyr*e* in*e*,
& tretyt w*ith* hyr*e* for*e* to syne,
& let hyr*e* wit he gold hade.
& scho þe far*e* mar*e* of hy*me* made,
& scho þe gold sone has tane
& in a chawm*ir* w*ith* hyme gane,
þar*e* a bed wes wynely dicht,
Cou*er*it of clathis ful bricht,
& sad hyme: »ȝond*ir* þu sal ly
& I sal cu*me* to þe in grete hy f. 272
& thole þe wyrk al þi wil.«
þane he eschamyt sad h*ir* til:

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de cella corpus ejus extraxissent, repererunt quod mulier esset, et plurimum admirantes Deo gratias reddiderunt et sanctum corpus honorifice sepelierunt. 357) Obiit autem VIII die intrante Octobri c. a. d. CCLXXXX. — 361) Ms. wal?

Die Quelle ist die L. A. Cap. 152 de s. Thaisi meretrice, die wieder in den Eingangsworten die Vitae patrum als Quelle nennt. (Der Text der L. A. stimmt mit der Vita s. Thaisis meretricis in den Vitae patrum ed. Rosweyd, in Migne Patrol. Curs. Bd. 73 p. 661 ff. meist wörtlich überein.) Seltsamerweise lautet der Name stets (auch in der Überschrift und im Index) Thadea oder Thadee st. Thaisis, ob ein Fehler des Schreibens? (im Reim begegnet der Name nicht).

1) L. A.: Thaisis meretrix, ut in Vitis Patrum legitur, tantae pulcritudinis exstitit ut multi propter eam venditis substantiis suis ad ultimam paupertatem devenirent, sed amatores sui prae zelo litibus inter se consertis frequenter puellae limina sanguine juvenum replebant. 17 u. 22) Zusatz des Dichters. 23) Quod cum audiisset abbas Pafuntius (V. P.: Paphnutius), sumto habitu saeculari et uno solido (!), profectus est ad eam in quadam Aegypti civitate deditque ei solidum quasi pro mercede peccandi. Illa accepto pretio ait illi: ingrediamur in cameram. Cumque ingressus esset et lectum pretiosis vestibus stratum ascendere invitaretur, dicit ad eam:

»Gyf þu wil I dele w*ith* þe,
Led me quhar*e* It is maste p*r*iue!«
þane til a chawm*ir* scho hy*me* lede
Mar*e* p*r*iue, w*ith* a costlyk bede.
& he, to syne þat no*ch*t liste,
Sad til hyr*e* as he dide firste.
þane til a chawm*ir* mar*e* p*r*iwe
Scho leide hyme. & þa*ne* sad he,
þane he dout had to be ſene,
Bot gyf he Inn*er*mar*e* had bene.
þane til a chawm*ir* ſtithly (!) made,
þe maste p*r*iue þat scho hade,
þar*e*-in*e* al hyr*e* tresour*e* wes
For p*r*iuete & sekyrnes,
Scho led hyme & sad: »her*e* þu may
But dout of ony ma*ne* þe play,
Bot gyf þu dredis god of my*ch*t,
þat al thing*e* has in til his sy*ch*t,
Fra quha*me* ma na p*r*iwete
Thru ſlicht na my*ch*t co*n*seilite be.«
þa*ne* sad he: »doucht*ir*, & wat þu
þis is suth þu sais me now,
þat god ma ſe althinge þat is
Wro*ch*t?« & scho sad: »ȝa, I-wyſe,
I treu þat god is, & his ryke
Is stedfaste lestand ay in*e* lyke,
& als, þat sinful in*e* til hel
Tholand torment sal ay duel,
& als, þi god sal gyf gret mede
To þame þat hyme her*e* of has drede.«
þane sad he: »gyf þu ke*n*nis þus,
Quhy has þu done sa gret myſe
& has sa mony saulis tynte,
& ȝet of syne wil no*ch*t stynte?
For*e* quhais (saulis) þu mon*e* reknynge
Ȝeld strate as for þine
& be condampnyt als wele
For þame as for þi awne tynsele.«
& quhe*ne* scho (had) herd þis tale
He recordyt til hyr*e* al hale,
W*ith* far*e* hart scho breste one grete
& flatlyng*is* fel done til his fete
& prayt hyme for*e* godis sake
Hyr for hyr*e* syne pe*n*nance (to) take,
Sayande: »I trew, thru pennance
Gret god sal spar*e* to tak ve*n*geance;
For-þi, fad*ir*, þu pray for*e* me
þat I to pennance worthy be!
& þar*e*-to, fad*ir*, I þe pray
Grant me thre our*is* of þis day,
& fra þine I sal redy be
To gange quhar*e*-sa þu byd*is* me.«
& he but mar*e* tyd hyr*e* bowne
& tald hyr*e* quhar*e* scho suld cu*me* so*ne*.
& scho ry*ch*t foroutyne bade
Assemlyt þat scho wo*n*nyne hade
W*ith* þe p*r*ice of hyr*e* lustful flesch,
Reſ*er*uand na-thing*e*, mar*e* na les,
& in þe myddis of þe cyte
Bro*ch*t furth hale, quhar*e* me*ne* my*ch*t se,
Quhar*e*-in*e* scho had sa gret desyr*e*,
& brynt it al in til a fyr*e*,
þar*e*-one behaldand mony ma*ne*,
þat þar-of hed ferly þane.
& w*ith* hye voice cryit scho:
»Ȝe þat has sy*n*nyt w*ith* me, lo,
Behald & se hou I sal bryne
þe p*r*ice of ȝour*e* stinkand ſyne« —
þe quhilk p*r*ice forout wene
Wes four*e* hu*n*dre pownd of gold cle*ne*.

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si est interius cubiculum, in ipsum eamus. 29) ferme st. fenȝeit. 36) & st. þat? 46) l. mare. 47) Et cum duxisset eum per plura loca, ille semper dicebat quod videri timebat (in V. P. fehlt dieser Satz). Illa autem dixit: est quoddam cubiculum ubi nullus ingreditur (anders V. P.), si vero Deum times, non est locus qui Deitati ejus abscondatur. 65) Quod cum senex audivisset, dixit ei: et scis esse Deum? Cumque illa respondisset se scire Deum et regnum futuri saeculi necnon et tormenta peccatorum, dixit ei: si ergo nosti, cur tantas animas perdidisti? et non solum pro tua, sed pro illorum redditura rationem damnaberis. 83) Illa vero haec audiens provoluta ad pedes abbatis Pafuntii cum lacrymis exorabat dicens: scio esse poenitentiam, pater, et confido remissionem te orante sortiri; tantum peto tribus horis inducias et post hoc, quo jusseris, ibo et quaecunque praeceperis, faciam. 97) Cumque locum illi abbas constituisset, ubi venire deberet, illa collectis omnibus quaecumque ex peccato lucrata fuerat, perlatisque in mediam civitatem, populo spectante igne combussit clamans: venite omnes qui peccastis mecum et videte quomodo ea quae mihi contulistis exuram. Erat autem pretium auri librarum quadringentarum (V. P. quadraginta). 108) Ms. hed. 115) Quae cum omnia incendisset, ad locum quem abbas Pafuntius constituerat, perrexit. Quam ille reperto

& as al þis wes brynte,
Scho passit furth but ony stynt
One-to þat place but abade
Quhar*e* þe abbot bydine hade,
& (he) hyr*e* met þar*e* but delay
& gert hyr*e* cu*me* till ane abbay
Quhar*e* haly nu*n*is ca*ne* duel,
& closit hyr þar*e* in til a ſel,
Sa narow þat w*ith* vnhese
My*ch*t scho hyr*e* turne þ*at* ony ese,
& closit þe dur*e* sekyrly
& selyt it w*ith* led in hy
& lefit a hole quhar*e* me*ne* mo*ch*t
Reke hyr*e* mete, as þame tho*ch*t,
*Con*iurand þai*me* al of þe stede
þat þai suld gyf hyr*e* ocht but bred,
& set at it lytil war*e*,
& lytil vatt*ir* far*e* & cler*e*.
& as þe abbot held away,
Scho callyt (hyme) & cane hy*me* say:
»Fad*ir*, tel me quhar*e* I sal
Be eſit oþ*ir* grete or*e* ſmal?«
Sad he: »bot quhar*e* þu is, f. 273
& in na nothyr*e* place I-wyſe;
For þu is no*ch*t worth til hafe
Vthyr place, sa god me safe.«
Ȝet cane scho til hyme say:
»Fader*e*, tel me hou I sal pray
God my syne to forgyfe me?«
Sic wordis þane til hyr*e* sad he:
»þu art no*ch*t worthy for to newine
þe name of þe (he) god of hewyne,
Na ȝet þi lyppis suld no*ch*t be
Opnyt to pray þe tr*i*nite,
Na þi handis sal no*ch*t lyfte
Wpwart to god for*e* þine ofthrifte —
For þame of(t) fylyt has þu
Of It þu suld schame of now,
& þi lyppis, gyf þu cane ſe,
Ar fylyt of iniquite;
Bot one þi kneis sittand ay
To þe eſt þir wordis þu say:
þu þat of no*ch*t has fourmyt me,
Of me haf reucht, for*e* þi pyte!«

Ande has scho had bene þar*e*
þe space of thre ȝer*is* & mar*e*,
Pa*n*nicyus þe haly man*e*
Compacience had of hyr*e* þane:
& to trawele wes no*ch*t suer*e*
Til sanct*e* Antone, for til sper*e*
Gyf god of his m*er*cy þane
For-gyfine had to þat woma*ne*
þe trespas þat scho had done,
& tald It til hyme al þa*ne* ſone.
Sanct*e* Antone þane gert hy*me* cal
For þat his disciplis al
& co*m*mawndit þai*me* to wak þat ny*ch*t
& pray to god at al þar*e* my*ch*t
þe (thing) to þame for*e* til declere
þat Pa*n*nacius had in wer*e*,
þat wes: gyf god had forgyffine
To Thadee hyr fellone syne.
þat ny*ch*t þai wouke besyly
& prayt god ful increly
To lat þai*me* wit quhar*e*-for þai
Schupe þai*me* sa besyly to pray.

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virginum monasterio in cellulam parvam recludens, ostium cellulae plumbo signavit et parvam reliquit fenestram, per quam ei victus modicus inferretur, jussitque ei omnibus diebus parum panis et paululum aquae a ceteris ministrari. Cum autem senex discederet, Thaisis ad eum ait: quo jubes, pater, ut ex naturali meatu aquam meam effundam? Et ille: in cella, sicut digna es. Cumque iterum, quomodo Deum deberet adorare, inquireret, respondit: non es digna nominare Deum neque in labiis tuis nomen trinitatis adducere, sed nec ad coelum manus expandere, quoniam labia tua iniquitate plena sunt et manus tuae sordibus inquinatae, sed tantummodo incumbens contra orientem respice, hunc sermonem frequenter iterans: qui plasmasti me, miserere mei. 129) Ms. & coniurand. 131) set st. ȝet. 146) he fehlt. 150) l. onthrifte. 159) Cum ergo tribus annis fuisset inclusa, condoluit abbas Pafuntius et profectus est ad abbatem Antonium, ut ab eo requireret si remisisset illi Deus peccata sua. Et narrata causa s. Antonius convocatis discipulis suis praecepit iis ut illa nocte vigilantes in oratione persisterent, singillatim utique, quatenus alicui ex his declararet Deus causam pro qua abbas Pafuntius venerat. 177) Cum igitur incessanter orassent, abbas Paulus, major discipulus Antonii, vidit subito in coelo lectum pretiosis vestibus ornatum, quem tres virgines clara facie custodiebant. Tres

þane ane, Paulus to name,
þ*at* a ma*ne* wes of ful gud fame,
& als Antonyus p*ri*nteiſe
þe worthyaste & þe maste wice,
Til hewine dressit hart & sycht:
& saw þar*e*-in a bede be dicht,
Sa costlyk & of sic beute
þat he had wond*ir* it for to se,
& th(r)e madȳnis he saw dicht
Kepand þat bede vond*ir* brycht,
Sa ferly far*e* þat al devyſe
þat ma*n*is wit my*ch*t neu*ir* co*m*p*ri*ſe
þat mikil beute for*e* to say.
& I sal tel (ȝu) quhat war*e* þai:
Ane wes þe drede — þa*t* al & sume
Suld hafe — of payne þat is to cu*me*,
þat drew hyr*e* fra hyr*e* mykil Il;
þe toþ*ir* madyne wes þar-til
þe schame of syne scho had done,
þat purcheſit hyr p*ar*done also*ne*;
& þe thryd cystir þane wes
þe p*ar*fite luf of suthfastnes,
þat brocht þis Thadee ful ewy*ne*
One-to þe mykil blis of hewy*ne*.
þane Paulyne (!) askit þai mady*n*is bry*ch*t
Gyf þat bede & þat grace wes dy*ch*t
For his maist*er*, Antyone þe ald.
& a voice ansuer*e* ȝald
Of god: »Antoyne aw it no*ch*t,
Bot for Thadee it is wro*ch*t.«
One þe morne Paulyn*e* þ*is* tald
Til his maist*er*, Antoyne þe ald,
& to Pa*n*nicius he wane
& tald hyme al þis tale þa*ne*.
& he but mar*e* glad & blyt*h*
Held on*e* hame & ry*ch*t suyth,
& sped hyme ſon*e* to þe sel
Quhar*e* þat Thadee þa*ne* ca*ne* duel,
& brak þe dur*e* & ſad: »cu*m* oute,
For þu of payne sal haf na dout,
For god hale has forgyfine þe
þi sy*n*nis and iniquite.«
Ȝet prayt scho þat scho
My*ch*t byd & mar*e* pe*n*nance do;
Bot he wald no*ch*t thole It be ſua
Bot w*ith* blith hart *hir* out ca*ne* ta.
þane sad scho befor þame al:
»In to witnes god I cal
þat, sene I come in þ*is* place her*e*,
Al my sy*n*nis ful & ſer*e*
I band as it a byrne hade be*ne*,
& layd it ay befor*e* my*ne* ene,
& gret for þame Ithandly
& tho*ch*t one þame ful increly,
Consid*er*ande ay hou I had bene f. 274
Lang tyme sinful & vnclene,
& hou mony þat I tynte
Thru my ful syne, or*e* I stynt.«
þe abbot þane til hyr*e* ca*ne* say:
»Doucht*ir*, trew þ*is* wele þu ma
þat for (þe) pe*n*nance is It no*ch*t
þat þu w*ith* sa gud wil has wro*ch*t
þat god has forgyffine þi syne,
Bot for*e* þe doute (þat) þu was in*e*,
Haffand ay drede hou þu my*ch*t
Aper*e* befor*e* his awful sycht.«
þane tuk scho lef & passit away.
& eft*ir* þat þe fyftene day

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istae virgines fuerunt timor poenae futurae, quae ipsam a malo retraxit, pudor culpae commissae, quae ei veniam promeruit, amor justitiae, qui eam ad superna transvexit (dieser Satz fehlt in Vit. Pat.). Cumque Paulus illis diceret gratiam illam tantam esse Antonii, vox divina respondit: non est patris tui Antonii, sed Thaisidis meretricis. 208) Ms. answert. 211) Quod cum abbas Paulus mane retulisset, cognita Dei voluntate abbas Pafuntius cum gaudio discessit et mox profectus ad monasterium, ostium cellae dissipavit. Illa vero rogabat ut adhuc maneret inclusa. Dixit autem ei: egredere, quoniam remisit tibi Deus peccata tua. Et illa respondit: testor Deum quia, ex quo huc ingressa sum, ex omnibus peccatis feci velut sarcinam et statui ante oculos meos, et sicut non discedit anhelitus de naribus meis, sic non discesserunt peccata mea ab oculis meis, sed flebam semper illa considerans. Cui abbas Pafuntius dixit: non propter poenitentiam tuam remisit tibi dominus peccata tua, sed quia timorem semper habuisti in animo. 226) Ms. it st. hir. 244) Ms. bout. þus st. þu. 247) Et cum inde illam eduxisset, XV dies supervixit et pausavit in pace. (Hier schliesst V. P. Die L. A. erzählt noch die Bekehrung einer andern Hure durch Effrem.)

To god of hewine scho ȝald þe gaste,
þat it resawit in til haste
& bro*ch*t hyr*e* to þat bede sa bry*ch*t
þ*at*, I tald ȝow, for*e* hir wes dy*ch*t.
Quhar*e* scho but end sal be
In gret Joy and angel gle,
& þar*e* scho helpe ws to wine
But det, schame & dedly syne.

XXXVI. Joh(a)n(e)s baptista.

IN loſe of pat*ri*arkis al
And of þame þat we p*ro*phet*is* cal
Spedful war*e* to say su*me* thinge
Of sanct*e* Johñe in þe loſynge.
þe quhilk, we rede, had names ma:
&·ane of þame wes p*ro*pheta,
For*e* he wes þe maste treu p*ro*phete
þat of Jh*es*u spak, & ȝete
Of þe spouse callit þe le*m*mane,
For gret luf god gef hy*me* þane,
& candel wes he callit ry*ch*t,
For he bro*ch*t synful to þe ſicht,
Angele als callit wes he
For*e* kepyng*e* of v*er*ginite,
And voice als callit he wes
Of his spek for gret meknes,
& Elyas wes callit (þar)-til —
Til C*ri*ste had he sa hartly wil,
Als þai callit hyme baptyste,
For C*ri*ste of hyme howine be liste,
& he wes callit for-c*ri*ar*e*
Of C*ri*ste & als forga*n*nar*e*. —
þe byrth of sanct*e* Johne Gab*ri*el
& name to Ȝacharie cane tel.
& it is red of Dauid kynge:
Ȝarnande til eke godis loſing*e*
Four & twenty prest*is* made,
To s*er*ue god in to sic hade;
& ane of þame ſine gert he cal
þe hye p*ri*nce of þa prest*is* al.
& of þis nowm*ir* sexten*e* wer*e*
Of þe kyne of Eleaȝar*e*,
& als of Ytamaris kyne
War ordenit aucht þat ord*er* in*e*:
& ane of þai*me*, as cut wald fal,
His owk a-bout suld s*er*ue al.
Til Abias þe aucht owke
Co*m*monly fel, as sais þe buke, —
Of quhais kyne Ȝacharias
& Eliȝabeth, his wyf, was.
& bath war*e* barane for elde
Na had na barne þar*e* thi*n*g to weld.
Ȝet war*e* þai gud and rychtwiſe,
Plesand to god in al wyse.
& tyd, þis Ȝachary, as ane
Of þe prest*is*, wes in*e* þe te*m*pil ga*ne*,

1—476) Geburt Johannis. 1—144) Vgl. L. A. Cap. 86 De nativitate s. Johannis baptistae (B. hat neben der L. A. noch andere Quellen benutzt).

5) Joh. bapt. multipliciter nominatur: dicitur enim propheta, amicus sponsi, lucerna, angelus, vox, Helias, baptista salvatoris, praeco judicis et praecursor regis. In propheta designatur praerogativa cognitionis, in amico sponsi praerogativa dilectionis, in lucerna ardenti praerogativa sanctitatis, in angelo praerogativa virginitatis, in voce praerogativa humilitatis, in Helia praerogativa fervoris, in baptista praerogativa mirabilis honoris, in praecursore praerogativa praeparationis. 12) l. licht. 23) Nativitas Johannis b. ab archangelo hoc modo annuntiata fuit. David enim rex (sicut habetur in hystoria scholastica) volens cultum Dei ampliare, XXIV summos sacerdotes instituit, quorum unus tamen major erat, qui princeps sacerdotum dicebatur. Statuit autem XV viros de Eleazar et VIII de Ytamar et secundum sortes dedit unicuique hebdomadam vicis suae, Abias autem VIII hebdomadam habuit, de cuius genere Zacharias fuit. 25) of st. þat. 41) Erant autem Zacharias et uxor ejus senes et absque liberis. Cum ergo Zacharias templum domini, ut incensum poneret, ingressus fuisset et multitudo populi de foris exspectaret, apparuit ei Gabriel archangelus. Cum autem Z. in ejus visione timeret, ait angelus: ne timeas Zacharia, quoniam exaudita est oratio tua. (Proprium

By hy*me*-ane, til incenſe þe alter*e*:
Til hyme ca*ne* Gab*ri*el aper*e*,
þe puple bydande ȝet þ*ar*-oute.
& Ȝachary of hyme had dout.
Bot he bad hyme haf na dred
Of hyme, bot tak gud heide,
For he wes send to tel hy*me* but wer*e*
þat god wele herd (had) his prayer*e*,
& sad hyme : a son*e* get suld he
þat to name John*e* callit suld be,
& mony me*ne* suld mak myrth
& Joy þe tyme of his byrth;
»Befor*e* god gret ma*ne* sal he be,
&, of mod*ir*-wame or*e* cu*me* he,
þe haly gaste sal be hy*me* in*e*,
þat sal kene hy*me* to distroy sy*ne*;
& mony sōnis of Israel
þ*at* lang ty*me* i*n* god(is) ſ*er*uice no*ch*t ca*ne* duel,
To god, þar lord, turne sal he
& sagat thru hyme sawit be;
Wyne ne ceſar*e* he ne sal drinke,
Bot befor*e* god he sal wele suynke
In*e* spryt & vertu of Hely.«
As su*me* glos sais, lo þe cause quhy:
For he sal duel in wild*ir*nes
As Hely did til he her*e* was,
& lytil sal he reke of mete
As did Hely, þocht he my*ch*t gete, f. 275
& he sal cled be mar roydly
& arskar*e* als þane wes Hely;
& as Hely wes for-ry*n*ner*e*
Of Juge þat awful sal aper*e*,
Sa þis Johne sal for-ry*n*nar*e* be
Of hyme þat sal ws sauf o*ne* tre;
In skaldand word luf god sal þay (!)
Belyk, for þar*e* word sal be ay
Of suthfaste teching*e* for*e* desyr*e*
To þe folk as a brund of fyr*e*. —
& quhe*ne* Ȝachary al hale
Had herd þe angel tel þis tale,
*Con*sid*er*and þat he & his wyfe
Baran*e* war*e* bath for*e* lynth of lyfe,
Mystroit þus, & þar*e*-for*e* he
Askit takine hou þis mo*ch*t be.
Quod he : »fore þu trewis nocht
To þis bodword I þe brocht,
þu sal be dume til þat þu se
þi barne — þis takine I gyf þe.«
Syne quhe*ne* furth come Ȝachary
To þe puple, þai wiste in hy
A visione (þat) he sene hade,
Be þe beknynge he þai*me* made.
& he duelt du*me* til ty*me* wes gane
Of his office, & syne went hame.
& his wyf consaw*it* þa*ne* sone
& wist scho wes w*ith* barne but hone.
Bot scho conseilit neu*ir*-þe-les
Fywe moneth þ*at* scho w*ith* barne wes,
Haffand scha*me* þat me*ne* suld meyne
Scho sa auld w*ith* barne suld bene;
No*ch*t-þane blyt*h* scho bad at hame
For*e* (scho) as barane ſuld haf na blame,
Sen*e* of spousal þe reward is
Barnis for til haf, I-wis. —
þe sext moneth next in hy,

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est enim bonorum angelorum, secundum quod dicit glossa, ex sua visione territos benigna exhortacione protinus consolari, contra mali angeli se in lucis angelos transfigurantes, si quos ex sui praesentia territos senserint, ampliori eos horrore concutiunt.) Annunciat igitur G. Zach. se filium habiturum, cuius nomen Johannes esset, qui vinum et siceram non biberet et ante dominum in spiritu et virtute Heliae praecederet. 70) J. vocatur Helias ratione situs, quia ambo in deserto; ratione victus, quia ambo victu parci; ratione cultus, quia ambo vestitu inculti; ratione officii, quia ambo praecursores, sed ille praecursor judicis, iste salvatoris; ratione zeli, quia utriusque verbum quasi facula ardebat. 77) Ms. als st. as. 81) tilge word, l. to god. 85) Z. considerans sui senectutem et uxoris sterilitatem, dubitare coepit et more Judaeorum signum ab angelo requisivit, angelus autem pro eo quod verbis suis non credit, ipsum taciturnitatis plaga percussit. (L. A. führt dann aus warum der Zweifel des Z. berechtigt gewesen und vergleicht Abraham und Sara.) 88) Ms. barand. 95) L. A.: Cum autem Z. foras ad populum exiisset et eum factum mutum viderent, cognoverunt, ipso innuente, quod visionem vidisset in templo; completa autem septimana officii sui, abiit in domum suam et concepit Elizabeth, et mensibus V se occultavit, quia (sicut ibi dicit Ambrosius) partus sui erubescat aetatem, ne in senectute vacasse libidini videretur, et tamen gaudebat sterilitatis carere opprobrio, quia opprobrium est mulieribus non habere praemium nuptiarum propter quod nuptiae celebrantur et carnalis coitus excusatur. 111) Mense autem sexto b. Maria, quae jam dominum

To spek *with* hyr*e*, come our*e* lady
Of Juda of a ton*e* þar*e* ner*e*,
To mend hyr*e* & hyr*e* cher*e*;
& Mary, þat had þane h*ir* in*e*
*Con*sawit of þe haly gaste but ſyne,
Haliste hir queſing teynd*ir*ly.
& be þar tyd a gret ferly:
For*e*, quhe*ne* Mary hir*e* haluſte hade,
þe barne in hyr*e* wame but bade
Agane kind mad Joy in*e* haste,
As fillit of þe haly gaste —
þe kynd gef hyme no*ch*t to speke
Na hand til his lord to reke,
As ȝarnande til hailis hyme
þat come til do away al syne.
þar-of Eliȝabeth had ferly
& sad þir*e* wordis son*e* in*e* hy:
»Ferly thing*e* is þat I se
My lordis mod*ir* cu*me* to me;
For, sene þi word thrillit my*ne* ere,
þe barne þ*at* in my wame I ber*e*
Has mykil myrth, & I fele now.
Cuſinge, þar*e*-for blissit be þu
þat treucht gef to þe a*n*gele tale —
For þat in þe ſal done be hale.«
»Magnificat« þa*ne* Mary made
In lowing*e* of god but abad,
& bad thre moneth in þ*at* place,
Til hir cusing deliu*er* was,
& mad hir s*er*uice mony-gate
As medwyfe in to sic (a) state
& wes þe firste þat i*n* hand tuke
þat blissit barne, as sais þe buke. —
For-þi suld men*e* hy*me* gretly p*r*ice
& lowe hy*me* in mony wyse;
For, as C*ri*ste sais, þe maste was he
þat eu*ir* wyf bar*e* of dignite.
þar-for*e* to worſchipe is no*ch*t Irke
þe day of his byrth haly kirke,
þat eu*ir* ȝet wes gra*n*tit to ma*ne*,
Sen*e* þat haly kirk begane; —
For*e* anerly of C*ri*ste þe byrth
& of sanct*e* Johne of mykil myrth
Al haly kirk has honourit ay
& sal do til domysday.
For*e* wyf, þat barane wes, Joh*ne* bar*e*,
& a virgine, to couyr*e* our*e* car*e*,
Consawit C*ri*ste in hyr*e* cle*ne* flesch,
Scho vnue*m*myt neu*ir*-þe-les.
For of *con*sawing*e* in Mary
þe oyse wes schewit ferlely:
For It is ferly gret to se
But ma*ne* barne co*n*sauit be.
Eliȝabeth, þo scho wes þane
Baren*e*, bar*e* Joh*ne* thru werk of ma*ne*;
Bot Mary consauit but mar*e*
Treuand þe angel & C*ri*ste bar*e*.
Eliȝabeth, of quha*me* spek I,
Consauit mane al anerly; f. 276
Bot Mary myld bath god & ma*ne*
Consawit, þat ws fra wa wane.
Ȝete þis Johne ful mykil Is,
In*e* quhais lofing C*ri*st sad þis:
Ymang*e* birthis þat wema*ne* bare
þane Johne baptiste vas na*ne* mar*e*; —
For he al vthyr*e* in þat p*re*cedis,

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conceperat, congratulans virgo foecunda ablatae sterilitati et compatiens senectuti venit ad Elizabeth et cum eam salutasset, b. Johannes, jam spiritu sancto repletus, sensit filium Dei venire ad se et prae gaudio in matris utero exsultavit et tripudiavit et motu salutavit, quem voce non potuit. Exsultavit enim quasi gestiens salutare et domino suo assurgere. 117) Ms. quesing st. cusine. 118) þar st. þat? 128—138) Zusatz. 133) & st. as. 139) Mansit ergo virgo beata cum cognata sua tribus mensibus ministrans ei natumque puerum suis sanctis manibus de terra levavit (ut habetur in hystoria scholastica) et quasi morem gerulae officiosissime peregit.

Von hier ab weicht B. in der Disposition von der L. A. ab. 145—384) (über die Worte Christi: inter natos mulierum non major exstitit Johanne bapt., Vergleich Johannis und Christi in Rücksicht auf ihre Geburt, Zeugnisse) fehlt in L. A.; 385—476 (worin die Grösse des Johannes besteht) ist aus Vinc. Bell. (L. A. enthält hier nur folg. Satz: Hic domini praecursor novem specialiter et singulariter privilegiis claruit; nam idem angelus qui dominum annuntiavit, ipsum annuntiavit, in utero matris exsultat, mater domini ipsum a terra levat, linguam patris reserat, baptismum primus ordinat, Christum indice demonstrat, ipsum Christum baptizat, ipsum prae omnibus laudat Christus, in limbo positis Christum venturum praenuntiat; propter haec novem privilegia vocatur ab ipso domino propheta et plus quam propheta. Dann folgt noch ein Zeugniss des Chrysostomus.) — 161) for st. sa? 177) in þat sc. birth.

& ewine is to þame in gud dedis;
For he our*e*-gais *pro*phet*is* al
& pat*ri*ark*is* þat we cal. —
þane su*me* man*e* ma sa p*er*case:
For*e* Johne of wema*ne* best barne wes,
þat John*e* þan C*ri*ste is worthiar*e*,
As be þis wordis ca*ne* aper*e*.
Nay: sen*e* Johne is anerly
Borne of woma*ne* thru get kindly,
Bot C*ri*ste of maydine is þe birth,
þ*at* agayne kynd bar*e* hy*me* *with* myrth.
Ȝet mad is comp*ar*iſone
To C*ri*stis generacione
For he of ma*n*is kynd tuk flesche,
Beand god ȝete, as he was.
& þis Johne be-for*e* C*ri*ste wes sende
For to mak men*e* þar*e* sy*n*nis mende,
& god gef hyme sic grace but wen*e*
þat su*me* men*e* wende he C*ri*ste had be*ne*.
Bot mekand hyme-self he ca*ne* say:
»We al þat borne ar*e* to þis day«,
þat is to say we eu*ir*ilkane,
»P*ar*t of his fullines has tane« —
þat is to say, *pro*phet*is* al
& pat*ri*ark*is* þat we cal
& apostulis & al þe lafe
þat he fend mankind to safe,
Othyr*e* befor þat he tuk flesch
Or sene þat he borne wes,
Of his gret fullynes has tane —
For of þame-self grace þai had nan*e*;
We ar weschele, bot wele is he,
þat fillis al of his plente.
For-þi, der*e* bruth*ir*, gyf þat we
Wil kene of hyme þe p*ri*uete,
Treu, Johne wes ma*ne* an*er*ly
& C*ri*st god & ma*ne* wes, suthfastly,
& ma*ne* wes lawit & mad meke
þat C*ri*ste to hye hewine suld seke,
As þis Johne in his *pro*phecy
Sad of C*ri*ste befor*e* opynly:
»It worthis hy*me* to grew til hicht
& me to lawnes (to) be dicht.«
& be-cause þat Criste suld heit be,
þat tyme of þe ȝer*e* borne wes he
Quhene þat þe dais tak*is* linthynge;
& Johne, quhe*ne* þai tak wanynge.
Gret p*ri*uete is at þe birth
Of sanct*e* Johne we hald i*n* myrth,
As we Cristis natiuite
Makis in*e* Joy & gastly gle;
For*e* Joh*n*is birth, quha wil ſe,
Betaknis our*e* humylite,
& C*ri*stis, & we sa richt,
Be-taknis we sal cu*me* to licht,
& in to ma*ne* leſſit ar*e* we,
To god (þat) we ma grewande be;
In our*e*-selfe we suld be meke,
þ*at* we þe hicht of god my*ch*t seke.
& al sic p*ri*uete I-wiſe
In C*ri*ste & Johnē fulfillit is.
For*e* in takine of our*e* meknes
Sanct*e* Joh*n*is heid of st*ri*kine wes,
& C*ri*ste hye hangit one þe tre,
For ma*n*kind suld heit be. —
Als John*e* þe *pro*p*er*eſte *pro*fit was
Of al þat aperit i*n* ma*n*is flesch,
& of C*ri*stis birth maste cler*e*
Prechit to me*ne* at þat ty*me* wer*e*,
& confermyt sawis al
þat vthir*e* sad (had) gret & smal;
As schewyng hyme be spek of mouth
& be his fyngir*e* mad hy*me* cuth,
As quhe*ne* he sad þe puple to
»Godis awne la*me* cu*m*is her*e*, lo,
þat of þis warld dois awai ſy*ne*,
Quhar*e*-of na smyt is hyme In*e*.«
Her*e*-for*e* wes Johnē but wene
þe beste *pro*fet þat eu*ir* had bene,
For he had grace C*ri*ste to se,
Co*m*mand of hy*me* til howine be.
& þis Johnē, we spek of her*e*,
þe first ma*ne* (wes) but ony wer*e*
þis sacrame*n*t þat ca*ne* begyne
In*e* to remissione of al syne.
Bot his baptysme put no*ch*t away
þe syne þat me*ne* dois þis day,
Bot enduſing*e* mak*is* me*ne* to
Pe*n*nance for þar*e* syne to do;
For in*e* his preching he ca*ne* say

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179) l. for-þi? 198—200) cf. Joh. Ev. 1, 16. 207) Ms. & of. 214) tilge wes. 219—20) Joh. 3, 30. 233) are we st. wes he. 243) profit st. profet.

»Dois worthy froite of pe*n*nance ay, f. 277
For I tel ȝou but ony wer*e*
þat hewy̅nis kinrike cu*m*is ner*e*«; —
& þat he prechit, he cane do,
þat me*ne* mar*e* treuth gef hym*e* to;
For*e*, or*e* he taucht baptysme to ma*ne*,
In*e* hyme-selfe pe*n*nance he bega*ne*,
& ma*n*is co*n*uerſacione
He fled & mad habitacione
In*e* wild*ir*nes & strat lyf leide:
For in*e* to arsk har*e* he wes clede,
With a belte of reuchtskine made,
& wyld hony wes his lyflede
& a thinge callit locusta
þat thinge for*e* gud he ca*ne* ta.
For quhe*ne* Criste fra Galilee
Come to sanct*e* Johne howine to be
In to þe rywer*e* of Jordane —
þat of twa wellis na*me* had tane:
þe tane Jor*e*, þe toþ*ir* Dane
Me*ne* callis þame, as þai did þa*ne* —
& quhe*ne* sanct*e* Johne saw he co*me* nere,
He sad *with* hye woice & *with* cler*e*:
»Lo godis lame cu*me* her*e* to-day
þat syne of þis warld dois away«,
& *with* fyngir*e* bek*n*yng*e* mad he
To ger*e* me*ne* kene hyme & se,
& sad to C*r*iste: »her*e* cu*m*is þu
For to be baptiste thru me now,
& I of þe suld be baptyste.«
Ful mekly til hyme þa*ne* sad C*r*iste:
»Thole me now! for it is my wil
Al rychtwyse(nes) þus til fulfil.«
Sanct*e* Johne hyme baptist þa*ne* but hone,
Sene he wald haf it done;
& ner*e*-hand al þat duelland war*e*
In to þat land, baptyste war*e* þar*e*.
& quhe*ne* Criste of watt*ir* wane,
To pray deuotly he begane —
Bot sic p*r*ayer*e* he no*ch*t made
For hyme-selfe þat syne na*ne* hade,
Bot suthly it wes for*e* þe sake
Of al þame þat baptyſme suld take,
þat þa my*ch*t reſaf clenly
þe haly gaste & worthely.
þar-*with* hopnyt he þe hewine
Abeofe quhar*e* C*r*iste wes ewine,
& sa gret clernes þar*e* wes sene
þat nane my*ch*t one It gowe *with* ene;
& þe haly gaste bodely
In fourme of dow come sudenly
& one his heide quhile sat stil,
& out of hewine spek hyme til
His fad*er*is voice, þat al my*ch*t her*e*:
»þis is my luffit sone & der*e*,
In quhame it wele co*m*pleſß me.«
Her*e* hyme for-þi, for ſlk is he,
& trewis þat it wes no*ch*t in waste
þat, seand al, þe haly gaste
Lichtyt on*e* hy*me* þar*e*, bot for*e* we
Be þat c*er*tyfit suld be
þat, quha hofine is, leste & maste,
Resawis þa*ne* þe haly gaste
Vnsichtfully, to kepe hy*me* ay
Of godis lacht in to þe way. —
Herod gert Joh̄ne in p*re*sone caste,
Be-cause he arguit hy*me* sa faste
Of Herodyades, þat swa
His hawne bruth*ir* he had ta*ne* fra
& til his wyf wedit but skil
Agane law & godis wil.
& Johne, beand in presone,
Of Cristis warkis herd renone:
Of his disciplis þa*ne* send twa,
To C*r*iste þis demand to ma:
»Gyf þu be he þat cu*m*yne is
Or þare be ony (!), tel me þis!«
Bot sanct*e* Johnê na dout had,
Suppos he sic demand mad, —
For he had sad before of hyne
»Lo godis lame þat cle*n*gis syne«;
Bot, for*e* su*me* disciplis drede
Of þai*me* sanct*e* Johne *with* hy*me* lede,
As sais þe glose, he bad þai*me* ga
To Cryste & sic demand hy*me* ma,
As quha sa: quheþ*ir* þu ſal me tel

268—70) cf. Math. 3, 2. 278 ff.) Math. 3, 4. 282) gud st. fud. 286) Zu Jor u. Dan vgl. Kindh. Jesu (Ms. Harl. 2399) V. 765. 291) cf. Joh. 1, 29. 293) Ms. bekyn̄g*e*. 295 ff.) Math. 3, 13 ff., Luc. 3, 21. 313) he þe st. þe he. 323) = comples*is*. 324) Ms ſlk. 333 ff.) cf. Math. 11, 2 ff. 342) Ms. c*r*istine, st. Cristum? 343) l. to cume? 344) verderbt; l. oþir. 347) l. hyme.

Be þi-self or*e* oþir dispoiel (!),
Or*e* quheþ*ir*, as þu has send me
For-seswar*e* of þi come to be,
Quheþ*ir* þat (I) *r*icht sa til hel
Befor*e* þi cu*m*yne sal ga tel.
& quhe*ne* C*r*ist þe messag*e* herde
To þe messa*n*ger*is* he ansuert,
To ger*e* þame of al dout quy^{t} be,
þat þar*e* wes nane to cu*me* bot he, f. 278
Sayand: »tel(lis) Johne but wer*e*:
Du*me* me*ne* ma spek & def ma her*e*
& blynd ma se & halt ma ga
& missale ar*e* clene mad alsa
& me*ne* quyknyt þat war*e* dede« —
Sic m*er*walis gveriste (!) mast i*n* þ*at* stede,
& (kyd) þat he wes cu*m*myne þane
In a p*er*sone bath god & mane.
& quhe*ne* þai passit war*e* þar*e* way
W*ith* sic taknyng*e* as herd þai
& clenly war*e* put out of dout
Of þat thing*e* þai come a-bout,
He reco*m*mendit Johnē til al
þat þar*e* gad*er*it war*e*, gret & smal,
Sa þat þai suld no*ch*t wene þat he
Suld haſe inwy þ*at* is bou*n*te:
»Ymang*e* þe sōnis, I ȝou say,
Of wome*ne* þat raſe to þis day
Mar*e* nane þane John*e* þe baptiste« —
For of a u*er*gine borne wes C*r*iste;
þar-for*e* to trou is behowe-lyke
þat sanct*e* Johnê wes no*ch*t (hyme) lyke.
þane Johnê C*r*iste co*m*mend*i*t gretly
Of u*er*tuise far*e* & syndryly,
As me*ne* ma in his story se.
Bot namely in*e* to thing*is* thre:
Firste in til his birth, þ*at* wes
Haly. & þar*e*-to gud witnes
Ber*is* myraclis̑ sewý*ne* quhi þ*at* he
Befor*e* othir*e* suld haly be.
Firste, for þe angel Gab*r*iel
Sone his birth opynly ca*ne* tel,
þe tod*ir*, for*e* þe angele bande
His fad*ir* tonge myſtreuande,
þe thride, for*e* þai barane
Gat hyme & bar*e*, & war*e* ful fane,
þe ferde, for*e* þe haly gaste,
þat no*ch*t wirk*is* in to waste,
Halouyt hy*me* & fillit beforne
þat he of mod*ir* wes þa*ne* borne,
þe fyſte, be-cause þat he
In his mod*ir* wame mad gle
Quhe*ne* Eliȝabeth Mary mylde
Hailiste, þat wes w*ith* chylde,
þe sext, for*e* his mod*ir* in hy
Of Mary þane mad p*ro*phecy
As in ewangele (we) ma ſe,
þe sewinte enchesone als ma be
þat til his fad*ir*, þat had lorne,
He gat þe spek, as he wes borne.
þe tothyr*e* cause quhy ȝu*n*g & ald
Suld hyme co*m*mend & haly hald:
For*e* of ferlyful lyf wes he.
& namely in to thing*is* thre:
& first in gret meknes,
Quhene, of sic renon*e* he wes,
Quhe*ne* me*ne* wend C*r*iste he had be*ne*
For his u*er*tuiſe þat þai had ſe*ne*,
þat he wes C*r*iste he nyt pla*n*ly
Na ȝete na p*ro*fet na Hely. —
& þis aganis þai*me* mak*is* str*i*fe
þat awant*is* þai*me*-selfe of u*er*tuise lif. —
þe tod*ir* in abstinence, no*ch*t ane
Of met & drink þat he had ta*ne*,
Na of clething*e*, bot als of play
& wantones, þat he fled ay,
& of me*n*is co*n*uerſacione, —
For he mad habitacione
In wyld*ir*nes & duelt þ*ar*-in*e*,
For he one na-kine wai wald ſy*ne*.
Of thol*m*udnes als sic wes he
þat (he) w*ith*-ſtud in*e* na degre
Agane þame þat i*n* ony thing*e*
Til hyme mysded, ald or*e* ȝinge;
As quhe*ne* þe pharaſeus hy*me* ſad
Dispituiſly & mad vpbrad,
Sayand, þe self dewil þ*at* he had
In hyme, & he ansuer*e* na*ne* mad,
Na agayne Erro*de* na ſence wald ma
þat for*e* a hoppar*e* ca*ne* hy*me* ſla.
þe thred p*ar*t of þe thing*is* thre

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354) verderbt. 355) Ms. þu has þ^{u}. 357) I fehlt. 368) l. gret Criste mad? *379—81)* Math. 11, 11. 380) þat st. þar. 385—476) aus Vinc. Bell., s. Bd. I Einl. 391) tilge þat. 394) Sone st. Jhone? 411) Ms. borne. 412) Ms. þe þe spek. 433) Ms. tholūdnes. 441) Ms. errour*e* (!) st. errode.

Quhar*e*-in ferlyful wes he,
Wes in*e* til his opyne tech*in*g;
& þat wes in thre-fald thing*e*:
þe firste wes, in*e* p*ro*phecy,
As he of C*ri*ste sa opynly
Mad schewand *with* his hand,
Sayand »lo ȝond*ir* godis lame«;
þe tod*ir*, in*e* preching*e* for*e* þat he
Flechit na-ma*ne* in*e* ony degre,
As quhe*ne* he arguit opynly
Kink Herrod of his adultery;
þe thred wes, for*e* he gef til al
Heilful conſel, gret & smal, f. 279
Eftyr þar*e* stat in al degre,
Hou to god þai suld eu*ir* be.
& for*e* he oyſit þir*e* thre her*e*,
Me*ne* callit hyme ferliful but wer*e*.
& to þir*e* ansuer*is* wthir thre,
Quhar*e*-throu ferlyful wes he,
In Joy, quhar*e* he þe thrinfald crone
Sal eu*ir* bruk for*e* his wardone:
þe firste is of virginite
þat ay vnue*m*myt kep*i*t he,
þe toþ*ir* crone þat to prechour*e*
Sal gyffine be for*e* gret honour*e*,
þe thryd is crone þ*at* sal be giffine
To m*ar*te*r*is at her*e* has wele st*ri*wine;
& seldine in*e* to wryt fynd we
þer*e* thre til a ma*ne* giffine be.
þar*e*-for*e* þar*e* (is) na-ma*ne* may
Loſinge Inuch of sanct*e* Johnê say,
Quha*me* C*ri*ste hyme-self loſit had
& to be loſit sa worthy made. —

(Decollatio s. Johannis.)

Now sall we say in þ*is* stede
Quhar*e*-for*e* he wes put to dede,
No*ch*t of resone, bot of wil
A wyf*is* ȝarnyng*e* til fulfil,
To ger*e* hyme dee þ*at* cuth no*ch*t blyne,
For he wald scho leſit hir syne:
þat wes fel Herodyades,
Thru quha*me* in*e* presone he put wes.
Ȝet Herrod, þat gert þat do,
Wald syndry tymis cu*me* hy*me* to
& tholmodly gif hyme heryng*e*
& vmquhile do his byddyng*e*.
þar-for þat wikit wif wes wa
Quhe*ne* scho herd he did sa;
For*e*-þi scho mad colusione
To bryng*e* Johne to confusione,
Hafand dout ay þat he
Fra Herrode suld ger*e* hyr*e* put be.
For-þi scho glut*er*it hyme ry*ch*t ofte
With wyſing far*e* & wordis softe,
Til fraudfully scho gert þe kinge
As for þe tyme of his beryng*e*
Assemble hale his barne,
þat landis held of hyme in fee,
& mad gret ma*n*gery þai*me* to,
As afferit kyng*e* to do.
& quhene þai best cher*e* cuth ma,
þe wikit wife gert hir docht*ir* ga
Aparalit in*e* althing*e* in al (!)
& ſpring*e* & loupe befor þai*me* al.
& þat did scho (sa) menȝolly
þat i*t* to ſe wes ferly.
& sa gret Joy had þe kyng*e*
þat scho sic myrth mad & da*n*si*n*ge,
þat ſleily he sad hir til:
»Doucht*ir*, aske me quhat þu wil,
& my treucht I gyf to þe
But bad it sal þe giffine be,
þo it be half of my kinryke.«
& scho, þat tacht wes thru gret ſwik,
Til He*r*rod mad ansuer*e* sone
One þis maner*e* & sad but hone:
»Gyf me Johnê þe baptist hed i*n* desch!«
& quhe*ne* He*r*rod had herd þis,
He worth sary for to be (!)
For þe gret hicht þat mad had he
& for*e* þe cause of þai*me* *with*-al
þat set at met in to þe hal.
No*ch*t-þane he gert a baſar*e* ga
& strik s. Joh*n*is hed hy*me* fra,

477—608) Decollatio Joh. bapt. nebst crematio et collectio ossium, inventio capitis u. translatio digiti. B. hat hier Vinc. Bell. benutzt. Weit ausführlicher L. A. Cap. 125, welche nicht die Quelle des Dichters ist. 476—534) vgl. Marc. 6, 17—29 (L. A. holt weiter aus und citirt die hystoria scholastica). 496) Ms. wyſing. 507) Ms. menȝolly? 508) Ms. is st. it. 521) be st. le? 535—550) aus Vinc. Bellov.

& to þe maydine gef it ſon*e*
In til a desch, til fil h*ir* bone.
& scho it til hir*e* mod*ir* gefe
þat gretar*e* tresour*e* bad na*ne* hafe.
þane his disciplis come in hy
& tuk *with* þame þe ded body
& ent*ir*it (it) in gret wa,
& syne ilkane his get ca*ne* ga. —
þis Herrod king*e*, þ*at* I ȝou newine,
Mysdid her*e* in man*er*is sewine:
First in adultery þ*at* he did
W*ith* his bruthir wif, wele kyd,
& syne in ane w*thir* thing*e*:
Quhe*ne* he wald thole na chasti(si)*ng*,
þe thrid for þe pryd he had
Of his birth at sic fest he mad,
þe ferd for he did sa gret Il
A lassis ȝarnyng*e* til fulfil,
þe fyft, ful Il did he
Suerand agane cheryte,
þe sext quhe*ne* he cowertly
To sauf his a*i*th did felny,
þe sewint wes mast to my*ne* e*n*tent:
þat he gert ſla þat Innocent. —
As þe cornicle of Euseby f. 280
& of þe kirk als þe story
Sais, þat hedit wes sanct*e* John*e*
In þe castel of Acherone
Be-ȝond Jordane in Araby.
Bot his disciplis his body
Besyly gert ent*ir*it be
Of Sebasty in þe cyte;
& in*e* Jerusaleme his hewide
Wes gr*a*fine, & lang ty*me* þ*ar* lefid.
& saraȝenis syne vpe ca*ne* ta,
Quhe*ne* Julyane apostata
Regnit, his banis, for inwy
(Of meraclis) þat kid wer*e* þa*ne* opynely
& done at hiş grawe to sar*e* & seke
þat opinly com*e* hy*me* to sek,
& scalit þame in*e* plac*is* ser*e*,
For þai na relik*is* wald þ*ar* wer*e*.
& eftyr *of* tyme *þe* processe
þa*i* blissit banis no*ch*t-þe-les
þai gadd*er*it for þe mast p*ar*t al
& brynt (þaime) in to powdre smal
& skalit þai*me* in (to) þe wynd,
þat na-ma*ne* p*ar*t þarof suld fynd.
No*ch*t-þane in þat swichwar*e*
Fra J*erusal*eme of caſe come þar*e*
Twa monkis & stal p*ri*wely
Of þai banis a gret p*ar*ty;
Ymang wthir*e* þai haf tane
Of þat fyngir*e* a litil bane,
To godis ſon*e* þat strekit he
Quhe*ne* he com*e* baptist to be, —

551–596) Die crematio et collectio ossium erzählt L. A. nach der historia scholastica u. Beda: Sicut enim legitur in libro XII hist. schol. vel eccl., cum discipuli Johannis corpus ejus apud Sebasten urbem Palaestinae inter Elisaeum et Abdiam sepelivissent et ad ejus tumulum multa miracula fierent, jubente Juliano apostata gentiles ejus ossa sparserunt, et, cum miracula non cessarent, post collecta et igne concremata in pulverem redegerunt et per agros ventilaverunt, sicut dicitur in hist. schol. et eccles. Beda vero dicit quod ipsa ossa collecta latius sparserunt et sic secundum martirium quodammodo passus videtur. Hoc quidam repraesentant nescientes dum in ejus nativitate ossa undecunque collecta concremant. Dum autem ad concremandum colligerentur, ut habetur in hist. schol., et Beda testatur, quidam monachi a Hierosolimis venientes latenter colligentibus se miscuerunt et magnam eorum partem tulerunt. Ipsa quoque ossa ad Philippum Hierosolymitarum episcopum detulerunt, qui ea postmodum Anastasio Alexandrino episcopo misit. Postmodum vero Theophilus (!) ejusdem urbis episcopus ea in templo Serapis a sordibus purgato reposuit et in honorem s. Joh. basilicam consecravit. Die Translatio des Fingers durch Thecla V. 579—586 erzählt L. A. am Schluss vor den Miracula: Digitus quo dominum ostendit comburi non poterat. Unde ipse digitus a praedictis monachis est repertus, quem postmodum, ut habetur in hyst. schol., s. Thecla intra Alpes detulit et in ecclesia s. Maximi (Ed. princ.: Martini) collocavit; hoc etiam testatur Johannes Beleth dicens quod s. Thecla ipsum digitum deultra partibus marinis in Normanniam attulit et ibi in honore s. Johannis ecclesiam fabricavit, quam quidam hac die dedicatam fuisse asserunt. 540) l. chastising. 551) tilge as. 552) of þe kirk þe story: historia ecclesiastica. Des Eusebius Chronik citirt L. A. nicht. 554) Ms. acherone, L. A. in castello Arabiae dicto Macheronta. 561) Ms. ca*ne* it ta. 563) Ms. barnis. 564) of meraklis fehlt im Ms. 569) Ms. þe tyme of processe st. of tyme þe p. 570) Ms. þat st. þai.

þe quhilk sanct*e* Tecle *with* h*ir* tuke
& bar a-way, as sais þe buke,
& stedit it honorably
In*e* þe kirk of Marytany.
& þe self monk*is* al þe lafe
Of þe banis but bad ca*ne* hafe
To Philpe, of Jerusaleme
þat þe nynd bischope wes þa*ne*.
& he is dekine, þ*at* wes ȝape,
W*ith* þame send to þe bischope
Of Alysand*ir*. & he alſone
Gert mak a costlyk kirk o*ne*-one
& fertrit (þame) w*ith* ful gret cur*e*,
Of þis (s. Johne) in þe honour*e*. —
Syne eft*ir* in deuocione
Came twa monkis of þe ton*e*
To J*erusal*em, for to pray
To syndry sanct*is* þat þar*e* lay.
To quha*me* in to visione
Sanct*e* Johne mad reuelacione
Of þat sted quhar*e* h*is* *hevid* lay.
& þai flely stal it away,
& bro*ch*t it in þe reume of France
& eft*ir*wart syne p*er*chance . . .
Bot quhou þat wes, I tel no*ch*t her*e*,
Bot þai þat likis ma wele sper*e* . . . —

In loſing*e* of sanct*e* John*e* sais þus
þe gret doctor*e* Criſſoſto(m)*us*:
Sanct*e* Johnê þe ſcole of u*er*tuiſe wes
& of clene lif þe maistres,
Of halynes þe fourme clene,
& reule of ry*ch*twisnes, but we*ne*,
Merour*e* of u*er*ginite,
Of clenes & of chastite,
þe way of pe*n*nance, & of ſy*ne*
Ke*n*nand þe pa*r*done for to wy*ne*,
Of verray treucht (þe) discipline,
& of al vic*is* þe rwyne;
For Johnê wes mar*e* þa*ne* ma*ne*, b*ut* wer*e*,
& til angelis he my*ch*t be per*e*;
He wes þe nerreste get to law
& firste gert me*ne* þe ewa*n*gel knau,
Of appostol*is* þe voice wes he
& of p*ro*phet*is* þe p*ri*uete,
& of þis erde he wes ly*ch*t,
& forry*n*nar of Juge of my*ch*t,
Medyatur*e* als wes he
Be-twene ws & þe t*ri*nite.
Ȝet he, þat of sic u*er*tu wes,
Wes gefine til a lurda*ne* las. —

& (of hyme) sais sanct*e* Ambroſe:
Johnê for fywe cause had loſe:
First, for his ſyr*e* & his dame
War*e* of gret kine & of gud fame;
& of mony m*er*akil*is* ser*e*
þ*at* thru hy*me* war*e* wro*ch*t hyne & her*e*;
& als for*e* theuys far*e* & gud;
& for gyf(t) als, quha vnd*ir*stud;
& last thru predicacione,
Quhar*e*-of he had mast renone.
& þe loſing*e* of his getteris
In*e* to ſyfe thing*e* wele aper*is*:
For*e* lowing*e* in to kine wel ſcheuis
þat is enhornit *with* gud thewis, f. 281
& gud thewis in*e* equite,
& office in presthed suld be,

597—608) Die Inventio und Translatio capitis s. ausführlich in der L. A.; hiernach wird das h. Haupt von zwei Mönchen in Jerusalem gefunden, aber ihnen auf der Heimfahrt entführt und nach Emissa gebracht, wo nach langer Zeit s. Marcellus in Folge einer Vision es wiederfindet und der Bischof Julian es beisetzt. Von da wird es nach Constantinopel und von hier unter Pipin nach Poitou in Frankreich gebracht. 595 u. 6) umzusetzen. 603) Ms. body st. hevid. 605 u. 6) umzusetzen, 605) & st. mene? —

609—632) Dasselbe Citat s. L. A. am Schlusse der Erzählung der Enthauptung: Hic exclamat Joh. Chrysostomus dicens: Johannes schola virtutum, magisterium vitae, sanctitatis forma, norma justitiae, virginitatis speculum, pudicitiae titulus, castitatis exemplum, poenitentiae via, peccatorum venia, fidei disciplina. Joh. major homine, par angelis, legis summa, evangelii sanctio, appostolorum vox, silentium prophetarum, lucerna mundi, praecursor judicis, totius medius trinitatis. Et hic tantus datur incestuosae, traditur adulterae, addicitur saltatrici. —

633—728) Cf. L. A. de nativ. Joh. b. (Cap. 86) nach dem früher erwähnten Zeugniss des Chrysostomus: Secundum Ambrosium laus Johannis ex quinque colligitur vel comprehenditur: sc. ex parentibus, ex moribus, ex miraculis, ex munere, ex praedicatione. Laus autem parentum sec. Ambrosium ex quinque manifestatur; ait enim sic: plena laudatio qui genus in moribus, mores in

& ded *in* byding*e* al suld be,
& Jugme*n*t in equite, —
Quhar*e*-in his getteris al war*e*.
& quha wald, my*ch*t rakine mar*e*
Of m*er*walis gret *þa*ne me*ne* ma tel,
& syndry, þat of Johnê befel.
For Gabriel mad playne schawinge
Til his fadd*ir* of his getting*e*,
& tald his name, & (þar)-to eke
þe tynsale of his fad*ir* speke . . . .
Of fairer*e* thewis þa*ne* wes he
Na halyar*e* my*ch*t na-ma*ne* be.
Of his halynes & sais vs
þe doctor*e* Crisostonus
þat Joh*n*is *convers*acione
Wes suthfastly of sic renone
þat Ilke ma*n*is lyf but wer*e*
*Culp*ab*i*le it gert aper*e*.
Of Johnē be tane for fer*e* thing*e*
Alsa of gyft ma lowyng*e*:
For he in*e* wame wes mad haly,
& had þe gyfte of p*ro*phecy, —
For, þo in mod*ir*-wame wes he,
Ȝet kneu he god & mad gle, —
& gaf ſprit of p*ro*phecy
Til his mod*ir* ferlifully.
& no*ch*t les wes þe lowing*e*
þat he s*er*uit for his preching*e*;
Quhar*e*-of four*e* thing*is* þe angele
Til his fadd*ir* cane p*er*tly tele,
Sayand: he suld co*n*uert fele
Of þe *sonis* of Israel,
& þat he suld befor god pas
In*e* þe u*er*tu of Helyas,
& tald hyme wth*ir* thing*is* eke,
þat me*ne* ma in þe ewa*n*gel seke. —
& þai ma not, her*e* quha liste,
þat sanct*e* Johnē þe ewa*n*geliste
Deit as þat day we mak
Sic Joy for þe baptiste sake;
No*ch*t-þane þe kirk halowis hewy*ne*
þe fest of his birth in til hewine
Of C*ri*stis byrth þe thyrd day,
For sa þe feste of baptiste may
As þis tyme honourit be
As Gab*ri*el had hycht w*ith* gle. —
þat wes nocht, for þe ewa(n)geliste
Gef sic sted *to* þe *baptiste*
As to þe mar*e*. for-þi befel
A m*er*wale þat I her*e* wil tel.

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aequitate, officium in sacerdotio, factum in mandatis, judicium in justificationibus comprehendit. Secundo ex miraculis, quorum quaedam fuerunt ante ejus conceptionem in utero, sc. angelica annuntiatio, nominis impositio, et loquelae patris amissio; (quaedam quantum ad ejus conceptionem: sc. supernaturalis conceptio, ejus in utero sanctificatio, et prophetalis doni repletio; quaedam quantum ad ejus nativitatem ex utero: sc. utriusque parentis spiritus prophetalis adeptio quia et mater nomen scivit et pater canticum edidit, loquelae patris reseratio et spiritus sancti repletio, unde et Zacharias pater repletus est spiritu s. e. c, — nach 658 fehlen Verse?). Tertio ex moribus quia sanctissimae vitae fuit. De cuius sanctitate dicit Chrysostomus: conversatio Johannis omnium vitam culpabilem faciebat apparere e. c. 634) l. causis. 649) Ms. and st. in. 653) Ms. syne st. þane. 657) Ms. to st. þar-to. 661) & st. þus. 663) Ms. generacione. 666) Ms. acceptabile st. culpabile. Dann folgt in L. A. wie seine Heiligkeit von der h. Dreifaltigkeit (der Vater nenne ihn »Engel« bei Malach. II Ecce ego mitto angelum meum), den Engeln und den Menschen bezeugt werde — diesen Abschnitt lässt B. aus. 667) Quarto comprehenditur laus Johannis ex munere (L. A. unterscheidet dann munus in statu in utero, in egressu ex utero, in mundi progressu, in mundi egressu; in utero habe er gehabt gratiam qua in utero sanctificatus fuit, gratiam quia prophetare meruit sicut quando in utero matris exsultans Deum adesse cognovit e. c., gratiam qua suis meritis matri prophetiae spiritum tradidit e. c.). 675) Quinto ex praedicatione: circa cuius praedicationem angelus quatuor ponit, cum dicit: et multos filiorum Israel convertet ad dominum Deum ipsorum et ipse praecedet e. c. (folgt die Auseinandersetzung wie J. ferventer, efficaciter u. prudenter gepredigt). 680) Ms. sanct*is*. 685) Et notandum quod s. Johannes evangelista hac die migravit ad dominum, sed ecclesia ipsius festum in tertium diem post Christi nativitatem celebrandum instituit, quia (tunc ejus ecclesia dedicata fuit et) sollemnitas nativitatis b. Johannis bapt. in suo die remansit, nimirum quia hic dies ab angelo gaudio nativitatis praecursoris authenticatus fuit. Non autem dogmatizandum est quod evangelista baptistae cesserit tamquam minor majori; non enim decens est, quis major sit eorum, disputare. 696) Ms. in þe ewa*n*geliste st. to þe baptiste. 697) Quod etiam quodam exemplo divinitus est ostensum. Erant enim, ut legitur, duo doctores theologi quorum unus Johannem baptistam, alter vero Johannem evangelistam praeferebat; tandem super hoc

Twa doctour*is* of theology,
Of quha*me* þe tane ry*ch*t *inc*rely
A-beouſe al vthir*e* luſit þ^e baptist
& þe tothir*e* þe ewa*n*geliste,
& þar-of disputacione
þai held lang, but co*n*cluſione.
For-þi þai ſet a c*er*tane day,
To co*n*clud best til aſſay
Quhilk of þai Joh*n*is mar*e* suld be
Honourit in al degre.
& þe ny*ch*t befor, as þai
Slepand in þar*e* bedis lay,
Of þer*e* Joh*n*is athir*e* aperit
Til his ansuerė (!) & syne sperit
Quhy þai strafe quha of þa*me* twa
Wer*e* worthiest hono*ur* to ta;
»For in hewine frend*is* ar we
& st*ri*wis no*ch*t for dignite;
þar*e*-for we wil ȝe do sa her*e*
þat of *our* my*ch*t ȝe haf na wer*e*.
For we wil no*ch*t for dignite
St*ri*we ne quha sal gretar*e* be.
Cese þar*e*-for & hald na st*ri*fe
For ws þat are in que*m*ful lif!«
þai doctour*is* þane o*ne* þe morne,
þe puple al beand beforne,
Tald þar avisione in hy
Ilkane til vthir*e* opynly,
& nomar*e* for þai sanct*is* strafe
Quhilk of þa*me* mast hono*ur* suld haf. —

(Miracula.)

I fynd wrytine þat Rochary,
A michty king of Lumberdy,
Wes grawine, quhe*ne* he wes ded,
Of Sebaste in*e* til a stede
Of þis sanct*e* Johnē a kirk besyd,
Of gret cost & mykil pryde.
Quhar*e* eft*ir*wart for cowa*i*tiſe
A ma*ne* vnhappy & wnwyse
Dalf vpe his graf be nicht*ir*tale
& bar away þ*at* gud al hale.
To quha*me* sanct*e* John*e* apper*i*t son*e*
& sad hyme: »for þat þu has don*e*
Til hyme sa gret Iniquite
To ȝeme þat lypnit wes to me,
In my kirk sal þ^u neu*ir* e*n*tre haf,
þi lif hale þo þat my*ch*t ſafe.« f. 282
& sa fel eft*ir* in*e* to ded:
For þat ma*ne*, quhe*ne* he had maste nede,
þat kirk neuir*e* entre mocht,
&, gyf he fandit, son*e* hyme tho*ch*t
þat a wicht ma*ne* fast ca*ne* hy*me* ta
Be þe throt & gert bakwart ga;
& þ^o he p*ro*fit þis fele-cyſe,
Ȝet entre he ne my*ch*t ony-wise,
& þis sanct*e* Johnê rewe*n*g*i*t wes
Of hyme þat done had sic trespas. —
Now of a m*er*wale tel wil we,
þat tyd beȝond þe gret se
In þe p*ro*wince of the far*e* (!),
Quhar-to þe Cayne is tributar*e*;
Quhar*e* me*ne* makis drink of spycery —
Of betone þar*e* is gret copy.
& su*me* c*ri*stine þar*e* wo*n*nyne mais
þat þar p*ro*pir*e* kirkis haſe.
Thre Jorne lang is þat cu*n*ctre,
Quhar*e*-in*e* (is) Smarag þe cyte;
Smarag is a fair*e* ton*e*
& chefe of þe regione
& haldis of þe Caynis cuſing*e*;
þar*e* wo*n*nis c*ri*stine & saraȝine.
In*e* þat cite, als I herd tel,

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sollemni disputatione indicta quilibet valde sollicitus erat auctoritates et efficaces rationes invenire, quibus suum Johannem posset praeferre; adveniente autem disputationis die quilibet sanctorum aemulatori suo apparuit eique dixit: bene concordes sumus in coelis, de nobis non disputetis in terris. Tunc illi sibi ad invicem et omni populo visionem publicarunt et dominum benedixerunt. 700) Ms. merely st. increly. 718) Ms. ony oder my st. our.

729—901) Miracula. 729—754) Vgl. L. A. de nativit. Joh. b. 3 (das erste Mir., s. 2, hat B. nicht): Refert Paulus in hystoria Longobardorum quod Rocharith rex Longobardorum juxta ecclesiam s. Johannis b. cum multo ornatu sepultus fuit, quidam vero cupiditate illectus nocte sepulcrum aperiens abstulit universa; cui b. J. apparens dixit: cur ausus fuisti tangere mihi commissum, ecclesiam meam de cetero ingredi non valebis. Quod utique sic evenit, nam quicunque praedictam ecclesiam intrare volebat, quasi a validissimo pugile guttur ejus feriebatur et sic subito retro ruebat. 735) Ms. cowartise. 737) Ms. nicht^saile.

Of sanct*e* Johnê a m*er*wal fel.
þe Caynis bruthir*e* Cygaty,
þat aucht þat lordschipe halely,
W*ith* *cr*istine wes enducyt sa
þat he baptysme ca*ne* haly ta.
Thru fauour*e* of þ*at* gud king þ*ene*
A kirk biggit þe *cr*istine me*ne*
In honour*e* of sanct*e* John*e* þe baptist.
& it wes bigit w*ith* sic liste
þat in myddis wes a pillar*e*
þat þe charge of þe kirk suld ber*e* —
& wes na pillar*e* bot þat ane.
þe saraȝanis had a stane . . .
& for-þe *cr*istine þai haitit ay;
Bot sa gretly þe kink dred þai
þat þai til durst þ*at* na thing do (!).
His son*e* syne succedit hyme to,
Bot no*ch*t in *cr*istine fay. for-þi
þire saraȝanis þar*e* chaſit in hy
To distrenȝe þe *cr*istine me*ne* ilkane
To restor*e* þa*me* agane þar*e* stane.
þane p*ro*ff*er*it þai þe p*r*ice & mar*e*; —
For, gif it a-way tane war*e*,
þe pillar of force suld fal
& sa eftir þe kirk al.
Bot nedly wald þai ha*ſ*e þe stane.
Quhene *cr*istine saw remed wes na*ne*,
To sanct*e* Johne baptist ca*ne* þai p*ray*
Deuotly. & quhe*ne* þe day
Wes cu*m*yne to reſaſe þe stane,
þe saraȝenis ſemlit ilkane
Treuand to se þe hale kirk fal,
Fra þe stane remowit war*e* al.
Bot þe pillar raſe thre hand brad It fra,
Thru goddis grace, til awai þa ta
þe stane fra þe ground away,
& hing*is* sa (one) to þis day.
Men*e* ma se wele be þis ferly
þat þe baptist is ful mychty
W*ith* god, þat sic a wond*ir* dide
For hyme, wele knawine & kide. —

& als sanct*e* G(*re*)*gor* sais ws,
A ma*ne* quhil, callit Sanctul*us*,
A dekine in exile tuk
Fra Lu*m*bardis, as sais þe buk,
On*e* co*n*dicione: gif þe dekine
Eschapit ony-way fra hyne
Thru miskepyng or*e* subtilite,
þat gud ma*ne* for hy*me* ded suld be.
Ȝet þa*ne*, þo (þis) Sanctulus
Had mad his co*n*dicion*e* þus,
He gert þe dekine fra hy*ne* fle,
þat his lif sa saw*i*t my*ch*t be.
& þer*e* Lu*m*bard*is*, þat wald haf had
þe dekine & ſlane but bad,
To Sanctulus come in hy
& hyme askit ful angrely
þe dekine þat to kepe tuk he,
As co*n*nnand wes, or*e* ell*is* ded be.
& he mekly sad þame til:
»Ȝe ma do w*ith* me quhat ȝe wil;
For þe dekine quha*me*-of ȝ^{e} say,
Fra me quyt is passit away.«
þane sad þai: he suld fulfil
þe condic*i*on*e* he mad hy*me* til.
þe worthi ma*ne* þai band þa*ne* son*e*
& gert a baſar*e* cu*me* but hone,
þat wes stark & likly als
But let to strik in-twa h*is* als.
& he mekly knelit done,
Makand to god his oracione.

755—810) nicht in L. A. 758) canyne st. cayne (= Khan). Nach 782 fehlen Verse. 785) Ms. *d*urst? l. til þat? 788) Ms. chaſit. 795) Ms. haſte st. haſe.

811—860) Vgl. L. A. de decollat. Joh. b. 4; 861—910 ib. 1 (das mittlere der mirac. s. 3 fehlt in B.). 811) Vgl. L. A.: Vir quidam magnae virtutis, ut ait Gregorius in dyalogo, nomine Sanctulus, cum quendam dyaconum a Longobardis captum in sua custodia tali conditione recepisset ut, si fugeret, ipse pro eo capitalem sententiam subiret, coegit praedictus Sanctulus ipsum dyaconum ut fugeret et se liberaret. Quapropter Sanctulus ad decollandum adducitur et ad hoc fortissimus spiculator eligitur, de quo dubium non erat quin uno ictu caput ejus absciderent; extensoque collo, cum carnifex forti annisu brachium cum ense in altum levasset, ille protinus ait: sancte Johannes, suscipe illum; statimque brachium percussoris irriguit et erecto in coelo gladio inflexibile remansit praestitoque juramento quod de cetero nullum christianum feriret, vir Dei pro eo oravit et brachium statim deposuit. 812 u. 19) Ms. ſamculus. 821) l. hyme? 834) Ms. he st. þai?

þa*ne* þe bafar*e* hewit on*e* hicht
His hand, to strik, gif he my*ch*t.
& Sanctulus, þat wes hery, f. 283
To sanct*e* Johnē baptist ca*ne* cry:
»(I)hon, hald his hand wald me ſla!«
& fra he had sad sua,
His harme, þat strekit (wes) on*e* hicht
To st*r*ik, he ne mo*ch*t for al his my*ch*t
Bryng done, bot (it) ſtud strekit þar*e*
A hyldry steng as it war*e*.
þane had þe basar*e* mekil wa
Quhe*ne* he saw hyme-self sted sa,
& to sanct*e* Johne a wou mad þar*e*:
Gif he wald ger hyme of his car*e*,
þat he suld neu*ir* styrk c*r*istine ma*ne*.
& Sanctulus for*e* hyme ry*ch*t þane
To sanct*e* Johnê prayer*e* mad
For hyme: & he gat heile but bade,
& ȝald to god þar*e*-of lowing*e*
& to sanct*e* Johnē for his helpyng*e*. —
In story as Sygilbertus (!)
Ymang*e* al vthir*e* tellis ws
Of a w*e*dow, þat had ȝarnyng*e*
Of þis sanct*e* Johnê to haf su*me* thing*e*,
As at a relik scho my*ch*t haf,
& besyly þis ca*ne* scho crafe
W*ith* prayer*e* gret & fastinge,
W*ith* almus-ded & wakyng*e*.
& quhe*ne* scho lang*e* sic lyf had lede
& þar*e*-in*e* (had) nathing spede,
Scho wes anoyt in*e* gret maner*e*
þat god wald no*ch*t hir*e* p*ra*yer*e* her*e*;
þar-for a wou to god scho mad
In traſte hope scho in*e* hyme hade:
þat þar*e* suld nothir met na drink
Fra þine in*e* (to) hir*e* body sinke
Til he had gefine hir*e* su*me* thing*e*
Of þat scho mad hyme askine.
& as scho lay sa in*e* þe kirke
*A*t hir*e* p*ra*yer*e*, for fastine Irke,
A-pon*e* þe auter*e* scho saw ly
As a thoume-bane p*ro*pirly,
þat quhytar*e* wes þa*ne* ony ſnaw;
& in ſprit cane wele knaw
þat it of sanct*e* Johne wes a bane.
& þar*e*-of blith scho ha*s* it tane,
& of sanct*e* Johnē in to lowynge
Scho gert in haste þe bellis rynge.
& thre bischopis in*e* þat sichtwar*e*
War of chance assemblit þar*e*;
Of quhame ilkane a p*ar*t but bade
þar-of w*ith* þame þo*ch*t til haf had.
& as þai mad þame to þe p*ar*tinge,
þar*e* fel þarof a ferly thing*e*:
For one þe clene clath, quhar*e* it lay,
þar sprang*e* of it but delay
Thre droppis of blud far*e* & gret.
& ilke bischope ane ca*ne* gete,
& war*e* Joyful & held þar*e* way,
& þe bane lyand stil levit þai.
& þat þe wedou gat suyth
& passit h*ir* way þar*e*-*with* ful lith,
As vittand wele it wes a bane
Of þe baptiſte scho had tane.
& it is stedit þar-in*e* as Jowel
In fyne gold and c*r*istel,
& myraclis mony wro*ch*t ar*e* þar*e*
Thru my*ch*t of hyme þ*at* bane bar*e* —
þe quhilk vs p*ur*chas*e* g*r*ace þ*at* we
Ma cu*me* til hewine as did he. —

For þis Herrod, of quha*me* I spak,
Wes no*ch*t to lofe bot al to lake
For his gret iniquite;

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844) hery = ery, affected with fear. 846) Ms. hon st. Ihon? 851) Ms. basar*is*. — 861) Vgl. L. A. (wo die Quelle nicht genannt ist): Apud Mariennam urbem Galliae (!) matrona quaedam Johanni b. valde devota Deum instantius exorabat ut sibi de reliquiis Johannis aliquando donaretur aliquid. Cum autem orando nihil proficere se videret, sumta de Deo fiducia juramento se adstrinxit quod hactenus non comederet donec quod petebat acciperet. Cum autem diebus aliquibus jejunasset, pollicem super altare miri candoris vidit et Dei donum laeta suscepit; tres autem episcopi illuc accurentes, cum quilibet de illo pollice partem vellet accipere, tres sanguinis guttas stillare videntes in linteo supposito, stupuerunt et singuli singulas se meruisse laetati sunt. 861) as st. als. 863) Ms. wodow. 886) Ms. had. 907) Ms. & of. 909) Ms. purchaſt. —

912 ff.) Über Herodes; vgl. L. A. de innocentibus Cap. 10 (Gr. p. 63): Tres Herodes sacra scriptura commemorat, quos famosos fecit eorum crudelitas. Primus dictus est Herodes Ascalonita, sub quo dominus natus est (et a quo pueri occisi sunt). Secundus dictus est Herodes An-

Ȝet war*e* Herodis ma þa*ne* he,
þat be get cane til hy*me* succede
Be Il thewis & Il dede;
& þai war*e* of gret fame althre,
þ° it war*e* no*ch*t thru dignite
Bot erar*e* for*e* dedis Il
þat þai did aganis skil.
þe first of þame to na*me* ca*ne* ta
Of Aſcolonyca alsua,
& Jh*es*u in his tyme wes borne
þat sawit ws al þ*at* war*e* forlorne;
& his son*e* Herod An*t*ipas,
Quha*me*-thru þe baptist sla*ne* wes;
& þe thred Herrod h*ad* alſua
Til his ſuornome Agrippa:
þ*at* ſlew sanct*e* James for h*is* p*re*chi*ng*
& Petre gert in presone thring*e*.
Ascolonica necat pu*er*os, A*nt*ipa Jo-h*annem*,
Agrippa Jacobu*m*, claude*ns* i*n* carcer*e* Petru*m*.
Of þe twa last spek me ne list,
Bot I wil say mar*e* of þe firſte (!). —
Antipater of Ydumy,
As wrytine is in þe story,
þe kingis cusing to wif he tuke f. 284
Of Arabi, as sais þe buke,
& w*ith* hir gat a son*e*, þat he
In birth gert Herrod callit be —
& þat barne to name cane ta
Sone eft*ir* Ascolonica.
Quha*me* Fortone helpit sa þat he
Gat hale þe kinrik of Jude
Of August, þat wes e(*m*)p*er*our*e*,
To hald of hyme w*ith* honour*e*; —
& fra þine war*e* na king*is* ma
Of Jowis kine in*e* (to) Juda.
& þis Herrod sex sōnis gat:
þe eldast Antipat*er* hat,
Alysand*er* syne wes his bruþ*ir*,
& Aristotolus ane wthir,
Archelauce þe ferd wes,
& þe fyft Herot Antipas,
& Philpe þe ȝu*n*gest but wer*e*
Of þir brethir we rekine her*e*.
Of þis barnis Herrod send twa
To Rome, to ler*e*: & ane of þa
Wes Alisand*er* & þe todyr*e*
Arístot*o*lus, his bruthir*e*, —
& w*ith* a Jow he gat þir twa
þat he to wif befor ca*ne* ta.
& quhe*ne* þir twa þ*at* Rome had bene
& leryt mykil gud & ſene,
þai come agane in þar*e* cu*n*ctre,
þar fadd*ir* & þar*e* kine to ſe.
& þis Alisand*er* ca*ne* s*o* ler*e*
þat he wes a gud muter*e*,
& held oft disputacione
Of þe rewme for þe successione
W*ith* his fad*ir*, be-cauſe þat he
Sad Antipat*er* ar*e* suld be.
Bot ȝet tho*ch*t þai brethir twa
þat þai suld bath befor hy*me* ga.
For-(þi) þar*e* fad*ir* þai tho*ch*t to ſla.
& quhe*ne* he wist it wes sa,
He banyst þa*me* of þe land.
& þai þat tuk i*t* on*e* hande,
To Rome went to þe emp*er*our*e*

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tipas, qui Johannem decollavit. Tertius dictus est Herodes Agrippa qui Jacobum occidit et Petrum incarceravit. Unde de hoc exstant versus: Ascalonita necat pueros, Antipa Johannem. Agrippa Jacobum, claudens in carcere Petrum. Sed primi Herodis hystoriam breviter videamus. Antipater Ydumaeus, ut in hystoria scholastica legitur, neptem regis Arabum duxit uxorem, ex qua filium habuit quem vocavit Herodem, qui postmodo Ascalonita dictus est. Hic a Caesare Augusto regnum Judaeae accepit et tunc primitus sceptrum ablatum est de Judaea. Huic sex filii nati sunt: Antipater, Alexander, Aristobulus, Archelaus, Herodes Antipas, et Philippus. Alexandrum autem et Aristobulum ex eadem matre Judaea genitos Romam misit liberalibus artibus imbuendos: post hoc a studiis redierunt et erat Alexander grammaticus, Aristobulus autem acerrimus perorator; jamque frequentius de susceptione regni cum patre disceptabant. Ab hoc pater offensus Antipatrem illis praeponere satagebat; cumque illi de morte patris tractassent et ob hoc a patre rejecti fuissent, Caesarem adeunt de patris injuria conquesturi. Interea magi Jerosolimam veniunt et de ortu novi regis diligentius sciscitantur e. c. (L. A. erzählt dann das Weitere, bes. den Kindermord). 911) tilge for. 925 u. 31) Ms. ancipas. V. 940—3 im Ms. doppelt (es liest das zweite Mal:

To plenȝe a-pone þar*e* fad*ir* Iniur*e*,
Thinkand to p*ro*we be resone
þat þai suld haf successione.
In þe meyne-tyme co*me* king*is* thre,
þat magos su*me*-tyme cal we,
To J*erusale*m*e* to sper*e* quhar*e*
Wes he þat borne litil ayr*e*
King*e* of Jowis, »for his ſt*er*ne we
Has sene in þe est al thre.« —
Bot her*e*-of wil I tel nomar*e*,
For*e* men*e* ma fynd it ell*is*-quhar*e*,
In a buk I mad of þe birth
Of Jh*es*u C*ri*ste, þat grant ws gyrth. —
& Herot tho*ch*t hyme Il begelt
Quhe*ne* þer thre king*is* fra hy*me* duelt:
& tho*ch*t al barnis (for) to ſla,
Sa þ*at* C*ri*ste my*ch*t no*ch*t eschape hy*me* fra,
Of twa ȝer*e* elde & withine,
Fellonly, or*e* he wald blyne.
& (þarfor) þat il wikit man*e*
In su*me* part wes punyste þa*ne*:
For his son*e*, þat to foſt*ir* wes
Ymang*e* wthir, ſlane wes p*er*cace, (!) —
& þat wes godis richtwiſnes
Of hyme þat mad sa fele barnles;
For he gert sla in*e* þat lande
A hu*n*d*ir* & fourty thousande
& four*e* thousand þar*e*-til,
þat haly nowm*ir* to fulfil
þat sched þar*e* blud for C*ri*st*is* sak —
Quhat f*er*ly þ*at* he tuk wrak?
þis Sand*er*is syne & Aristotil,
His sōnis, þ*at* war*e* ry*ch*t nob*i*le,
At hame war*e* cu*m*yne, ſuspec had he
þat þai for his iniquite
Suld ſla hyme, gyf þai had my*ch*t —
& sa to do ma ſal þai hicht.
& his barbour*e* *t*ald hy*me* til:
Gyf he wald haf don*e* þ*ar* wil,
He had schorne his hals i*n* twa,
To schaf þat (!) quhe*ne* he suld ga,
þar-for bath gold and fe
Hechtand hyme in*e* to plente;
&, þat Sand*er*is, his son*e*, had sad
þat in*e* ald me*ne* suld no*ch*t be ˈlad
Hope of helpe na of rewarde,
As in ȝu*n*g me*ne* þat ar*e* forthirwarde.
& as þar*e* fadir þis ca*ne* her*e*
& þar-of had consalis fer*e*, f. 285
He gert tak þame fra his presence
& ſla þame bath, but audience,
& Antipat*er* ordenit he
Of his kinrik ayr*e* to be;
& next hyme Herot Antypa
Ordenit (he) þat reume suld ta,
& next hy*me* Herod Agrippa*m*
Ordenit (he) to succed þane.
þane wes Antypat*er* wa
þat his fad*ir* sic a talȝe ca*ne* ma;
þar-for he tho*ch*t of Iwil rede
His fad*ir* for to do to dede,
& for þat cause gert poysone ma,
His fad*ir* cowartly for to ſla.
Bot for*e* þar his don*e* na-thing*e*,
As þe ewa*n*gel mak*is* witneſi*n*g,
þane it sal be cuth & kyde
& be curse of tyme vnhyd:

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940 herrode, 941 cā, 942 soñ, 943 fortoñ). 987) Ms. sterme (sterine?). 989—992) Über das hier erwähnte frühere Werk des Dichters vgl. die Einleitung und 1216—20. 999 ff.) Vgl. ib. (Cap. 10) s. 3: Deus autem judex justissimus (ut in iisdem legitur hystoriis scholasticis) non est passus tantam Herodis nequitiam remanere impunitam. Divino enim judicio factum est ut qui multos orbaverat filiis, ipse suis (!) miserabilius orbaretur. Nam Alexander et Aristobulus iterum patri habiti sunt suspecti. (Confessus est autem unus de eorum complicibus quod Alexander multa sibi donaria promisisset si patri venenum propinaret;) confessus est etiam tonsor de promissis sibi muneribus, si, dum patris barbam raderet, eum continuo jugularet, addiditque Alexandrum dixisse non esse ponendam spem in sene (qui sibi capillos tingeret et juvenis appareret). Ob hoc pater iratus eos occidi fecit, Antipatrem autem futurum regem instituit; sed ipsi Antipatri Herodes Antipam in regnum substituit. (Insuper Herodes Agrippam et Herodiadem uxorem Philippi, quos ex Aristobulo susceperat, paterna dilectione fovebat.) Hac duplici de causa Antipater intolerabile contra patrem concepit odium, in tantum quod eum attentavit occidere per venenum: quod Herodes jam praesentiens eum in carcere posuit. Augustus autem Caesar audiens quod filios occidisset, dixit: mallem esse Herodis porcus quam filius, quia, cum sit proselitus, porcis parcit et filios occidit.

Of Antipat*er* it fel ſa
þat tho*ch*t his fad*ir* for to ſla:
For It wes tald his fad*ir* son*e*;
þat in*e* p*re*ſon*e* gert hyme be done,
& eftyr gert hyme ſlane be,
As, þat redis þis, ſal ſe.
& eft*ir* quhe*ne* Cesar*e* herde
Hou Herrod with his sōnis ferde,
(He) sad: »I cheſe me erar*e* now
For to be Herod*is* *s*ow
þa*ne* for to be his (sone), for he
Sa demanis þai*me* as kene we,
þo he in sic flesch ha*s* delyte
Be-cause þat he is p*ro*selit« —
þat is til vnd*ir*stand, þu treu,
Of a payane cu*m*yne a Jow.
Syne quhe*ne* Herod had sewinty
Ȝer*is* of elde al fullely,
He fel in (to a) hard seknes,
þat sume-dewil lyk a feu*ir* wes,
& þar-to sic a ſca had he
þat of his body no*ch*t wes fre,
& þar-w*ith* had he hard torme*n*t
& of his aynd impediment.
þa*ne* come diuerſe medicinar*is* ner*e*
For wy*n*ni*n*ge of his stat to sper*e*;
þat in (a) bath of oyle hyme laid,
For þat wes haleſu*me*, as þai sad.
Bot þar-of gat he ne remede,
Bot wes þane son*e* ner*e*-hand dede.
þar-for his tormentour*is* send he
One al syd in to Jude
& gert bryng hyme þe ȝu*n*geste
Of þat land & þe nobileste,
& gert þame in presone be done,
& til his cister sad he sone —
þat had to name Sal*ome*:
»I wat weile þe Jowis sal be
Ful blith; bot þane I ma ȝete
Mak mony-ane ful ſar*e* to grete
& hafe als fair*e* exequies
As ony þat befor*e* me wes,
Sa treuly þu hicht me til
My byding*e* þat þu sal fulfil;
þis is: quhene I ȝelde þe gaste,
þu sal gere sla al þai in haste
þat in presone I gert be done;
Sa sal Juda haf sorow sowne,
Oþir*e* in my lyfe or*e* in my dede,
þai sal hafe sorou but remede.«
þis tyrand had in custume ay
Eftir*e* his mete Ilke day
To payr*e* ane apil & til Eete:
& in hand a knyfe ca*ne* gete;
Bot fel (host) hyme trawalit sa
þat he had wil hyme-ſelf to sla;

1017) Ms. cald st. tald. 1045) þane = þat ne. 1056) Ms. cow st. sow. 1059) Ms. had. 1063 ff.) ib. 4: Ipse Herodes cum jam annos LXX haberet, in gravissimam aegritudinem cecidit, nam febre valida, prurigine corporis, continuis tormentis, pedum inflammatione, vermescentibus testiculis, intolerabili foetore, crebro anhelitu et interruptis suspiriis torquebatur. A medicis vero in oleo positus, inde quasi mortuus est allatus. Audiens autem Judaeos mortem suam cum gaudio exspectare, nobiliores juvenes ex omni Judaea collectos in carcere posuit dixitque Salomae, sorori suae: scio Judaeos de morte mea gavisuros, sed potero habere multos lugentes et nobiles exsequias funeris, si meis volueris parere mandatis, ut, cum spiritum emisero, cunctos occidas quos in custodia servo, ut sic omnis Judaea me defleat licet invita. Habebat autem in consuetudine ut post omnem cibum pomum pr se purgaret et comederet, cumque gladium manu teneret tussique violenta discinderetur, circumspiciens ne se aliquis impediret, se ipsum percussurus manum sustulit, sed consobrinus ejus sustinendo dextram impedivit. Protinus autem, quasi rex mortuus esset, in aula regia ululatus insonuit, quo audito exsultat Antipater multaque, si solveretur, custodibus pollicetur. Quod cum cognovisset Herodes, gravius filii exsultationem quam propriam tulit mortem, mittensque satellites eum occidi fecit et Archelaum post se regnaturum instituit sicque post dies V mortuus est, in aliis fortunatissimus, in rebus domesticis infelicissimus. Salome autem soror ejus omnes absolvit quos rex occidi mandaverat. Remigius autem in originali super Mathaeum dicit quod Herodes gladi quo pomum purgabat se peremit et quod Salome soror ejus omnes vinctos, prout cum fratre ordinaverat interfecit (soweit Innocentes).

(Diese ganze Geschichte des älteren Herodes ist hier nicht am Platze; im Cap. de decoll. Joh. schaltet L. A. das Ende des Herodes Antipas ein, ferner, nach der Crematio ossium, die Geschichte des Julianus apostata (abweichend von der in der Leg. vom h. Julian), und, nach der

& lukit a-bout, þat na-mane
War*e* ner*e*-by for to lete hy*me* þane,
& hewit vpe þane his knyfe
Til hafe reſte his awne lyfe,
& þane his sistir*e* son*e* in*e* hy
þat he wiste no*ch*t wes ner*e*-by,
& þe knyfe gat & his arme
& lettit hyme — bot þ*at* wes harme.
þane in þe hal raſe sodenely,
As he dede had bene, gret cry.
þane Antipat*er*, quhar*e* he sete,
In presone, sone herd þat,
&, wenand his fad*ir* ded war*e*,
Cryit one þe gyalar*e*
& hicht til hyme go(l)d & fe
Wald he hyme louſe & mak hy*me* fre.
& quhene his fad*ir* herd had
þat his sone sic Joy þane mad,
He gert his tormentour*is* furth ga
& but mar*e* he gert hy*me* ga ſla,
& Archelau*m* his ayr*e* made;
& dais fyfe atour*e* þat bade
& tholit þane þe double deide f. 286
Of lif & saule, but remede.
& þane his cistir*e* Salome
Al his preſſoner*is* mad fre
þat he sa fayne wald (slane) haf bene
To do þe Jowis payne & tene.
Remegius ȝet, (þat) þis tale
Tellis in his originale
Mad of þe ewa*n*gel of Mathy,
Sais þat Herod vnhappy
W*ith* a knyf, hyme-self bar*e*
Ane apil efter*e* met to payr*e*,
Sleu hyme-self, & Salome,
As befor bydine had he,
Gert al þe Jowis sla but hone
þat he in presone gert be done, —
For til supple þe wikitnes
þat in hir*e* bruthir alway wes,
To ger*e* me*ne* wit þat he wes wike
In al degre (bath) dede & quyke;
For*e* in*e* hyme wes na me*n*ding*e*,
Bot (he) til hel ȝed but endynge,
Quhar*e* he sal de & neu*ir* be dede,
For-out ransone & remede. —

Ȝet of sanct*e* Johnē in honoryng*e*
I ma eke-to a ferly thing*e*
þat fallis wyd-quhar*e* Ike ȝer*e*
In syndry landis fer*e* & ner*e*
In-fellone ve*n*geance of þe deide
þat he tholit thru wiſis rede,
& for He(rod) as ful cane consent
For hir to ſla þat innocent.
Al þai þat come of þat kine,
In quhat place þai war*e* in,
Ay syne one sanct*e* Jhonis day
Of þat kine brane-wod ga þai;
& þai þat wil þar*e* wit recouer*e*,
þai mone of sanct*e* Johne in honour*e*
Cume til his kirk to wariste be,
þat sa is sted, scho or*e* he.
For-quhy þai þat ar*e* hyme lewine (!)
Bryng*is* þame of sanct*e* Johne þe ewine
In tyme of ewinsang*e*, & þar*e* þai wak
þat nicht for sanct*e* Jhonis sak,
& al þe morne to þe sa*m*myne tyde
Stil in þat kirk þai mone byde,
& bundine, gife it be nede,
Of þar*e* heile gif þai wil spede.
& þis m*er*wale wrocht is ay
Ike ȝerys one sanct*e* Jhonis day,
For to ger*e* men*e* haf in*e* thocht
þis ferly god fore hyme wro*ch*t,
& in þe mynd of þe wikitnes
þat cowartly til hyme done wes,
& þat men*e* (suld) wit als þat he
Suld be had in gret daynte.
& in leſtand mynde of þis
At Amyas a gret parte is

Inventio capitis, das Ende der Herodias.) — 1066) l. dele. 1067) Ms. ſta st. sca (= scaw). 1071) tilge diuerse. 1075) l. na. 1083) Ms. Salmone. 1099) Ms. Eete oder Kete? l. ete. 1101) Ms. ſende überschrieben, st. host (oder kink?). 1122) tilge ga. 1129) slane fehlt.

1149—89) nicht in L. A. (Diese führt im Cap. 86, 2 andere Gebräuche am Johannistage auf, wie das Verbrennen von Thierknochen und das Tragen von Fackeln und das Umdrehen eines Rades.) 1155) Ms. he st. Herod; tilge &. 1165) hyme st. þame? l. lewe, 1166) eve?

1189—1236) Schluss des Dichters. 1191) Ms. eft*ir* st. of. Nach 1194 fehlen Verse? 1197) Ms. & st. as.

Of his hewide in þat lyknes
þat it had, beand in*e* to flesche.
þar*e*-for to god lofynge ay be,
þat mad hyme of sa hye degre
þat he is had ay in lowynge
W*ith* al c*r*istine, ald and ʒynge. —
Now sanct*e* Johnē, þat sa worthi wes,
Til þu duelt in brukil flesche,
þ*at* þu ſ*er*uit eft*ir* Cryste lowit to be,
& he alsa lowit of þe; —
Bot (þat) þu mad gret lowynge
Of hyme, þat wes na f*er*ly thing*e* ....
& sic lowing*e* þat sic neu*ir* wes
Mad of creatour*is* in*e* ma*n*is flesche,
& quhe*ne* C*r*iste sad na*ne* wes borne
Mar*e* þane sanct*e* Johñe of wif beforne,
& said als he suld precede
Elyas in al nedful dede,
& w*ith* vthir*e* lofing*is* ma,
þat of þe ewangele me*ne* ma ta.
& Johne of hyme gud witnes bar*e*,
Sayand þat he wes mar*e*
»þat cu*m*mys in flesche eftir me,
For befor*e* þat I, mad wes he,
To quha*me* I ame no*ch*t worthi loute
Na of his schone þe laife tak oute.«
& seildine befor herde was
Betwene god & ma*ne* sic ha*m*lynes.
þis Johnē ʒete suld co*m*mendit be
þat to C*r*iste of kyne wes he,
As he my*ch*t fynd þat ʒarny*n*g had
In ane wthir*e* buk I made,
Quhar*e*-in*e* I recordit þe genology
Of our*e* lady sanct Mary,
Hou sibe to Jh*es*u þis Johne wes
Of þis warld as be lyne of flesche;
Bot þat wil I no*ch*t bryng i*n* her*e*,
For I ame auld & su*me*-dele suer*e*.
For-þi sanct*e* Johne I Requer*e* þe
þat excusit þu wil hafe me
& in thaɲk tak my gud wil,
Sene I nomar*e* ma do þar*e*-til.
& sene þu sa mykil may
W*ith* god of hewine, þe I pray
þat þu for*e* me requeste wil ma
Til hyme, þat, quhen*e* I hyne ga,
Of þis warld þat I ma twine
But dete, schame & dedly syne.
& al þat in affeccione
Has þe or*e* in*e* deuocione,
þu purchas at Jh*es*u sic grace
þat þai ma t*ra*stely se his face
One domysday, quhe*ne* he sal deme
Gud and Il, as hyme think queme.

XXXVII. Vincencius.

þIs name Vincenſius to say
Is ma*ne* þat ourcu*m*ys ay —
As sanct*e* Vincent quhilis dide
Thru his pacience, as wes kyde;
For he our*e*-come al wice of flesche
Thru hale hart & deuotnes,
& he our*e*-come þe fyr*e* alsa
Thru passione he ca*ne* þar*e* ta,
& þis warld in dispyſing*e*
He our*e*come in al-kine thinge.
Thre thing*is* he our*e*come but wer*e*
þat my*ch*tty ar*e* in þis warld her*e*:
Fals errour*e*, & lufe vnclene,
& warldis dout als, but wene;
He our*e*-come firste for he wis wes,
& next of gud lyf thru cle*n*nes,

Die Quelle des Vincentius ist nicht der weit kürzere Text der L. A. Cap. 25; ähnlicher ist Vinc. Bell. XII, 124 ff.

1—18) Einleitung. Anders L. A.: Vincentius quasi (vitium incendens vel vincens incendia vel) victoriam tenens. Ipse enim incendit, i. e. consumsit vitia per carnis mortificationem, vicit incendia suppliciorum per constantem poenarum perpessionem, victoriam tenuit mundi per ipsius

& syne for richt stedfaste (wes) he,
He ourcome þir*e* thing*is* thre. —
Sanct*e* Vincent come of nobil kyne,
& gret nobles wes hyme In*e*,
& to scole set wes to ler*e*,
Or he had of elde sewine ȝer*e*;
& god purvat hyme to be
A chosine weschale, quha*me*-thru he
Wald me*ne* war*e* tacht to lefe syne
& sa mercy for to wyne.
In duble science tacht wes he:
In cānone and diuinite,
Vnd*ir* a bischope of renone
(Of) Cesar*e*-august of þe tone,
Valerius þat to name had;
& he Vincent his dekine mad. —
& in þe tone duelt þane
A president, þat wes a fellone ma*ne*,
þat til his name had Dacyane,
& had fra p*ri*ncis pouste tane
Al c*ri*stine ma*ne* for*e* to ſla,
& eraſte þame cane ordre ta.
þe biſchope þane Valerius
& his dekine Vincencius,
Fra þai hard sic tyranny,
þai sped þame to þe ton*e* in hy,
In hope of Vincent (!) for to wyne
Quha for sic cause my*ch*t begyne,
Demand þat mast happy wes he
For godis sak my*ch*t eraste de;
þar-for*e* þai sped þai*me* bath, in*e* wil
M*artir*dome (for) to cume til.
þane come þai befor*e* Dacyane;
þat for*e* þar*e* treucht gert þai*me* be ta*ne*,
& franyt (at) þame quhethir*e* þai
Wald renunce þe c*ri*stine fay.
& for þai wald no*ch*t sa ȝa,
He mad his tormentour*is* þai*me* to ta
& gert led þame one-ane
To þe tone of Valenciane,
& gert þame in*e* pressone thryng*e*
But met, drink or*e* co*n*for*t*yng*e*,
& þat na-ma*ne* suld be sa wod
Vnd*ir* tynsale of lyf & gud
To gyf þame vthir drink or met
Or ocht ellis þame to rehete,
Wenand wele þat þai suld sa
þe sōnar*e* fal þar*e* purpos fra,
& (als) for wecht of Irne bandis
þat þai had bath on*e* fete & hand*is*.
& quhene þai had in presone bene
Al a quhile in tray and tene,
He gert bryng*e* þa*me* til his presence,
Wenand but makine of defence
þat þai but mar*e* suld do his wil.
Bot quhe*ne* he (be)-held þai*me* *t*il,
þai ſchew þame fer*e* starkar*e* & glad
þane quhe*ne* to presone he þai*me* had.
He sperit quha þame fed sa wele
þat his paynis þai dred na-dele —
Bot god þane purvoit þo þat he
Ferlyt quheyne þat cu*m*yne my*ch*t be (!).
& for ȝet he fand þame thra,
He wald no*ch*t þai de suld sa
But newing*e* of gret payne
Quhar*e*-thru he tho*ch*t þai suld be slane. f. 288
þar-for he turnyt hyme in hy
To þame & sad anger(l)y:
»Valery, quhi dois þis þu
Agane byding*e* of p*ri*nci*s* now
Vnd*ir* name of *religione*,
þat-sal be þi confusione?
Wat þu nocht (þat) *þai* mone de
þat byding brak*is* of p*ri*nc*is* hye,
& hyeaſt warldly p*ri*ncis wil
Our*e* godis ȝ^{e} do honour*e* til
& þat ȝe sacr*i*fy þame to,

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despectionem. Vicit enim tria quae erant in mundo, sc. falsos errores, immundos amores, mundanos timores, quos vicit per sapientiam, munditiam et constantiam. Dann folgt ein Citat aus Augustin, der als Verfasser der Passio dieses Heiligen bezeichnet wird. 19—32) Ähnlich Vinc. Bell.; L. A. kurz: V., nobilis genere sed fide ac religione nobilior, b. Valerii dyaconus fuit. 21—22 nach 26 umzusetzen? 33—66) L. A.: Jussu Daciani praesidis Valentiam trahuntur et diro carceri mancipantur. 43) l. victory. 67) L. A. Cumque eos fame paene defecisse censeret, eos suo adspectui jussit adstare; quos cumque sanos cerneret et gaudentes, iratus in hanc vocem prorupit: quid dicis tu Valeri, qui sub nomine religionis contra decreta principum facis? (89—108 nicht in L. A.) 59) þat st. bad. 72) Ms. held. stil st. til. 73) Ms. þai schew st. he saw. 84) Ms. angery. 87) Ms. þe latrone st. religione. 89) Ms. þu st. þai. 97) Ms. þe st. be. 105) Ms. ony st. our. 108) be st. ve? 109) Cum autem b. Valerius lenius

As ʒe se hyear*e* pr*in*cis do?
þar-for, Walery, we red now
þat til our*e* byddyng*e* son*e* þu bow,
Sa þat *be* ensample of þe
þai þat ar of les degre
Mak sac*r*ifice, mar*e* & myne,
Fra þai se þe first begyne.
& als I sa to þe, Vincent,
þat til our*e* byding*e* þ^{u} co*n*sent,
Sen*e* þu art ʒu*n*g & of gud kine
& has wit gud þe with-in*e*;
Othir til *our* godd*is* sac*r*ify
& haf riches & ſi*n*gnery,
& gyf þu wil no*ch*t for thra wil,
Ful felon*e* turme*n*t be put þe til.«
Bot þ^{o} þe bischope wisma*n*e wes
& haly, ʒet no*ch*t-þe-les
In his spek gret m*ur*nyng he had.
For-þi Vincent sad but bade:
»Haly fad*ir*, gyf þu wil,
þe Juge I sal ansuer*e* til.«
þe bischape sad (til) hyme þusgat:
»Sen*e* lang tyme is, as þu wat,
þat I þe cur*e* of godd*is* worde
Lipnyt þe til haf in hwrde,
Richt sa for*e* our*e* treucht sal þu þar*e*
For ws bath mak ansuer*e*.«
Sanct*e* Vincent, þat halely set h*is* tho*ch*t
On*e* hewiñis bliſe & ellis no*ch*t,
Turnyt hyme þane to Dacyane
& þis sad til hyme one-ane:
»þi spek til ws has bene alday
For to ger ws deny our*e* fay;
Bot þat to c*r*istine men*e* war*e* schame
Of Jh*es*u Cryst to nyt þe name.
For-þi of þis nomar*e* spek we
Now, bot grant ws for to be
S*er*uandis and witnes ewine
Of our lestand god of hewine,
In quhais name blythar*e* we ar*e*
To thole þe dede, gif mystar*e* war*e*,
þane wilfully to do ocht
To Jh*es*u Crist þat disples mocht.
þar-for, quhat payne þat þu
Til ws has tho*ch*t, do furth now!«
þane Dacyane, þat wes fel,
For p*ro*pyr Ire in swonynge fel,
& til his men*e* þane cane (he) say:
»Remowe þis bischope þine away,
For resone wil, send auld is he,
þat in exile he send be,
For*e* of Cesar*e* þe byddynge
He wil no*ch*t do for*e* ony thinge.
Bot þis Vincent, as contumace,
& to be rebele na dout has,
Til gyf ensampil vthyr*e* til
þat ar*e* frawarte & dur*e* of wil; —
For*e* *I* se wele his hardiment
Requeris payne & hard torment —
For, quhat payne he her*e* hafe,
He thinkis þar*e*-for Joy to crafe;
þar-for in a frame ſtent hyme
In lynth & brede, lith & lyme,
& þat w*ith* smert cordis sa faste
Til ſenon*is* or*e* hyd ma leste;
& þis payne wil I þat he ta
Or*e* he til ony torment ga.«
His mi*n*isteri*s*, þat fellon*e* war*e*,
Hynt Vincent þane be hou & har*e*
&, as he bad, þai son*e* has done.
In ſcorne he sad til Vincent son*e*:
»Vincent, quhy no*ch*t behald*is* þu
Quhy þi catife corse is now
Nakit strekit in til a frame,

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responderet (!), dixit ei V.: (noli pater venerabilis quasi mente timida submurmurare, sed libera voce exclama;) si ergo jubes, pater sancte, responsis judicem aggrediar. Cui ille: jamdudum tibi, fili carissime, loquendi curam commiseram, et nunc pro fide, qua adstamus, responsa committo. Tunc V. conversus ad Dacianum: hactenus, inquit, a te sermo de neganda fide peroravit, sed nefarium apud christianorum prudentiam esse cognosce deitatis cultum abnegando blasphemare. (129—138 nicht in L. A.; vgl. V. B.) 118) Ms. lipmyt. 139 ff.) L. A.: Tunc iratus D. episcopum in exsilium mitti praecepit, Vincentium vero tanquam contumacem et praesumptuosum juvenem, ut ejus exemplo alii terreantur, in equuleum distentum membris omnibus jussit dissipari. 151) Ms. forþi st. for I. 158) Ms. senone. 163) Cumque corpore totus dissiparetur, ait D.: dic mihi, Vincenti, ubi nunc tuum miserrimum corpus conspicis? At ille subridens: hoc est quod semper optavi. (Tunc iratus praeses coepit ei omnia genera tormentorum minari, nisi ei assensum praeberet. Cui V.: o felicem

& þu þar-of hafis na schame?«
þane he, þat confort in god had,
Til Dacyane sic ansuer*e* mad:
»þis is þat I ȝarni*t* ay
Til haf & þar-for god cane pray;
þat-for ſa frendful ma nane be
To me as þu, in ony degre.
& trew wele þ*at* I haf na schame
To thole þis for*e* my godd*is* name,
Na of þe na of þi payne
Haf I dout, bot is ful fayne;
For*e*, lo, I ame set on*e* hicht,
& of þi p*r*inc*is* al þe mycht,
Wikit tyrand, I dispyse,
& þar*e*-for*e* wil no*ch*t ony wyse
þou to my Joy mak leſſing
Na to my reward meneſinge;
For*e* I ame redy to thole now
For þe loſing*e* of der*e* Jh*es*u
Al torment, quhat-eu*ir* It be,
þat þu cane think to do to me.
& þu sal me ſe mar*e* of mycht,
Tholit sic torment for þe richt,
þane þu þat gerris torment me
But resone for iuiquite.«
þane gert he hyme *with* schurg*is* ding*e*,
His handis bundine hyme behynde,
Sa wond*ir* fellely & sa ſar*e*
Til þai þat dang hyme wery war*e*
& þar aynd for werynes
þame falȝeit & wox ay les.
& Dacyane hyme-self ner*e* wod
Become & al but blude
& kest his handis to & fra
& cra*bb*it co*n*tinence can*e* ma,
& on*e* hye he cane (þane) cry
Sayand: »me think ȝow al wery,
& lyk war*e* als þat ȝe
Had hardar*e* payne þa*ne* had he.
Ryſe hyme for-þi *with* Irne scharpe,
þat he na wil haf þis to carpe,
& erar*e* ger*e* hyme grane oſt-cyſe
þane he haf my*ch*t ws til disp*r*yſe.«
& as þe tyrand þis cane say,
Sanct Vincent smylit, quhar*e* he lay,
& sad: »wrytine me*ne* ma fynde
þat me*ne* seand sal be blynde
& men*e* als wele erande
Sal haf na hape til vnd*ir*stande;
Sa farr*is* for*e* suth now of þe
þ*at* cane no*ch*t vnd*ir*stand me,
Bot, for I grant my lord is
Son*e* of þe fad*ir* of blis
& als *with* þame þe haly gaste —
þai thre ar ane, quha ca*ne* taste, —
& her*e*-to *ber* I leile witnes
& neu*ir* þar-of sal cese,
To grant þe suth þu sais I nyte,
& seis no*ch*t in þi-self þe wyte.
Bot torment al þat þu ma!
For I þe suth sal alway say,
Na neuir sal þu ourcume me
Bot euir ourcu*m*yne sal þu be.«
þane Dacyane of fellone wil
Vincentis body beheld til
& saw þe blud no*ch*t anerly
Ryne fra his sydis plentuisly
Bot þe self bowelis als saw he
In gret part vncou*er*it be,
Na of his ly*m*mis wes a lith
For torment leſit ane wthir*e* with.
& þar-of wes he no*ch*t content,
Bot ekit *mare* his torment.
Q*uod* he: »lo, Dacyane, behald & se
Hou wele þu reweng*is* me
Of þame þat payne dois me til,
& of þi-selfe, a-gane þi wil;
Eor þai to torment ar*e* wery
& to thole ay fresch ame I,
& þu in hart has mar*e* sorow

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me, quo mihi irasci te gravius putas, eo melius incipis misereri; insurge ergo miser et toto malignitatis spiritu debacchare:) 166) l. quhare? 171) Ms. ȝarnis. 173) l. þarfor. 189) videbis, me Dei virtute plus posse dum torqueor, quam possis ipse qui torques (ähnlich V. B.). 193—254) Ganz anders L. A.: Ad hoc praeses coepit clamare et carnifices virgis et fustibus verberare; et ait V.: quid dicis Daciane, tu ipse me vindicas de tortoribus meis (vgl. 241—4). Tunc praeses amens factus dixit carnificibus: miserrimi, nihil facitis, cur deficiunt manus vestrae? adulteros et parricidas vincere potuistis, ut nihil inter illata supplicia celare possent, et nunc solus V. vestra potuit superare tormenta. (Anders auch V. B.) 202) Ms. trawit. 210) Ms. disp'yſe. 215) l. alswa, herand. 218) Ms. vnd*ir*standand.

Of payne þa*ne* I haf, befer*e* now.«
þane Dacyane lud cane rar*e*
One his tormentour*is* þar*e*:
»Werchis, ʒe falʒe al-owte
Na docht ʒe ocht, but ony doute,
& þis Vincent ʒour*e* torment*is* al
Despicis gret & smal!«
þe tormentour*is*, þat schamyt war*e*,
Tuk yrne kamys, þat bat ſar*e*,
& of Vincent þe skine rawe efte
Quhar*e*-eu*ir* befor it bar*e* wes lefte,
& mad his ribbis þa*ne* sa bar*e*
þ(at) his guttis wele sene war*e*.
Q*uod* Dacyane: »me think it war sped
þu had reucht of þi ʒouthede,
& lef ſelf-wil & treu to me,
þat þi lyf ma recou*er*it be.«
Q*uod* Vincent: »of wenomose tonge
þat tysis me, þo I be ʒu*n*g*e*,
Fenʒeand of me til haf m*er*cy
& wald my sawle ſla vtrely,
I dred þe no*ch*t na ocht þ*at* þu
Ma ger*e* mar*e* be done me now,
Bot ay (þe) ſaryar*e* I þe se
þe mar*e* blith eu*ir* sal I be;
Sa sal þu p*er*sawe richt wele
þu art disco*m*fit ilke-dele.«
þane of þe frame he bad hy*me* tak,
þat hale had nothir*e* lith na bak,
& sped (hyme) one but abade f. 290
Til ane gret fyr*e* and mad (!);
& he sped hyme w*ith* gud wil
þe payne of fyr*e* to cume til.
þar*e* a roste-yrne wes mad bone
& one þat gret fyr*e* syne laid done,
& he on*e* it wichtly wane,
& bath wes bralit & brynt þa*ne*,
W*ith* yrne forkis & thruſſine done,
For til eke his passione,
& yrne plat*is* bry*n*nand hat
Wes laid on*e* hyme to mak hy*me* mat;
& þe tyrand in ful gre(t) Ire
Gert cast salt in (to) þe fyr*e*,
Thinkand he my*ch*t na payne mar*e*
Do til hyme to ſow hyme sar*e*.
þane son*e* his bowelis al
Ruschit owte gret & smal.
Ʒet blithly stil he lay,
His ene til hewine dreſſit ay,
Prayand god for*e* (!) Ithandly
þat he to thole my*ch*t be worthy
& þat he in thank wald ta
þat sac*ri*fice mad hyme ſwa.
& as to Dacyane tald wes
Of his sa gret stedfastnes,
»Alace, alace, sad Dacyane,
We ar*e* ourcu*m*yne al Ilkane!
Ga put hyme in a depe dongeon*e*,
Quhar*e* dais licht ma no*ch*t cu*me* don*e*,
& vnd*ir* hyme (sal) be no*ch*t ellis
To ly apone bot brokine schellis,
& sa strekit ʒe lefe hyme þar*e*,
Fete and hand(is) bundyne sar*e*;
& gyf ende be one hyme mad
In þat man*er*, tel me but bad!«
þane þe wikit s*er*uand*is* sone

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223) Ms. for st. ber. 239) Ms. war*e*. 250) l. one til? 255) Tunc carnifices pectines ferreos usque ad intima costarum fixerunt, ita ut de toto ejus corpore sanguis efflueret et solutis costarum compaginibus viscera interna paterent. Et ait D.: commiserere tui, ut possis tam pulcram recuperare juventutem et ea quae supra sunt, lucrari tormenta. Et ait V.: o venenosa dyaboli lingua, tormenta tua non timeo, sed hoc solum valde metuo quod te mihi fingis velle misereri: nam quo te magis iratum video, eo amplius et magis exsulto; nolo ut aliquid minuas de suppliciis, ut te victum in omnibus fatearis. 260) Ms. þis st. þat. Ms. 'gn̄g. 271) Ms. faryare. 275) Tunc ex equuleo depositus atque ad ignis craticulam raptus moras carnificum arguendo ad poenam alacriter properabat. Craticulam ergo sponte conscendens ibidem assatur, exuritur et crematur membrisque omnibus uncini ferrei et ardentes laminae infiguntur, dumque flamma respergitur, vulnera vulneribus imprimuntur, sal insuper in ignem spargitur, ut in corpus ejus undique vulneratum resiliens stridentibus flammis crudelius comburatur. Jamque non ad artus, sed ad viscera tela jaciuntur, jamque intima viscera de ejus corpore extra labuntur: inter haec ille manet immobilis et sursum erectis luminibus dominum precabatur. Cumque ministri haec Daciano retulissent, heu, ait D., vincimini, sed jam nunc ut in poena diutius vivat, ipsum teterrimo carceri includite et ibi testas acutissimas congerite, pedes ejus ligno affigite, sine humano solatio extensum sic super testas relinquite et, cum defecerit, nuntiate. 297) fore st. ful. 312) Favent quantocius

His byddyng*e* (al) hale has done.
Bot sone in (to) þe myrk do*n*geone
A passan*d* licht of hewine co*me* done,
& þe scharpnes of þe schellis
Til hy*me* wer as rose wele smellis,
& his fete þat bundine war*e*
Soſtly louſit for-owtine ſar*e*,
& angelis mad hyme solace
& gret Joy in to þat place;
He sang*e* *with* þame in melody,
& þe son*e* wes hard in hy.
þane keparis of þe presone,
þat thru smal holis lokit done,
War richt rad, as þai had sene
It þat þar downe wes done *vith* de*ne*,
& for þe sicht (þat) þai saw þar*e*
Conuertit al but ony mar.
þane Dacyane as wodma*ne* ca*ne* far*e*
& sad: »quhat sal we do hy*me* mar*e*?
For me think ws al ſcu*m*fite.
Til a ſofte bed b*eris* hy*me* tyte
& foſt*eris* hyme wele in al wyſe
Til he beg*y*ne to waryse;
þane we ma punyse hyme efte,
Til ony lyf be in hyme lefte.«
As Dacyane dewiſit, þai dide
& til a ſofte bed son*e* hyme lede;
& (he) ȝald þe gest on*e*-til hewine, —
Fra Crist*is* birth reknand ewine
Twa hu*n*dre auchty & aucht ȝer*e*;
& emp*er*our*is* þat tyme wer*e*
þis fellone Diocliciane
& þe todir Maxi(mi)ane.
þane mad Dacyane gret wa
þat he wes diſcu*m*fit sa;
»Bot ȝet sal I but remede
Puny*ſe* his body þat is dede.«
þane gert he his body ber*e* al bar*e*
To bestis & foulis þat fello*ne* war*e*,
Til ete hyme bath ſtout & rout,
Of nama*ne* þane haſſand doute.
Bot god, for quha*me* he wes dede,
Vthir-wais set remede,
Be angelis ȝemsel, þ*at* na beste
My*ch*t tuth lay on*e* hyme, mast ne leste.
A rewand rawine come in hy
Quhar*e* þe haly corce cane ly,
& tholit na foule cu*me* it ner*e*,
& a wolfe in þe sa*m*my*n*e maner*e*.
& as Dacyane þis herde,
As wod ner*e* he ferde,
& bad þe corce suld be tane
& til It bu*n*dine a mylstane
& castine fer*e* in to þe ſe;
For, þo it mo*ch*t no*ch*t etyne be
One dry land *with* ony beste,
It suld in þe se at þe leste
Be eteyne of fel bestis þar*e*. f. 291
& þai his byding*e* (did) ful ȝar*e*.
Bot or þai bat-me*ne* þat had hyme
Schot in þe se, (to) land my*ch*t wyne,
þai fand þe corse one þe sand,

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ministri crudeles domino crudeliori, sed ecce rex, pro quo miles patitur, poenam commutavit in gloriam. Nam tenebrae carceris ab immensa luce expelluntur, testarum asperitas in omnium florum suavitatem mutatur, compedes dissolvuntur et angelorum solatio venerando perfruitur. Cumque super flores cum angelis psallens incederet, modulatio dulcis et mira suavitas florum procul diffunditur. Perterriti custodes cum per rimas carceris, quod intus, vidissent, ad fidem conversi sunt. 328) Ms. v^t^ (b^t^?) dē. 331) Haec audiens D. amens factus ait: et quid ei amplius faciemus? ecce enim victi sumus; transferatur ad lectulum et stramentis mollioribus reponatur, ne plus eum gloriosum faciamus, si forte defecerit in tormentis, sed postquam recreatur, novis iterum suppliciis puniatur. Cum igitur ad stratum molliorem deportatus esset et ibidem paululum quievissit, statim spiritum tradidit c. a. d. 287 sub Diocletiano et Maximiano. 334) Ms. þai bar*e*, 335) fost*e*rit, 336) begane. Nach 340 fehlt ein Verspaar? 343) Ms. ȝer*is*. 350) Ms. punyſt. 353) stout and rout = completely. 347) Quo audito Dacianus vehementer expavit et se sic victum dolens, ait: etsi non potui eum superare viventem, puniam vel defunctum et sic satiabor de poena et sic poterit mihi provenire victoria. Jussu ergo Daciani corpus ejus in campum ab avibus et bestiis devorandum exponitur, sed statim angelorum custodia praemunitur et intactum a bestiis conservatur, denique corvus ingluviei deditus alias aves se majores impetu alarum abegit et lupum accurrentem morsibus et clamoribus effugavit, qui reflexo capite in aspectu corporis sacri fixus cernitur, utpote qui ibidem angelorum custodiam mirabatur. Quod audiens D. ait: puto quod neque defunctum potero superare. Jubet ergo corpori ejus ingentem molam alligari et in pelago projici, ut, quod terra a bestiis consumi non potuit, saltem in pelago a marinis belluis devoretur. Nautae ergo corpus ejus in pelagus deferentes submergunt,

As it wes befor lyande.
Bot son*e* in til a vysione
Reuelit it wes til a matrone;
þat yddir come, & wthir ma,
& þe body away cane ta,
& mad it a fair*e* sepultur*e*
Of cost gret & of cur*e*
Of Walence in þe cyte,
Quhar*e* eu*ir* it lowit sal be. —
Of þis m*ar*tir sanct*e* Augustine sais
þat sanct Vincent ourco*me* alvais,
»For in herd payne ay ourcom*e* he
þat war mo*ch*t nane diſeſit be,
& in to wordis Dacyane
He our-come & his me*ne* Ilkane,
& in þe fyr our-come he,
& our-come castine in þe se.«
Sanct*e* Ambrose sais in (his) *preface*
þat sanct*e* Vincent tormenti*t* ves,
Byrſit, beſt, (and) brynt, bot he
For ony payne my*ch*t no*ch*t ourcu*m*ine be,
Bot his tho*ch*t wes vnmowit ay,
Sa ferme wes he in C*ris*t*is* fay;
For þo he brynt wes in þe fyr*e*,
In hewine hale wes his desyr*e*,
& stratar to god wes he bundine
þane til oucht in warld wes fu*n*dine,
& til ples god wes mar ſete
þane ocht þat wes in þe m*ar*kete,
& to de had mar ȝarnyng*e*
To þis varld þane to hevin*is* king*e*.«
Til hyme þar-for, þ*at* had sic grace
Of god þat he sa stedfast wes,
We pray (til) hy*me* *with* hartly wil,
Sic grace (þat) he wil get ws til
Of þis lyf þat we ma twyne
Bath but de*t* & dedly syne.

XXXVIII. Adrian.

Þe tyme þat Maximiane
þe stat of þe empyr*e* had tane,
It tyd hyme (to) cu*me*, as we rede,
To þe cyte of Nichomede,
& þar to mak sac*ri*fice
Til syndry ydolis on his wyſe;
& gef byding*e* þar-til al þai
þat come no*ch*t sacrifice to ma,
But delay suld de Ilkane,
& al þar g*u*dis suld be tane
& gefine as eschete to þame
þat for sic cause h*a*d ony ſlane.
For-þi folk mony fundine war*e*
þat for to sla sik wald no*ch*t spar*e*,

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sed ipsis nautis velocius littora corpus petit, quod a quadam matrona et quibusdam aliis ipso revelante invenitur et ab iis honorifice sepelitur. 385) De hoc martire sic dicit Augustinus: b. V. vicit in verbis, vicit in poenis, vicit in confessione, vicit in tribulatione, vicit exustus, vicit submersus, vicit ortus, vicit mortuus. (L. A. fügt noch ein anderes Citat aus Augustin bei.) 193) Ambrosius in praefatione quoque de ipso sit ait: torquetur V., tunditur, flagellatur, et exuritur, sed invictus pro s. nomine animus non concutitur, plus ardens igne zeli quam ferri, plus nectitur timore Dei quam saeculi, plus voluit placere Deo quam foro, plus dilexit mori mundo quam domino. (L. A. fügt noch 2 Citate, aus Augustin und Prudentius, hinzu.) — 393) Ms. in p*ro*phecy st. in his p*re*face. 394) Ms. tormentis. 412) Ms. ded st. det.

Vgl. L. A. Cap. 134 (u. V. B. XII, 81). 1) L. A.: Adrianus a Maximiano imperatore regnante martirium passus est. Cum enim Maximianus in Nicomedia urbe ydolis immolaret, jussu ejus cuncti christianos perquirentes alii timore poenae, alii amore promissae pecuniae, vicini vicinos, propinqui domesticos, ad supplicium trahebant: inter quos 33 (V. B. 23) a perquirentibus comprehensi ante regem adducti sunt. Quibus rex: non audiistis qualis poena adversus christianos posita sit? Cui illi: audivimus et stultitiae tuae jussionis irrisimus. Tunc rex iratus nervis crudis eos caedi jussit et lapidibus ora eorum contundi mandavit ac annotata uniuscuiusque confessione, ferro vinctos in carcere recludi praecepit. 8) to sacrifice to ma. 10) Ms. goddis st. gudis. 12) Ms. hed?

& befor vthir þai slew al
þat Jh*es*u Criste þar lord durst cal.
& þis p*er*secucione
wel lang*e* tyme wes sa fellone
þat nane durst ner*e* vthir*e* schau
þat he wes c*ri*stine, for gret aw,
Na þe fadir durste no*ch*t say
To þe son*e* he held C*ri*stis fay;
For in sic doute war þai þane
þat nane durst tel his wil to ma*ne*,
Quhat of gudis for drednes
& quhat of herd paynis þe diſtres.
Ȝet þa*ne* war discou*er*it þar*e*
Thretty & thre in þat swichwar*e*,
& bro*ch*t son*e* befor*e* þe kynge;
þat one þis wyis mad franyng*e*:
»Ȝu*n*ge men*e*, ȝe byrd wel knaw
Of lordis þe fellone (l)aw
Agane c*ri*stine me*ne* þ*at* þai haf mad
þat wil no*ch*t sacrify but bad.«
þai sad þai (had) herd sic thing*e*
& demyt it bot ful hething*e*
& wikitnes and gret foly
þat c*ri*stine me*ne* suld Cryste deny.
þar-at richt gryme wes þe king*e*
& bad his tormentour*is* son*e* bring*e*
Skurg*is* of ſenoſſis felly mad,
& gert þame dungyne be but bad,
& notyt wel for price ab ad (!)
þe ansuer*e* þat ilkane mad,
Syne gert he þame w*ith* Irne be bu*n*dy*ne*
& in to presone als be thru*n*gyne.
Bot be lyknes of ma*n*is tho*ch*t
þai paynis grewit þai*me* ry*ch*t no*ch*t.

A mychty *knicht* þa*ne* stud by
Of hye office & seiȝnory —
& of þe emp*er*ur*e* had tane
þat stat, & callit wes Adryane,
& to þe stedfestnes had hede
Of þai me*ne* þat na paynis cuth dred,
& sad: »gud men*e*, I *con*iur*e* ȝow
Be þe name of ȝour*e* lord Jh*es*u,
(þat) ȝe tel me quhat rewarde
Ȝe think til hafe eftyrwarde f. 292
For sic torment*is* as ȝe tak her*e*
For ȝour*e* god with glad cher*e*.«
þane ansuert þai al as ane
& sad one-til Adryane:
»Sa gret reward haf we, trew,
For þir paynis we tak now,
þat ma*n*is sicht mycht neu*ir* it se
Na with ma*n*is (er) herde be
Na be comprysit in ma*n*is wit
Hou mykil and gret bliſe is It
þat god has grathit plentuisly
For þame þat luffis hyme p*ar*fitly.«
þane Adryane forowte mar*e*
In myddis of al þat war*e* þar*e*
Lape furth to þame & said: »not me
W*ith* þame þat c*ri*stine men*e* wil be!
For my tyme gane-by I bane
þat I wes no*ch*t c*ri*stine mane.
Ȝet wil I, þo it lat be,
To Criste and his treucht tak me,
& ydolis her*e* forsakis ay,
For ocht þat ma*ne* ma do or*e* say.«
& quhene þe emp*er*our*e* þis herde,
As ner*e* owte of wit he ferde,
For Adryane sad sa vtrely
þat he wald neuir*e* sacryfy;
Ȝet gert he hyme be bro*ch*t hy*me* til
& sperit gyf þat wes his wil.
& for Adryane sad ȝa,
He gert his tormentour*is* hyme ta
& in Irne bundine faste
In hard presone ger*e* hyme caste. —
þane his wyfe, Natalia,

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19) Ms. schau oder scheu? 32) Ms. aw. 43) Ms. ab ad. 49) Quorum constantiam Adrianus prior officii militaris considerans, dixit iis: adjuro vos per Deum vestrum ut mihi dicatis quae est remuneratio quam exspectatis per ista tormenta. Ad hoc dixerunt sancti: oculus non vidit nec auris audivit nec in cor hominis adscendit quae praeparavit dominus diligentibus se perfecte. 49) Ms. king st knicht. 66) er fehlt. 71) Tunc A. in medium prosiliens ait: annotate me cum istis, quia et ego christianus sum. Quod cum imperator audivisset, nolentem sacrificare vinctum ferro in carcere posuit. 91) Natalia vero uxor ejus, audiens virum suum in carcere, scidit vestimenta sua flens plurimum et ejulans. Sed cum audivisset quod propter fidem Christi incarceratus fuisset, gaudio repleta ad carcerem cucurrit et vincula viri sui et aliorum osculari coepit. Erat enim christiana, sed propter

þat herd hou he bu*n*dine wes ſa,
Rafe hyr*e* clathis and drew hyr*e* har*e* —
For*e* na womane lufit ma*ne* mar*e*.
Bot quhene scho wiste for Cr*istis* fay
þat he sa in presone lay,
Cane nane tel þe Joy scho made!
& to presone þane (rane) but bade
& for*e* Joy faste gretand
Kissit þe fetris þat hyme band,
& syne þe fetris of al þai
þat for lyk cause war*e* bu*n*dine sa; —
For scho wes c*ri*stine, bot for*e* doute
To þat tyme scho leit no*ch*t owte.
þane sad scho til hir husband sone:
»Blissit be þu þat þis has done!
For I say þe, my husband der*e*,
þat þu has fundine now but wer*e*
Sic riches þat nane of þi kyne
Befor þis day war worth to wyne,
Sic riches quhar*e*-of þai hafe ned,
To hewȳnis blis þat wil þa*me* sped (!);
For þe tyme cu*m*is quhene nane
Sal gyfte na ȝet ocre be tane,
& quhene nane sal vthir relefe,
Hou-euir*e* to þame þai be lewe,
As for to les þame of (þar) payne,
Suppos þai wald neu*ir* sa fane;
Na þe fad*ir* sal nocht be
Of mycht to helpe þe son*e*, p*ar*de,
Na þe modir sal nomar*e*
Helpe þe douchtir, fra þai hyne far*e*,
Na þe lord (sal) help*e* his mane
Na frend helpe frend for al he cane,
Na riches na possessour*e*
Sal helpe man*e* in (to) þat ſtour*e*,
For riches, be he neu*ir* sa ſle,
Sal lefe hyme al, quhe*ne* he sal‸de.
þar-for is riches na*ne* sa gud
As trew in god *with* mayne & mud
& al fals ydolis til forsak
& cese to syne & baptysme tak
& of þe riches he has her*e*
Mak hurde in hewine, quhar*e* na wer*e*
Is: & sa bruke sal he þ*at* Ilke blis
þat god has grathit for al his,
Quhene ilke mane sal resawe but wer*e*
Rewarde as þai mak cauſe her*e*.«
& quhēne scho had sic s*er*mone mad
þat he þe warld suld dispit but bad
& al þe Joy þat is þar*e*-in
& frend and ſalouys & his kyne
& treuly drese his hart ful ewine
Euir to þe blis of hewine:
S*ir* Adryane cane til hir say:
»My gud cystir*e*, ga þi way,
&, or to ded we led be,
I sal cume & spek with þe
& cal þe, to se our passione,
To paſß to god quhe*ne* we ar*e* bone.«
Hir husband scho co*m*mend*i*t þa*ne*
To þai thretty & thre men*e*,
& þame, to confort hyme, ca*ne* pr*a*y,
& tuk hir leif & wend hir way.
Sone eftyr a-pone ane f. 293
It wes tald to ſ*ir* Adryane
þe certane day quhene þat he
To thole þe ded suld callit be;
W*ith* geiler*is* þane cane he trete
W*ith* fair*e* giftis & riches grete,
& borowis alſua for hyme fande
Al þai menȝe war*e* in bande,
þat he þe space of our*is* twa
My*ch*t haf lefe til his wyf to ga,
For he wes obliste til his wyfe

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persecutionem se non publicaverat. Et dixit ad virum: beatus es, domine mi Adriane, quia invenisti divitias quas non dimiserunt parentes tui, quibus egebunt hi qui multa possident, quando non erit foenerandi tempus nec mutuo accipiendi, dum nullus de poena alium liberabit nec pater filium nec mater filiam nec servus dominum nec amicus amicum nec divitiae possessorem. 97) l. namane. 109) Ms. þis st. þi. 112) verderbt. 114) sal gyfte st. gyfte sal. 123) Ms. helpis. 124) tilge helpe? 125) na st. þar p.? 127) Ms. mane st. þane? 135) tilge ilke. 139) Cumque eum admonuisset ut omnem gloriam terrenam contemneret et amicos et parentes sperneret et semper ad coelestia cor haberet, dixit ad eam A.: vade soror mea, tempore passionis nostrae accersam te, ut videas finem nostrum. Sicque virum suum aliis sanctis recommendans, ut eum confortarent, rediit in domum suam. 154) Postmodum audiens A. diem passionis suae adesse, dans munera custodibus et sanctos qui secum erant, in fidejussores, abiit domum vocare Nataliam, sicut ei juramento promiserat, ut eorum passionibus praesens esset. 165) Ms. & for. 169) Quidam autem eum videns praecurrit

To speke w*ith* hir in to his lyfe.
& þus leife he gat, & he sped hyme
Besyly til his awne in*e*.
þane cu*m*and a knawine man*e*
Saw hyme, & hame he ran*e*
& to Natalia tald he:
Hir husband wes of p*re*ſſone fre,
»&, lo, he cu*m*mys her*e* now.«
Bot til his tale scho ne wald treu,
Bot sad: »quha had þat pouste
To mak hyme of presone fre?
God forbed it sa fal
þat he lefe his falouys al,
Quhar*e* þai ar bundine in a stede,
& fle fra þame for dout of dede!«
þane sad hir s*er*uand: »my lord her*e*
Is cu*m*myne of preſſone, for-owt wer*e*.«
þane wend scho þat he (had) flede,
M*artir*dome for he drede;
Scho gret þane fast & mad Il cher*e*;
Quhene scho saw hyme cu*m*and ner*e*,
Scho rase & agayne hyme ca*ne* spar*e*
Dur*e* and ȝet with hart sar*e*
& sad: »far*e* be þat man*e* fra me
þat fra god falline is he,
& god forbed it me betyde
To spek w*ith* hyme or be besyde
þat fayntly has his lord nyt
& tholit neuir of ficht a fyt!«
Til hyme scho turnyt þane
& sad: »but god þu wrechit ma*ne*,
Quhat ned þe to begyne þe thing*e*
þat þu my*ch*t no*ch*t bring til ending*e*,
Or quhat gert þe departe, þu fay,
Fra fallouys þat in presone lay?
Or tel me quhar*e*-for þu flede
To ficht befor þat þu wes nede (!),
Or quhy þu fled, ſeand na payne
Na namane fichtand þe agane,
Or (hou) durst þu for schame fle,
Seand na arrow schot at þe?
& I had ferly quhene I wiste
þat þu, þat wes a paiane firste,
But god of kynd of wikit men*e*,
Hou þu had grace C*ri*ste for to kene,
Or quha of þe offerand mad
To C*ri*ste, — and þu fra hy*me* þis flad!
Allace, alace harmys ay,
Quhat sal I wrech(it) wema*ne* say,
Quhat sal I say, quhat sal I do,
þat sic a man*e* is couplit to?
God, wald þu lene me of þi grace,
þe tyme of ane ȝer*e* (!) of space
þat I þe wyfe my*ch*t callit be
Of hyme þat m*arter*it war*e* for*e* þe!
Bot erar of a transgressour*e*
Of goddis law and trygetour*e*
Now sal I callit be þe wyfe —
þat gerris me Irk of my lyfe.
I wend a c*ri*stine ma*ne* þu had bene,
Bot now is wele þe co*n*trar*e* sene;
þu did no*ch*t ellis, I se now,
Bot to god mad a claſine how.
For-þi in scland*ir* mone we ay
Be had hyne to domyſday.«
Quhene Adryane had herd þis,
His hart wes ful of bleumand blis,
& ferlyt þat sic stedfastnes

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et nuntiavit Nataliae, dicens: absolutus est Adrianus et ecce venit. Quod illa audiens non credebat dicens: et quis potuit eum absolvere a vinculis? non mihi contingat, ut absolvatur a vinculis et separetur a sanctis. Dum hoc loqueretur, puer domesticus venit dicens: en dominus meus dimissus est. Illa autem putans quod martirium refugisset, amarissime flebat, et cum vidisset eum, surgens velocius ostium domus contra eum clausit et dixit: longe a me efficiatur, qui a Deo corruit, nec mihi contingat loqui ori illius, per quod dominum suum abnegavit. 173) l. hiddir. 177) l. befall. 202) þu st. it, oder wes st. had? 214) Ms. wreche. 218) ȝere st. oure. 195) Et conversa ad eum dixit: o tu miser sine Deo, quis te coegit apprehendere quod non potuisti perficere, quis te separavit a sanctis aut quis te seduxit, ut recederes a conventu pacis? dic mihi cur fugisti antequam pugna fieret, antequam repugnantem videres, quomodo vulneratus es necdum emissa sagitta? et ego mirabar si ex gente sine Deo et de genere impiorum aliquis offerretur Deo. Heu me infelicem et miseram, quid faciam quae conjuncta sum huic ex genere impiorum? non est concessum mihi ut unius horae spatio vocarer uxor martiris, sed ut dicerer uxor transgressoris, ad modicum quidem exsultatio mea fuit et ecce per saecula opprobrium meum erit. 238) clasine st. glasine. 231) Haec autem b. A. audiens vehementer gaudebat, admirans de femina juvene

In a woma*ne* fundi*ne* was,
þat ȝunge wes & of bewte
& of noble blud, al thre,
& but cu*m*pany of mane
Had four & twenty ouk*is* be*ne* þane,
& wes of brukil kynd þar*e*-to,
On*e* quhat maner*e* suld cu*me* hyr to
Sic wordis for to spek hyme til.
For-þi mar*e* ardent wes his wil
Hard m*art*i*r*dome til vnd*ir*ga,
Quhene he til hir*e* spek tent ca*ne* ta,
Lattand hir say quhat scho wil.
For-þi he held (hyme) lang*e* tyme stil;
& quhene he schaw (þat) ſcho sic way
Mad and torment hir-ſelfe ſay,
He wes anoyt increly
& sad til hir: »my der*e* lady
& my wif Natalya, f. 294
Ames þi-self & fair*e* no*ch*t sa!
For my wil wes neu*ir*, dred no*ch*t,
To do sa as þu has thocht,
For m*artir*dome I think no*ch*t fle;
Bot I cume for to cal one þe
As I hicht þe befor, þat þu
Mycht cume to se our*e* p*ro*cessione now.«
Ȝet trewit scho no*ch*t hyme fully,
Bot sad til hyme angrely:
»I pray ȝow, herknes her*e* & se
Hou godd*is* ſa wald diſſawe me,
As trespaſſour*e* agane godd*is* law,
þat to *l*e has nane aw
Mar þane quhylume had Judas
þat to betraiſe C*ri*ste hardy was!«
Quhene he had lang*e* standine þar*e*
& herd þis schame & als mar*e*,
Ful mekly til hir cane he say:
»Myne awne der*e* wyf, I þe pray
Lat me cume in & speke with þe!
Fra þine furth sal þu no*ch*t me se.
& gyf þu ne do, quhe*ne* I *am* dede,
þu sal mak dule but remede,
For þu (ne) wald spek *with* me now.
Ane vthir thing*e* als þu trew:
þat þai þat ar borowis for*e* me
For my lang*e* duelling*e* ſlane sal be;
& þo I þar*e*-of hafe schame,
Anence god þu sal haf blame,
Quhene þe m*arte*ris for þi thra wil
Mone thole for me aganis skil.«
Natalia þane in hyme lete;
& athir*e* fel til vtheris fete,
& at þe erde a tyme la ſa
With hart*is* sar*e* makand wa.
& eftyr son*e* on*e* fet þai wane,
& to þe presone fast þai rane,
& þar-in son*e* wane he
To fre*t*h his borowis & mak fre.
Natalia hyme folouyt ewine,
& wes þar with (hyme) dais sewine,
& of þai ſekme*ne* þat quhilis
With a fair*e* clath scho cle*ng*it þar*e* bilis
& softyt hurt*is* þat war*e* ſar*e*,
& liſtly als ke*m*myt þar*e* har*e*
& *with* hir handis dryit þar*e* fete
With a fair*e* & clene schete,
& did þame al þe ese scho mocht,
As þe tyme ſtud, & sparit nocht. —
& quhene cu*m*yne wes þe day

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pulcherrima et nobili et ante XIV menses nupta, quomodo talia loqui posset. 234) Ms. fundis. 242) Unde ex hoc ad martirium ardentior effectus verba ejus libentissime audiebat, sed cum eam nimis affligi videret, dixit ei: aperi mihi, domina mea Natalia; non enim ut putas martirium fugi, sed te, ut promisi, vocare veni. Quae non credens ait: vide quomodo me seducit transgressor, quomodo mentitur alter Judas! fuge a me miser, me ipsam jam interficiam ut satieris. Et dum moraretur ad aperiendum, ei dixit: aperi citius, nam vadam et ultra non videbis me et post hoc lugebis, quod me ante exitum meum non videbis; fidejussores dedi sanctos martires, et si ministri me requirentes non invenerint, sustinebunt sancti tormenta sua et mea simul. Haec audiens Natalia aperuit et sibi invicem prostrati ad carcerem simul abierunt, ubi Natalia per VII dies sanctorum ulcera cum linteis pretiosis extergebat. 258) l. passione? 264) Ms. be st. le. 273) Ms. in st. am. 290) Ms. frech st. freith. 301) Statuta autem die imperator eos praesentari jussit, qui resoluti poenis, quia ambulare non poterunt, velut animalia portabantur, A. vero vinctis manibus sequebatur. Deinde A. portans sibi equuleum Caesari praesentatur, Natalia vero adjungens se ei dicebat: vide domine meus, ne forte trepides cum tormenta videbis; modicum quidem nunc patieris, sed con-

þat þai aper*e* suld but delay,
þe emp*er*our g*e*f co*m*maundment
þat þai suld be til hy*me* present.
þane war þai of presone bro*ch*t, —
Bot nothir ga na stand þai mo*ch*t,
Bot men*e* one barowis þai*me* bar*e*,
Ry*ch*t as þai dede bodys war*e*,
& to þe emp*er*our war sa
Present, for þai my*ch*t nocht ga.
þane Adryane, be-cause þ*at* he
Wes no*ch*t pynyt in sic degre,
Rane eftir þai*me* *with* gladsu*me* fair*e*,
þo his handis bundine war*e*
Be-hynd his bake. & ſoone (wes) ta*ne*
& stentit out one a frame
& sa dicht bot recouer*e*
Wes laid befor þe emp*er*our*e*.
Natalia hyme folouyt ay
& sic wordis til hyme ca*ne* say:
»My gud husband, þo þu se
Hard torment*is* be dicht for þe,
Be no*ch*t abasit ony-way,
Bot Jh*esu* Criste haf in mynd ay!
For torment her*e* sal tyt be done,
þane þu sal haf Joy eft*ir* sone
Of angelis þat *with* suet stewine
Sal blythly ber*e* þi saule i*n* hewy*ne*;
þa*ne* sal þ^{u} ſadly lofe god þ^{u} mo*ch*t
Throu a schorte payne ydd*ir* be bro*ch*t.«
þe emp*er*our*e* til Adryane
Sad: »has þu ȝete consal tane
Quhethir þu wil sacryfy
Til our*e* goddis þat ar my*ch*tty
& lif & bruk þi firste pouste
& þi worschepe & di*n*gnite,
Or*e* þu wil ȝete in C*r*iste trew
& thole þar-for bittyr ded now?«
þane ansuert hyme ſ*ir* Adriane
& sad: »my consel I haf tane,
þat is, þat I sal worschipe ay
Hye god in hewine & kepe h*is* fay,
Na sal neu*ir* fal fra þat entent
For ony maner*e* of torment.«
þane wes he sar*e* *with* scurg*is* beſte,
Rywine & rente & dungine efte.
Natalia þane with gud wil
þis tothir sanctis þis tauld til f. 295
Hou Adryane bego*n*nyne hade
To be m*ar*tyr & wes no*ch*t made.
Ȝet Adryanę *with* blicht fair*e*
Sad: maument*is* no*ch*t ellis *ware*
Bot kistis, mad craftely,
Quhar-in þe feyndis mo*ch*t herbry
Men*e* to dissawe & to brynge,
þat til ydolis gefe trewyng*e*,
To þe ay-lestand pyne of hel,
Quhar þai sal to-gydd*ir* duel.
þe emp*er*our*e* hyme moneste þa*ne*
þat he suld no*ch*t his godis bane
Na þame sclaund*ir* na miſſay.
þane Adryane, þat bundine lay,
Sad: »gyf I be torment sar*e*
For I þame wary þ*at* no*ch*t ar*e*,
Hou suld þu but payne pas away,
þat dredis no*ch*t god to missay?«
þe emp*er*our sad: »ȝet think me
þat fals men*e* has begylit þe.«
þane Adryane ansuert hy*me* til
& said: »cert*is*, þu seis ful Il
Quhene þu þai*me* callis diſſawour*is*,
Of Crystis treucht þ*at* war*e* doctour*is*
& tacht men*e* quhou þ*at* þa mycht
Hald hy(n)e þe way to verray ly*ch*t.«
Natalia þane besy was
To tel þe wordes mar*e* & les
Til al þe haly cumpany
þat bad þar do*me* ner*e* þar*e*-by.
þane furth come campyon*is* four*e*
& al stud Adryane atour*e*
& dange hyme til þai war*e* wery.

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tinuo cum angelis exsultabis. A. igitur sacrificare nolens gravissime caesus est, currensque Natalia cum gaudio ad sanctos qui erant in carcere, ait: ecce dominus meus inchoavit martirium. 303) Ms. gif. 312) Ms. pymyt. 313) Ms. þane st. rane. 331—344 u. 351—8 nicht in L. A. 352) Ms. mar*e*. 359) Cum rex, ne Deos suos blasphemaret, moneret, ille ait: si ego torqueor, quia eos qui non sunt Dii, blasphemo, qualiter ipse torqueberis qui Deum verum blasphemas? Cui rex: haec verba te illi seductores docuerunt. Ad quem A.: quare seductores eos dicis qui sunt doctores vitae aeternae. Currens Natalia haec responsa viri sui aliis cum gaudio referebat. 370) l. sais. 378) Ms. don*e*. 379) Tunc

Natalya þane in gret hy
Went to þe haly folk þat war*e*
For godd*is* sake sa punyste sar*e*,
& tald þe payne þat Adryane
W*ith* tholmodnes for god had tane,
& al þe demaundis þat war*e*
Mad til hyme, & his ansuer*e*.
& Adryane in þe mene-tyme
Wes put to sic torment & pyne
þat al þe gutt*is* hyme withine
Brak out — sa rewine wes þe ſkine.
Ȝete sa wes he no*ch*t leſte,
Bot in hard bandis bundine eſt
& w*ith* þe forsad sanct*is* ſowne
Dispytuisly in*e* presone done,
Til þai wikit men*e* avysit war*e*
Hou þai wald punyse hy*me* sarar*e*.
þis Adryane wes of gret ſtate
& ȝung, fair*e* and delycat,
& of *h*e kyne þat michty ware,
& of elde thretty & aucht ȝer*e*.
þane his ȝung*e* wif Natalia,
þat ȝung*e* was & fair*e* alſa,
Come to þe presone & hyme fand
In bandis wyd opyne lyand
& nothir hale had lith na lyme
Na ocht ellis in his skine.
þane set scho don*e* ner*e* hyme by,
As hyr no*ch*t aylit, sobyrly,
& hyr harme vndir his hed lad,
& hyme be-haldhand þis-gat sad:
»Gud husband, bliſſit is þu
þat þusgat has s*er*uit now
Of þe far*e* nowm*ir* for to be
Of haly men*e* & reſte in le;
Blissit be þu, of myne ene licht,
In erde þat me beste co*n*fort my*ch*t,
For þu has tholit for hy*me* sar*e*
þat bocht ws þat wnworthy war*e*.
þar-for, my suet, til hy*me* now ga,
Of his gret blis part for to ta.«
þane, quhene þe emp*er*our þ*is* herd tel,
Angrey he wes & ful cruel
þat syndry matron(is) had acceſß
To þe presone, þame to refresche
& to conforte þame war*e* þar*e*;
He bad þai suld cume no mar*e*
To conforte þame (&) to remede,
& wnd*ir* payne of deide (!).
& sone fra Natalya
Herd þat i*t* w*e*s ordenit sa,
Hyr har scho gertę cut of þane
& tuk hir clething*e* of a mane,
& sa gat lefe & duelt (þar) stil,
þai haly men to s*er*ue til,
& entyſit gud womene ſer*e*
For to do þe sa*m*myne maner*e*;
& wnd*ir* sic colour as þis
þai did gret ese to þe sanct*is*.
þane prayt scho richt increly
Hyr husband, þat in payne ca*n**e* ly,
þat, quhene cu*m*yne he war*e* i*n* hewy*n**e*
To duel þar w*ith* angelis stewine,
At god til hyr he wald purcheſe, f. 296
Til scho liſit til haf sic grace
þat scho my*ch*t her*e* wnue*m*myt be,
Bot for to de in chastyte,
& þat scho my*ch*t son*e* of þis lyfe
Cume til his Joy, quhar*e* is na st*r*iſe.
þe emp*er*our*e* herd eftir ſone
Hou þe matron(is) had done,
& was war*e* na woud in hy,
& gert bryng*e* hyme a gret ſteþi.
Sone þai sanct*is* furth war*e* bro*ch*t,
þat of þame-ſelfe litil wro*ch*t,
& to þe stedy bro*ch*t wes þane

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rex a quatuor validissimis viris fecit eum graviter caedi, omnes autem poenas et interrogationes et responsiones Natalia aliis martiribus qui erant in carcere continuo referebat. In tantum autem caesus est ut ejus viscera effunderentur. Tunc ferro vinctus cum aliis in carcere recluditur. 399) Erat autem A. juvenis delicatus valde et decorus annorum 28, Natalia vero virum suum supinum jacentem et totum laceratum considerans, mittens manum sub vertice ejus dicebat: beatus es domine meus, qui dignus effectus es de numero esse sanctorum; beatus es, lumen meum, ut patiaris pro eo qui pro te passus est; perge nunc, dulcis meus, ut videas gloriam ejus. 401) Ms. þe st. he. 402) Ms. ȝer*is*. 406) l. vondis? 433) Ms. is st. it. 425 u. 452) Ms. matron*e*. 456) l. rocht. 423) Audiens autem imperator quod multae matronae sanctis in carcere ministrarent, praecepit ne ulterius ad eos ingredi permittantur. Quod audiens Natalia se ipsam tonsuravit et habitum virilem assumens sanctis in carcere ministrabat. Alias quoque exemplo suo ad hoc induxit rogavitque virum ut, cum esset in gloria, hanc precem pro se

Of þame eft*ir* wthir*e* ma*ne* & ma*ne* (!);
& (he) gert þar theis brokine be
Sa smal þat men*e* my*ch*t merch se,
þat þai my*ch*t be pynyt sa
Befor (þat) þai to ded suld ga;
& syne, mar*e* pyne þame to do,
He bad men*e* suld gang (þame) to
& strik fra þame ly*me* eft*ir* lyme,
For þai wald no*ch*t obey til hyme.
þane wes Natalya ful rad
þat, gyf Adryane sene had
þai m*ar*ter*is* be sa with delte,
þat his hart for dred suld melt
& for sic dout C*ri*ste to forsake;
& for sic dout requeste scho ca*ne* make
þat firste fra ſ*ir* Adryane
Ane of his ly*m*mis suld be tane . . . .
Fra hyme foroute hartly offence,
Giffand hyme hartly pacience (!),
(þat) til vthyr, gif ony wer*e*
Paynis had tholit befer*e*,
Sa he my*ch*t in sume thing*e*
In paynis be to þame ewinlyng*e*.
At hyr*e* requeste but ony mar*e*
His hand wes strikine of þar*e*;
& he to god þane ȝald þe geste,
þat hyme resawit in til haste.
& al þe lawe but ony doute
þe ly*m*mys fra þame strek*i*t oute,
& tormentour*is* þame of strak tyte
Dispituſly foroute respyte;
& sa resawit þai þe dede
W*ith* pacience in þat (ilk) stede,
& wane sa þe Joyful crone
þat in hewine to þai*me* wes bon*e*.
þe emp*er*our þane in gret yre
þar gert mak a gret fyr*e*
& gerte þame al be castine in*e*,
In poudre wenand þai*me* to bryne.
Bot þis Natalia ȝet þane
Stal a hand of hyr*e* awne ma*ne*
& in hir bousume gat it sone,
& syne bad til al wes done.
Bot eftir quhe*ne* scho tent ca*ne* ta
þat al þai sanct*is* brynt *war* ſa,
Scho wald haf ro*n*nyne i*n* þe fir*e*,
Til haf brynt hir bane & lyr*e*,
þat scho my*ch*t be p*ar*thenar*e*
W*ith* þai þat ſay co*n*sumyt war*e*.
Bot god, þat disponis wele al,
Of þe hewine a rayne gert fal,
Sa wyolent & fellonny (!),
þat þe fyr flokit wes in hy,
& þe bodyis of al þai
þat in þe fyr*e* wes casty*ne* sa,
Vnbrynt haile fundine war*e*
& wnue*m*myt in hyd or*e* har*e*.
Syne eftir lang*e* þ*at* þ*is* wes do*ne*
& c*ri*stine me*ne* war*e* a-bon*e*,
Be co*m*mowne conſel gud & sad
In p*ro*cesse of tyme þai war*e* had
To Constantinnople, & þar*e*
þai war ent*ir*it w*ith* fel fair*e*,
Quhene pece to haly kirk ves le*n*t; —
& þane of tyme by wes went
Twa hundre & aucht ſchor*e* of ȝer*e*
Fra Jh*es*u Criste our*e* flesch tuk her*e*,
To quhome al Joy ȝoldine be
Of a(l) c*ri*stine & of me. —

IN þis meyne-ty*me* duelt at hame
Natalia, to kepe hyr fame,
& in clenes held þe hand
Of ſ*ir* Adryane, hir husbande,

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faceret, ut se intactam custodiens Deus ab hoc saeculo citius evocaret. Audiens autem rex quae matronae fecissent, jussit incudem afferri, ut fractis super eum cruribus sancti martires interirent. 465) Ms. & bad strik. 467) Timens vero Natalia ne vir suus ex aliorum suppliciis terreretur, rogavit ministros ut ab eo inciperent. Abscissis igitur ab eo pedibus cruribusque fractis rogavit eum Natalia, ut manum sibi abscidi permitteret, quatenus aliis sanctis, qui plura passi fuerunt, compar esset. Quo facto A. spiritum reddidit ceterique ultro pedes protendentes ad dominum migraverunt. Rex autem eorum corpora cremari mandavit, Natalia vero manum Adriani in sinu suo abscondit. 471 ff., 475—6 verderbt. Nach 474 fehlen Verse. 477) þat fehlt. 501) Cum autem corpora sanctorum in ignem praecipitarentur, voluit et Natalia se cum iis in ignem praecipitare; sed subito vehementissimus imber erupit et ignem exstinguens corpora sanctorum illaesa servavit, christiani vero consilio inito corpora Constantinopolim transferri fecerunt, quousque pace ecclesiae reddita cum honore referrentur. Passi sunt c. a. d. 280. 514) l. fellonly? 517) Ms. þe st. be. 517 u. 18) umzusetzen.

& vndir hir heid la*d* it to kepe,
Quhethir scho cane wak or*e* slepe;
Of hir husband scho had ſ*ic* tho*ch*t
þat for-ʒet hyme scho no*ch*t mo*ch*t.
A lang*e* tyme þa*ne* passit-by,
A *tri*bune, þat wes mychty,
Beheld to þis Natalia:
& wes anawmerit of h*ir* sa
þat til his wyf he wald h*ir* haf,
For scho fair*e* wes abeof þe lafe
& cu*m*myne of kine of gret honour*e*. f. 297
For-þi in hy to þe emp*er*our*e*
He went & askit hir to wede;
& his wil gat hastly & spede.
& sa (þat) *h*e my*ch*t g*et* *þ*e wil
Of hyr-self þ*at* weding*e* til,
þe trybune til Natalia
þane matronis gert sone ga,
To tel hir (þat) he wald hir wede
For teyndir luf & bring*e* to bed,
& he þe emp*er*our*is* wil
& his consent had gottine þar*e*-til;
For*e*-þi be þame he hir*e* requerit
To gyf hyme ansuer*e* sic as afferit.
& as þis herd Natalia,
Warly sic ansuer*e* ca*ne* scho ma:
»Hou suld grow sic grace to me
þat sa michty lord as he
Wald deigne me til tak to wif
Or*e* *with* me to leid his lyf,
& þar*e*-to *with* þe emp*er*our*e*
Is mykil lowit & in honour*e*;
Quhy suld I no*ch*t grant hyme til
His ʒarnyng*e* gladly til fulfil?
þar*e*-for ʒe tel hyme þat I
His wil to fulfil is al redy,
Bot þat *he* gudly grant to me
þe space of twa dais or*e* thre,
þat I ma purway me to ga
In honeste sic band to ma.«
No*ch*t-þane þis ansuer*e* sutelly
Scho gef to þame & cou*er*tly,
þat scho my*ch*t purches su*me* remede
To flit in (to) sume wthir stede.
& quhene þe mat*ro*nis a-way war*e*,
Scho prayt þar*e* god gretand sar*e*
þat he wald hir*e* wnue*m*myt kepe.
& þar-*with* scho fel one slepe;
& of þir*e* sanct*is* til hir*e* aperit ane,
&, as I treu, ſ*ir* Adryane, (!)
& spak til hir*e* ry*ch*t teynd*ir*ly
& conforte hir*e* debonarly
& bad hir*e* pas but (mar) delay
þa*r* quhar*e* al þai sanct*is* lay,
& þat hir bone suld be hir tyd
For þe b*eny*fice scho þame ded.
þane waknyt scho of þat ſlepe
& to þai wordis tuk gud kepe,
& of c*ri*stine a cumpany
Scho gat and to þe sey in hy
Went, & no*ch*t with hir*e* bar*e*
Bot Adryanis hand but mar*e*,
& schippit ſon*e* & lefit þe land,
To god of hewine þai*me* co*mm*e*n*dand.
Bot quhene þe trybune herd say
Hou ſleily scho gat away,
He tuk a gret cumpany
Of stout knychtis & mychty
& of schippis gret pleynte,
& folouyt hyr*e* one þe see.
Bot þane sone a gret wynd rase
& to þe trybune contrar*e* was,

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527) Natalia vero domi remanens manum s. Adriani sibi retinuit, quam in solatium vitae suae semper ad caput lectuli sui tenebat. 531) Ms. lat st. lad. 533) Ms. ſc. 535) Post hoc autem tribunus videns Nataliam tam pulcherrimam tamque divitem et nobilem, de voluntate imperatoris honestas matronas misit ut in suum conjugium consentiret. Quibus Natalia respondit: quis mihi praestare poterit ut conjungar tali viro? Sed peto ut trium dierum mihi dentur induciae, ut me valeam praeparare. Hoc autem dicebat ut inde fugere posset. 545) Ms. & sa be m. g*et* he wil. 567) Ms. ʒe st. he. 575) Cum autem Deum exoraret ut se intactam conservaret, subito obdormivit et ecce unus martirum ei apparuit et eam dulciter consolans, ut ad locum in quo sunt corpora martirum veniat, imperavit. 584) Ms. þat st. þar. 587) Evigilans igitur et manum Adriani solam accipiens cum multis christianis navem conscendit. 595) Quod tribunus audiens cum multis militibus eam per navigium insecutus est, exsurgens autem ventus contrarius multis eorum submersis eos redire compulit. Media autem nocte dyabolus in specie naucleri cum navi phantastica his, qui erant cum Natalia, apparuit et quasi voce naucleri ait iis: unde venitis aut quo pergitis? Et illi: ex

& scalit his nawine to & fra,
þat (fele) of þame to grond ca*ne* ga
& ſume fayne to kepe þa*re* life
Of þat storme eftir þe stryf.
& as þe storme maste fellone was,
þe feynd in (to) þe lyklynes (!),
As þame tho*ch*t, of a maryna*re*
One þe sey to þame ca*ne* ape*re*
In a bat, — þo it fantaſy
Wes, & loud one þame ca*ne* cry:
»Ȝe þat a*re* w*ith* Natalia (!)
In þis storme castine to & fra,
I tel ȝou ȝe saile no*ch*t richt
In þe myrknes of þis ny*ch*t.
Latt*is* me wit quhe*ne* come ȝe
& in quhat hawine ȝe wald be,
& I sal wis ȝou þe ry*ch*t way.«
þe maryne*re* ca*ne* til hyme say . . . .
For he wald in sic place þai*me* bri*nge*
Quha*re* þai my*ch*t peryſe but helpi*nge*.
þe maiste*re* gert þe steris-ma*ne*
To þe left hand ste*re* hy*me* þane.
Bot in a bat þane ful ne*re*
S*ir* Adryane til þame ca*ne* ape*re*
& bad þame þane but lat
To þe richt hand þe ste*re* set
& dresse þame to hald þa*re* trad
In to þe sey as þai first had;
þa*ne* tald he to þame opynly
þat þe fals feynd flichtfully
Put þame to sic parele,
þat þai suld drone in (to) schort quhile;
»Bot I sal leid ȝ^{u}, god helpand,
Quha*re* ȝe wald be, to þ^{e} ry*ch*t land.«
þane befor þai*me*, as þai tho*ch*t,
He rowit, &, as þai saile mo*ch*t,
þai folouyt hyme at al þ*ar* my*ch*t,
As for þe maste part of þe ny*ch*t.
& as þe day becuth to cle*re*, f. 298
þat me*ne* my*ch*t se fe*re* & ne*re*,
Natalia knew hi*re* husbande
At þame þe next gat led to land;
& fra scho saw ſ*ir* Adryane,
In hart gret Joy (þane) has scho tane.
þane to Constantinople come þai
Hale & sownd in dawing*e* of day.
Natalia þane richt ȝa*re*
Sperit quha*re* þe m*ar*t*er*is wa*re*
Enterrit; & fra scho wiſte,
Yddir scho sped but ony riste
& gert rype quha*re* þe bodys wa*re*,
& Adryane sa gat scho þa*re*;
& laid his hand to þe body:
& þai assemblit sone in hy,
In al degre als fai*re* & queme
In his lyf as he had bene.
þane in gud deuocione
Scho mad to god hi*re* oracione
& thankit hyme in hartly wil
Of al gud deid(is) don*e* hire til,
& namely of þe ded þat he
Til hir did þa*re*, þat al my*ch*t se.
& quhen*e* scho had lang*e* increly
Mad hi*re* prayer*e*, scho wes wery
& fel one slepe; & Adryane
Til hir aperit sone one-ane
& haliſte hir hamely
& bad hir glad be & mery,
For scho suld bruk w*ith* hy*me* þe pece
In lestand Joy þat no*ch*t suld ceſe.
þane waknyt scho in haste
& tald þis al to leste & maste,
& at þai*me* al hi*re* leif (scho) tuk
& ȝald þe gaste, as sais þe buk.

Nicomedia venimus et Constantinopolim pergimus. Quibus ille ait: erratis, ad sinistram pergite, ut rectius navigetis. Hoc autem dicebat ut eos in pelagus mitteret et perirent. 613) tilge ȝe, l. ware? Nach 620 fehlen Verse. 623) Cum autem vela mutarent, subito A. in navicula sedens eisdem apparuit et eos navigare, sicut prius coeperant, admonuit, asserens malignum spiritum fuisse qui sibi locutus fuerat, ponensque se ante eos praecedebat illos et viam iis ostendebat. Natalia vero Adrianum praecedere videns immenso gaudio repleta est sicque, antequam illucesceret, Constantinopolim advenerunt. Cum autem Natalia in domum, ubi erant corpora martirum, introiisset et manum Adriani ad corpus posuisset et post orationem dormitasset, Adrianus ei apparuit et salutans eam, ut in aeternam pacem secum veniret, praecepit. Quae cum evigilasset et somnium adstantibus retulisset, valefaciens omnibus emisit spiritum, fideles autem corpus ejus accipientes juxta corpora martirum posuerunt.« 653) rype search. Ms. he þe. 662) Ms. deid. 684) Ms. ded.

þane tuk þai hir*e* body
& hir husbandis laid it by,
þat in þis lif scho luffit maste
Next fadir, son*e* & haly gaste.
Als wiſly I pray þai twa,
þat in þar*e* lif vthir*e* luffit sa,
Owt of þis lyf þat we ma twene
But schame, de*t* & deidly ſyne.

XXXIX. Cosme & Damyane.

Of haly messe in þe Secre
Syndry sanct*is* set we ſe
þat ser*e* me*ne* wat no*ch*t quhe*ne* & quhar*e*
Na of quhat meryt þai war*e*
Or quhy þai suld in sic degre
In messe befor vthir sete be.
For-þi her*e* wil I spek sume thing*e*
Of twa, þat worth war*e* (gret) lowing*e*
& ar contenyt in þe mes
For þar gud lyfe & halynes:
& Coſynas wes þe tane,
& syne þe thothir Damyane.
& twa twy*n*nis þai war*e*,
& a gud wyfe þame bar*e*
& callit wes Theodera,
In þe cyte of Egea.
& þar*e* modir, þ*at* cristine was,
þame fost*er*it in al halynes
& tacht þame in (to þar) ȝuthede
þar*e* god to luf wele & drede.
& for þa had na herytage
To mak dispence gret or*e* large,
þar modir til a crafte þai*me* ſet
Quhar*e*-of þai my*ch*t þar*e* liffine get:
þat wes craſte of medycyne.
Quhar*e*-in þai war*e* p*ar*ſyt syne,
þat, helpand þe haly gaste,
Al seknes þai cou*er*it in haste,
& þat in men*e* no*ch*t anerly
Bot (als) in bestis, p*ar*ſytly.
Bot gyft for þar*e* craft no*ch*t
Wald þai tak, for al me*ne* mo*ch*t (!),
Bot frely þar*e* crafte þai gefe
Til al (þat) þai saw myster*e* hafe. —
In þat cyte wes a matrone
þat of gret gudnes had renon*e*,
& had to name Palladya;
Bot sik a seknes cane hir*e* ta
þat scho my*ch*t get na hele
Of ony þat w*ith* þat craſte wald dele.
For-þi, quhe*ne* scho hard þe fame
Of Coſynus and Damyane,
Scho come til þame & tald (þame) al
Hou be-tyd hir, gret & smal.
& þai, haffand of hyr*e* pytte,
In þe name of þe trynite
Did say til hir*e* but (mar) delay
þat hale & sownde scho we*n*t away.
þane of hir gud scho bad in hy;
Bot it to tak þai hir*e* deny.
þe matrone ȝet tuk Damyane

Vgl. L. A. Cap. 143. Die etymol. Einl. fehlt. 9) Ms. & al ar.

11) L. A. Cosmas et Damianus germani fratres in civitate Egea ex religiosa matre nomine Theodora nati sunt. Hi arte medicinae edocti, tantam a spiritu sancto gratiam acceperunt ut omnes languores non solum ab hominibus sed etiam a jumentis curarent, gratis omnia tribuentes. 18) Ms. & st. þame. 21—24) nicht in L. A. 23) Ms. ſet. 35) Matrona autem quaedam nomine Palladia, cum omnia sua in medicis consumsisset, ad sanctos accessit et ab iis sanitatem integram reportavit. Tunc illa quoddam munusculum s. Damiano obtulit, et cum nollet recipere, illa eum sacramentis terribilibus adjuravit. Quod ille acquievit recipere, non quidem ductus cupiditate muneris, sed et devotioni satisfaciens offerentis, et ne nomen domini videretur spernere, per quod videbat sic se adjuratum esse. 47) say = sa so. 67) Hoc ubi s. Cosmas comperit, praecepit

Fra his bruthir*e* be hyme-ane
& p*ra*yt hyme for godd*is* sake
Of hir*e* a smal gyfte to take;
& he gruchit it for to ta.
Bot scho ȝet hyme *con*iurit sa
Be goddis name & his mycht f. 299
& al his halowis oñe hicht
& for þe luf of our*e* laydy,
þat he it tuk tarowandly; —
& þat wes no*ch*t for*e* gredines
Of þe gyft þa*t* gewine wes,
Bot to mak sat*is*faccione
To þe wyfis deuocione,
(&) for to dispyt he wes rad
þe my*ch*t quhar*e*-by scho co*n*iurit had.
& quhe*ne* Cosynus wyste þat he
Hir*e* gyfte had tane in sic degre,
He gef byddyng*e*, þa*t*, quhe*ne* þat þai
War*e* ded & suld be laid in clay,
þat of his bruthir*e* þe body
In a grawe suld no*ch*t w*ith* hyme ly.
Bot god aperit to Cosynas
þat ny*ch*t, quhar*e* he slepand was,
& *wele* excuſit Damyane
Of þe smal gyfte he had tane,
þe quhilk erar*e* of dout of hyme
He tuk, erar*e* þane gud to wyne. —
þe ſame son*e* of þar*e* halynes
Was wyd spred, & þe gudnes,
& hou þat (til) al þat þame so*ch*t
þai gef heile & tuk ry*ch*t no*ch*t,
& þat als wele of beste as ma*ne*.
þe p*ro*consul Heleſyas þane
Sa besyly gert þame be socht,
þat þai war*e* sa*m*myne til hy*me* bro*ch*t.
& firste þar*e* names speryt he,
Quhyne þai war*e* & of quhat cu*n*ctre,
& quhat þar*e* fortone wes w*ith*-al
He sperit at þame, gret & smal.
þe m*art*e*r*is þane sad hyme til:
»Our*e* namys wit & þu wil,
Cosynus is giffine me name,
& to my bruthir*e* Damyane;
& our*e* cu*n*ctre is Araby;
Bot as of fortone, sekirly,
Gud c*ri*stine men*e*, sa haf I blis,
Cane na-thing*e* wit quhat forton*e* is.
Ȝet haf we vthir*e* brethir*e* thre,
& þar names we tel þe:
Ane is callit Any*t*im*us*,
& ane vthir*e* Banucius,
& Eupynus is þe thryd.«
þane cane þe fellon*e* Jug*e* byd . . .
Til ydolis þai suld be had
& sacrify but a-bade, he sad;
& gyf þai gruchit to do sa,
He bad wicht men*e* suld þame ta
& bynd þame handis & fete faste
& syne dyng*e*, til aynd my*ch*t leste.
Bot þe sanct*is* mad hethyng*e*
þat þai sa faste cane þame dinge.
þane bad he bynd þame faste
& fer in to þe se þame caste.
& son*e* his bydding*e* haf þai done.
Bot goddis angelis co*me* þa*ne* sone
& louſit þame (bath) fut & hande
& set þame ſound on*e* dry lande.
& eftyr war*e* þai agane bro*ch*t
To þe p*ro*consul: þat ferly tho*ch*t
At his me*ne* þame no*ch*t dronyt had;
For-þi he sad þame but abad:
»I suer*e* ȝow be þe godd*is* al
þat I honour*e* & euir*e* honour*e* sal,
þat ȝe be weſchcrafte our*e*-cume
Me & my men*e* al & sume,
For of torment*is* ȝou rekis no*ch*t,

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ne corpus ejus una cum ipsius corpore poneretur. Sed sequenti nocte dominus Cosmae apparuit et fratrem de suscepto munere excusavit. 75) Ms. wald st. wele. 79) Audiens eorum famam proconsul Lisias eos ad se accersiri fecit et quae eorum sunt nomina, quae patria, quae fortuna, inquirere coepit. Sancti martires dixerunt: nomina nostra sunt Cosmas et Damianus, alios tres fratres habemus, quorum nomina sunt Antimus, Leontius et Euprepius (E. p. Eupempius); patria autem nostra Arabia est; porro fortunam christiani nesciunt. 104) Jussit ergo proconsul ut fratres suos adducerent et simul ydolis immolarent, sed cum omnino immolare contemnerent, praecepit eos in manibus et pedibus dire torqueri. Cum autem ejus tormenta deriderent, jussit eos catena ligari et in mare praecipitari, sed statim ab angelo de mari liberantur et ante praesidem statuuntur. Quos praeses considerans ait: per Deos magnos, maleficiis vincitis, quia tormenta contemnitis et mare sopitis, docete ergo me haec vestra

&, in þe se quhen*e* ȝe war*e* bro*ch*t,
Ȝe war*e* nomar*e* dr*on*it þar*e*
Bot lay softe as ȝe ſlepand war*e*;
Ken*e* me þar*e*-for ȝour*e* crafte, & I
In þe name of my goddis my*ch*tty
Or in þe name of Adryane,
þat is þe maste god of ilkane,
I ſal folow ȝou but bade.«
& scantly sad þis word he had,
Quhene twa feyndis apper*it* þar*e*
& dang hyme in þe face ry*ch*t sar*e*.
þane cryit he ry*ch*t putuſly :
»Gudme*ne*, I pray ȝou helpe i*n* hy ;
To ȝour*e* god for me ȝe pray,
þat he me helpe but (mar) delay ! «
To god þane p*ra*yt þai for hy*me* bath :
& þe feynd(is) fled away rath.
& quhene þe consul wist þ*at* þai
Fled, þane said he but delay :
»Gudmen, be-haldis now & se
Hou my godd*is* war*e* wrath w*ith* me
& w*ith* þe neſis one me layd,
þat I wald leife þa*me*, for I said ;
þar-for wil I thol na-way
þat my goddis ȝe mar*e* myssay.«
A gret fyr*e* þane gert he be mad
& caste þame in bath but abad.
Bot þai vnhurt in har*e* or*e* hyd (!),
þe fellone lou scalyt wyde f. 300
& of þa folk(is) mony brynt
In al syd(is), or*e* it stynt.
þe pr*o*consul þa*ne*, þat wes wrath,
Co*m*maundit me*ne* to tak þame bath
& in a frame stent þame stratly.
þane his byding*e* wes done in hy.
Bot goddis angel wes þane ner*e*
& kepit þame bath haile & fer*e*,
Til tormentour*is* sa wery war*e*
þat þai had my*ch*t to do na mar*e*.
þe consul ȝet gert þai*me* hyme bryng*e* —
þat of his paynis wiste na-thing*e*
Bot war*e* als haile, blyth & glad
As þai of payne na wit had, —
& bad men*e* þat þir*e* brethir*e* thre
In a dongeone suld thrungyne be,
& þat Cosmus and Damyane
Fra his presence son*e* suld be tane
& hangit hye but langar*e* leit
Disputuisly one a gebeit,
Quhar*e* al þe puple of þe stede
My*ch*t cume & stane þame to ded.
þane presit faste ful mony-ane
þai haly m*arter*is for to stane;
Bot al þe stanis þai ca*ne* caste,
One þame-self fel at þe laste
& ſlew of þame ry*ch*t mony þar*e*
& mony of þame wondit far*e*;
Bot ȝet twechit no*ch*t a stane
Sanct*e* Cosm*us* na sanct*e* Damyane.
þe consul þane, þat þis has sene,
Wes sa schameful & sa tene —
For na-ma*ne* wes þat cuth hy*me* red
Hou he suld put þai me*ne* to ded —
þat hyme falȝeit wit & my*ch*t,
As ma*ne* þat to þe ded war*e* dy*ch*t;
þane angrely þir*e* bruthir*e* thre,
þat he in preſſone gert done be,
He gert bryng to þat place,
Quhar*e* a hye tre fichit was;
& tormentor*is* syne gert he ta

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maleficia et in nomine Dei Adriani (V. B. Apollinis) sequar vos. 129) Ms. dressit st. dronit. 136) Et hoc dicto statim duo daemones adfuerunt et eum gravissime in faciem ceciderunt, et ille clamans dixit: deprecor vos, o boni viri, ut pro me ad dominum vestrum oretis. Quibus orantibus continuo daemones discesserunt. Praeses autem dixit: videtis qualiter adversum me Dii indignati sunt quia eos relinquere cogitabam, jam ergo Deos meos vos non patiar blasphemare. 139) l. pituisly. 150) Ms. þar*e* st. þame. 153) Tunc eos in ignem copiosum jactari praecepit, sed tamen eos nil laesit, quin potius flamma prosiliit longe et multos de adstantibus interemit. 159) Jubentur ergo in equuleo suspendi, sed ab angelo ipsos custodiente fatigatis admodum in caedendo ministris ante praesidem deponuntur illaesi. Tres igitur fratres in carcerem fecit recludi et Cosmam et Damianum crucifigi et a populo lapidari, sed in suos lapides redibant auctores et quamplurimos vulnerabant 187) Tunc praeses furore repletus, eductis tribus fratribus et stantibus juxta crucem, jussit Cosmam et Damianum supra crucem poni et a quatuor militibus sagittari, sagittae vero conversae plurimos vulnerabant, sed s. martires non laedebant. Videns autem praeses in omnibus se confusum, usque ad mortem anxiatus

þe tothir*e* haly brethir*e* twa
& hang*e* þame hye one þat tre.
Quhar*e* four*e* kny*ch*tt*is* but pyte
þa*ne* ſchot at þame w*ith* (al) þar*e* my*ch*t.
Bot þe arrowis agane ry*ch*t
Turnyt & fleu mony þar*e*
Of þay (þat) wntreuful war*e*;
Bot goddis angel ca*ne* þame wer*e*
þat þai *m*ocht na ſlepe þame der*e*.
þan*e* wes þe conswle vnd*ir* tene
& schamyt, quhe*ne* he þis had ſene.
For-þi he gert þai brethir*e* ſywe
Be tane & vnhedyt belywe —
For wthir-wais cuth he no*ch*t
Be rewengit, as hyme thocht. —
þe c*ri*stine, þat þane war*e* ner*e*
Quhene þir m*arter*is þis slane wer*e*,
Tho*ch*t quhou Damyane had sad
þat his bruthir*e* suld no*ch*t be lad
In til a grawe w*ith* hy*me*; for*e*-þi
þai war tho*ch*tful quhar*e* ger*e* hy*me* ly.
And, lo, (þar) tyd a ferly thing*e*.
As þai her*e*-of had spekyne,
A camel come ry*n*nand þai*me* til
& sad þame: it wes godd*is* wil
þat þai suld ly in a stede
To-gydd*ir*, quhene þai war*e* dede.
þane war*e* þai astonyt gretu*m*ly,
Herand þe camel speke clerly,
& þar*e*-by þai kneu god wald, þai
In a grawe sa*m*myne lay.
þar-for*e* in erde þai laid þai*me* sa*m*my*ne*,
For dout of god & gastly ga*m*myne.
& vnd*ir* Dioclecyane
þe m*arter*is of þis lyf wer tane
Quhene of þe dat war*e* but wer*e*
Twa hu*n*dre gane sewine & auchty ȝer*e*.—

Sone eftir*e* tyde p*er*caſe
þat a werkma*ne* sa wery wes
For*e* trawale, þat he fel one slepe,
& rekles wes hyme-ſelfe to kepe,
Bot lay one (þe) feild, gapand.
& a s*er*pent come crepand
& in his mouth ent*er*yt but bad
& sa in (to) his wame done flaid.
& quhe*ne* he waknyt, hame he went,
Vnwittand þane hou he wes schent.
Bot eftir*e* s*en*e abut mydny*ch*t,
As to reste he hyme dicht,
He feld paynis sa sar*e* & fel
þat gert hyme roydly rar*e* & ȝel;
For þat serpent hyme traualit sa
þ*at* he ne wiste quhat to do for wa,
Bot c*ry*it ay in til a rane
Apone Cosma*m* and Damyane,
Prayand þame for godd*is* sake
Hyme of his sorou for to slake;
& gert hyme frendis but delay
Ber*e* one quhar*e* þai sanct*is* lay.
&, þo he hard & Il sted was,
He fel one slepe for werynes.
& as þe s*er*pent had entre f. 331 (!)
In at his mouth, as ar*e* sad we,
One þe sa*m*myne wise it flad oute,
Seand al þat stud a-bowte.
þane þai, seand þis ferly thinge,
Lowit god & bellis cane ryng*e*,
& mad þe m*er*akile sone kyde
Hou be þai sanct*is* hyme betyde.
& þai sanct*is* he s*er*uit ay
Fra þine one-til his enday. —

A man*e* (þat) in þat cunctre wes,
Hafand his erand to pas,

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omnes quinque fratres fecit mane decollari. 199) l. apone. 206) Ms. nocht. 207) Ms. þans. vnd*ir* st. wondir. 213) Memores autem christiani verbi quod dixerat s. Cosmas, ne in unum sepelirentur, cogitabant quomodo vellent martires sepeliri, et ecce subito camelus advenit humana voce proclamans et sanctos in uno loco sepeliri praecepit. Passi sunt sub Diocletiano, qui coepit c. a. d. CCLXXXVII. — 235) Rusticus quidam cum post laborem messis in campo aperto ore dormiret, serpens in ejus ore ingressus est. Evigilans autem cum nihil sentiret, domum rediit et sero facto gravissime torqueri se sensit; voces igitur miserabiles emittebat et sanctos Dei Cosmam et Damianum in sui auxilium invocabat, sed cum dolor semper incresceret, ad ecclesiam s. martirum confugit et ibidem, eo subito dormiente, serpens, sicut intraverat, per os ejus exivit. 245) Ms. sone? 269) Vir quidam longe profecturus s. martiribus Cosmae et Damiano uxorem suam commendavit dans ei signum crucis, cui protinus deberet annuere, si aliquando eam vocaret. Post hoc autem sciens signum dyabolus

His wyfe, he luffit atour*e* althing*e*,
Betacht þe sanct*is* in kepyne
& tacht hir*e* takine quhar*e*-by scho
Suld wit quhe*ne* scho suld cume hy*me* to;—
Sa in warld þa*r* wes no ma
Wiste þat takine bot þai twa.
For*e*-þi þe feynd, our*e* fa fellone,
þat in contrar*e* ay of resone
& of his kynd has wytinge
Of ma*n*is wil & prewe thing*e*,
Sone be-tho*ch*t hyme of a wile
þat sympil woma*ne* to begyle:
& of a ma*ne* þe fourme ca*ne* ta
& syne to þe woma*ne* ca*ne* ga
& sad: hir*e* husband hy*me* had send
Hir to conforte & to mend
& for to tel hyr*e* þat he wes
For a tyme sted in sic a place,
Quhar*e* hyme behowit a ty*m*e bid stil;
þar*e*-for worth hir*e* cume hyme til,
»& to þat end he sad to me
þat I suld cume to seche þe.«
þane sad scho: »freynd, I treu þe no*ch*t
Bot þu had þat takine bro*ch*t
þat, I treu, wiste no ma
Bot we, quhen*e* he went me fra.«
þane sais þe warlou: »suth sais þu;
þar-for, þat þu sal me treu,
þis is þe takine he send to þe,
Quhar*e*-by þu sal treu to me.«
Ȝet wes scho dredand & sad þe*ne*:
»þe takine suthly wele I kene,
Bot, for I Reco*m*mendit wes
To Damyane & to Cosynas,
I wil þu grant til þar*e* alter*e*
Ga suer*e* & put me out of wer*e*
þat to my husband þu me bryng*e*
Hale and fere but merryng*e*;
þane, þat done, I sal ant*er* me
But delay to pas with þe.«
þane wente þai to þe kyrk in hy
Quhar*e* þir*e* twa sanct*is* cane ly,
& (he cane) suer one þe alter*e*
To bryng*e* hyr*e* bath hale & fere
Til hir husband but ony mar*e*.
þane bounyt þai þame & furth far*e*.
Tyl It tyd þame p*er*caſe
To cume in (to) a prywe place,
Quhar*e* he tho*ch*t hyr*e* for to sla,
& fra hir*e* horſe (hir) cane he ta.
& scho, þat wes for hy*me* hery,
Mad sare cher*e* & cane he cry:
»Now god of sanct*e* Damyane
& of sanct*e* Cosyne, helpe one-ane!
For I war*e* no*ch*t þis sted now,
Had I no*ch*t trewit in to ȝow.«
þane come þai sanct*is* bath i*n* hy,
W*ith* a ful bricht cumpany,
þat hyr*e* reſcuyt fra hir*e* fa:
þat durste no*ch*t byd, fra þai co*me* sa.
þane of þame sad til hir*e* ane:
»We ar*e* Cosm*us* and Damyane,
To quhame (þi) husband tacht þe
Quhene he went of þis cunctre.
þar*e*-for we cume in þi helpyng*e*,
& als for þu gef trewyng*e*
To þe ath þat þi fellone fa
& one our*e* alter*e* he cane ma.« —
  þe pape Philep (!) in Rome gert ma
A kirk in honour*e* of þir*e* twa.

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quod ei maritus dederat, se in hominem transfiguravit et signum viri afferens dixit: vir tuus ab illa civitate misit ad te ut ducam te ad eum. At illa adhuc ire formidans ait: signum quidem agnosco, sed quia s. martiribus Cosmae et Damiano commendata sum, super eorum altare mihi jura quod securam me duces, et tunc protinus proficiscar. Ille autem continuo, ut dixerat, sibi juravit. Secuta ergo eum, cum ad quendam locum secretum venissent, voluit eam de jumento dyabolus praecipitare (!), ut eam occideret. Quod illa sentiens exclamavit: Deus sanctorum Cosmae et Damiani, adjuva me; vobis enim credidi et secuta sum eum. Confestim autem sancti cum multitudine dealbatorum ibidem affuerunt et eam liberaverunt, dyabolus autem statim evanuit, et dixerunt ei: nos sumus Cosmas et Damianus, quorum juramento credidisti, ideoque festinavimus venire in auxilium tibi. 275) Ms. þai st. þar. 333) Ms. I st. þi. 338) l. ap-one. 339) Felix papa, attavus s. Gregorii, in honore s. Cosmae et Damiani nobilem ecclesiam Romae construxit. In hac ecclesia quidam vir s. martiribus serviebat, cui cancer unum crus totum consumserat. Et ecce dormiente illo s. Cosmas et Damianus devoto suo apparuerunt, unguenta et ferramenta secum portantes; quorum unus alteri dixit: ubi carnes accipiemus ut abscisa carne putrida locum vacuum repleamus?

Quhene a man*e* þai*me* s*er*uice mad
For his heile, þat (þe) ca*nc*re had,
þat sa conſumyt had his the
þat begar*e* & crepele wes he.
For-þi he prayt to þai twa
Sanct*is*, til helpe hyme þa*ne* ſa
þat be þame he my*ch*t get his heile,
& to þame he suld be s*er*uand leile.
Syne hapnyt hyme a ny*ch*t to ly
For*e* sorowfulnes al wery:
& saw þir*e* sanct*is* cume hy*me* til,
Til helpe hyme in gud wil,
& bro*ch*t *with* þame enoy*n*ment*is* fresche
& yrn*is* scharpe to cut ded flesche.
þane sad ane: »quhar*e* sal we
Flesche get þis want to supple?«
þane his bruthir*e* til hy*me* sad:
»In þe kirkȝard ȝestrewe*ne* wes lad
Ane Ethiope, & ȝet his flesche
Is calour*e* Inucht & als fres« . . .
þe ca*ncr*y*t* flesche þai schur*e* away
& fillyt þar-of but delay
& it enoyntit syne *with* ſlicht,
& slad one owte of his sicht.
With þat þe sekmane waknit swith f. 332
& fand hyme hale, & wes ry*ch*t blyth,
Myslewand ȝet þat it wes he
Wes mad hale in sic degre.
þar*e*-for he cryit hely
To ser*e* me*ne* þat war*e* (hyme) by
& prayt þai*me* lof god but abad
þat þis m*er*akil kyd had.
þane, to p*ro*we þis gret ferly,
To þe sad grawe þai send in hy
& fand it done in suthfastnes
As her*e* befor recordit wes.
Als verraly helpe þai ws to twyne
Fra hyne but det & dedly syne.

XL. Ninian.

This sanct Niniane, I of say,
þat quyk and ded blissit wes ay,
In to mekil Bretane wes borne,
& his gud eld*er*is hyme beforne,
þat mychty war & of gret kyne
& mykil had of warldis wyne.
& fra þis cheld borne wes,
þat ay wes ful of godis grace,
He wes h*o*wine in fontstane,
& callit (he) wes Niniane.
þe cud-clath þat he þar*e* laucht,
He kepit clene at (al) his macht
& befor*e* goddis sone present It
Of al dedly syne but ſmyt;
& þe gyfte of þe haly gaste
þat he tuk þar*e*, wes no*ch*t in waste,

Tunc ait alter: in cimiterio s. Petri ad vincula hodie Aethiops recens sepultus est, de illo autem affer ut huic suppleamus. 341) Ms. quhene st. quhare. 342) Ms. contre st. cancre. 347) Ms. bot st. þat. 352) l. þat til, 353) tilge &. 354) Ms. yrne mit is über e. 360) calour*e* cool, fresh (isl. kaldur). Nach 360 fehlen Verse. 361) Et ecce ad cimiterium properavit et coxam Mauri attulit, praecidentesque coxam infirmi loco ejus coxam Mauri inseruerunt et plagam diligenter ungentes coxam infirmi ad corpus Mauri mortui detulerunt. Evigilans autem cum se sine dolore sensisset, manum ad coxam apposuit et nil laesionis invenit, apponensque candelam cum in crure nil mali videret, cogitabat annon ipse qui erat, sed alius alter esset. Rediens autem ad se prae gaudio de lectulo prosiliit et quid in somnis viderat et qualiter sanatus fuerat, omnibus enarravit. Qui conciti ad tumulum Mauri miserunt et coxam Mauri praecisam et coxam praedicti viri loco illius in tumulo positam repererunt. 361) Ms. cōtryk st. cancryt.

1—718) Vgl. Vita Niniani auctore Ailredo Rievallensi in 12 Capiteln; s. p. 138.

Einleitung fehlt. 1—110) Vgl. Vita Nin. Cap. 1. 9) Ms. hewine st. howine. 11) cud a face-cloth for children at baptism. 11—18) Vgl. Vit. Nin.

For he hyme kepyt sa fra syne
þat It wo*n*nyt hyme ay withine.
& as he growine wes in eld,
Rypar*e* & hyme-selfe my*cht* weld,
Sa grew he in to vertu ay,
Forberand wantones & play,
& sobre wes in drynk & met,
þo he it welfully my*cht* get;
& wele entendand til his lar*e*
He wes al tyme, late & ar*e*.
For he beguth firste to ler*e*,
Or*e* he of eld had fyfe ȝer*e*,
Hou he suld hyme-selfe led
& hou god he suld dred,
& fadir*e* & modir*e* hou þat he
Suld honour*e* in al degre.
Syne he leyrit to red & syng*e*
& of vthir*e* vnd*ir*standing*e*;
For þe maister he had þane,
Wes wer*e* & wise & vertuise mane,
& he, þat able wes & ȝyng*e*,
Folouyt his master*e* in althing*e*
& consauit richt sutely
Quhat-euir he taucht in til hy,
& in his hart wele held It —
Sic retentywe he had *a* wit;
Hafand hyme in sic degre
þat his ourmen*e* be sutelte
& les þane hyme be gret meknes
He our*e*-come; & neuir*e*-þe-les
He kepyt ay his innocens
Of al mane but offence.
& growand sa ay he was
In vertuſe lyfe & in gudnes.
& for*e* he had dout to fal,
Til abstinence he gef hy*me* al
& held his fles vnd*ir*loute,
For dred it suld be thra & stout
Agane þe sawle & ger*e* hy*me* syne
Or let hyme hewinly med to wy*ne*;
Al ſoule delyt he fled for-þi
& hyme abo*n*donit ythanly
In prayer*e*, fastyng*e* & i*n* wake,
Hyme-selfe ſ*er*uand to god to mak.
W*ith* wemene wald he no*ch*t co*n*uerſe,
Na of na-ma*ne* Il reherſe,
Bot set hyme halely to ler*e*
His dedis thankfully to ſter*e*.
& gud & able god hyme mad
Al gud to ler*e* but abad,
Sa þat he cuth in lytil space
Science Inuch thru godis grace;
& ſcience (!) hals of haly kirke
He lerit al, or*e* he wald Irke. —
& her*e*-of suld nane ferly,
Gyfe he consid*er*it suthfastly
þat, quhar*e* þe haly gaste wil be
Mainster*e*, but difficulte
He ma ger*e* ma*ne* consawe althi*n*g*e*
But besynes or*e* trawaling*e*;
Lyk as of Salamone we red,
þat wes þe viſeste ma*ne* but dred
& in þe space bot of a ny*ch*t
Of al his wysdome gat þe fly*ch*t
Be theching*e* of þe haly gast,
þat is beste maist*er*, in til haste; f. 333
For to god, (as) we ma se,
Ma na thing*e* inpossible be. —
& þo he ȝung*e* wes, hyme tho*ch*t
þat medful wes quha sa mo*ch*t
& cuth als saw goddis sede
In hart*is* þat þar*e*-of had nede,

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29) l. selfine. 34) Ms. vnſt^{s} vnd*ir*standing*e*. 37—60) Dieselben Verse s. Machor V. 333—354; 65—85 Mach. V. 355—374, 75—84 auch Justina V. 619—628. 39) Machor 335: & wald consawe ful s. 42) Ms. of st. a. Mach. ay st. sic, a st. of. 43) Mach. & had hyme. 45) Mach. he. in st. be. 46) Mach.: he wald our*e*cume. 49) Mach.: & g. ay furth. 50) Mach.: In vertu and in g. 51) Mach.: he doutyt for to. 54) Mach.: it suld worth stout. 56) Mach. & st. or. hewin*is* blis. 57—8 fehlen in Mach. 59) Mach.: & gef hyme to prayer*e* & to wak, 60) Hyme to god seruand to mak. 61—4) nicht in Mach. 65) Mach.: & god his hart ab*i*le ay mad 66) To lere þat he wald but bad, 67) Sa that of thre moneth þe space 68) Al warld*is* wit be godis grace 69) & seruice als of h. k. 70) He leryt al & wes nocht irk. 70) Ms. als st. al. 71) Mach. na-ma*ne*. 77) lyk fehlt in Mach. 79) Mach. *with* in st. & in. bot fehlt. 80) Mach.: Of al þat wit he gat. Just.: Of al wysdome he wane þe sicht. 81) Mach. u. Just. thru st. be. 82) Just.: þat beste maister*e* is in h. 84) Mach. Nathing may. —

& to wyne godis corne,
þar-of mykil wes ner*e* lorne
For faute of wy*n*nar*e*, þat cuth preche
þe puple treuly & þame teche.
He vmtho*ch*t (hyme) he wald luke
Gyf he in sic corne cuth set huke.
He tho*ch*t he wald pas forthyrmar*e*
& be p*ar*fite in to sic lar*e*, —
Fore ſcorne it war*e* gret to ſe
þe thechur*e* suld vnkennand be.
þar*e*-for his kyne & his cunctre
He levit & passit our*e* þe se
& dressit hyme Rome (for) to seke,
Gyf he my*ch*t þar*e* his science eke,
& (als), for to sek sanct*is* ser*e*
þat plentuſly in þat place wer*e*,
For*e* til eke his deuocione,
& get þe papis benysone.
þane has he hyme redy mad,
He tuk leif & furth he glad
At his frendis & knawine me*ne*,
þat war*e* til hyme tend*ir* þene.
&, helpand god, s*e*ne come he
But letting*e* sone our*e* þe se
& come to Rome in lytil space
Hale & sownd be godis grace,
& þe papis presence wane,
þat wyse wes & haly mane.
þat hyme resawit w*ith* gud cher*e*
& teynd*ir*ly at hyme cane sper*e*
þe cause quhy yddir come he
& quhyne he wes & of quhat cu*n*ctre.
& til al askine sone he mad
Ansuer*e* wisly but abade.
þe pape þane, his deuocione
Seand, gef hyme his b*e*nyſone,
&, wele app*ro*wand his gud wil,
Syndry maist*er*is betacht hy*me* til,
To mak hyme p*ar*ſyte in þat lar*e*
þat causit hyme to cume þar*e*.
þane trawalit he besyli,
Til he in knavlege of clergy,
þat nedful wes, (wes) wiſe Inuch̄,
In goddis ȝard to set pluch̄t,
To ſchau his ſeiyde & wine h*is* corne
& helpe weile It war*e* no*ch*t lorne.
& quhene þai twa ȝer*e* or*e* thre
He (had) sped wele in sic degre
& wes weile tacht gānandly
& haile but ſmyt of his body,
Wyſe in thoch̄t, in conſel hale,
Forſeand in þat ſuld awale,
Discret in wark & word w*ith*-al
Al þat kneu hy*me* cuth hy*me* cal —
Sa wane he richt gret renone,
Til he wes duellande in þat ton*e*:
For-þi þe pape, þar*e*-of herd say
Hou he grew in u*er*tuſe ay,
Callit hyme & ſad: »sone der*e*,
For þi gret u*er*tu þat I her*e*
& þe fair*e* & þe gret renone
þou has of al me*ne* of þis ton*e*,
I wyl þu mad bischope be
& hird, to kepe goddis ſe;
For, sene I wat þu ma awale,
I wil þu tak þe þat trawele,
Sa þat þe science lent to þe
Be no*ch*t tynt na ſmoryt in þe.«
& sayand þis, he ca*ne* hy*me* ma
Bischope w*ith* his handis twa,
& al þe doctrine ca*ne* hyme ler*e*
þat til a bischope suld affer*e*,
& w*ith* relykis cane hy*me* releife;
Syne blissit hyme & gef hy*me* lefe.
& he þane went hamwarte,
For to trawale in godd*is* ȝarde.
In þe meyne-tyme gret word ra*ne*
Of sanct*e* M*ar*tyne, þe haly ma*ne*,
þat as a starne clerly schane
In gud dedis mony-ane.
Sanct*e* Niniane þ*ar*for tho*ch*t þ*at* he
In his gat hamewart wald hy*me* ſe
& knaw his co*n*uersacione,
For to get his benysone.
& has he thoch̄(t), sa he dide.
Bot þat wes no*ch*t fra M*ar*tyne hid:
For he wiste throw þe hali gast
þat sanct*e* Niniane suld cu*me* i*n* hast,

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93) l. vmbethocht. 96) & st. to. 97) Ms. forne ſcorne. 98) l. techare. 111—252) Vgl. Vit. Nin. Cap. 2. 111) Ms. sone st. sene. 115) l. & to þe. 132) schau st. saw. Ms. seiyde. 135—145) vgl. Vit. Nin. 135) Ms. þai st. þat. 137) l. ga*i*nandly. 147—57) nicht in Vit. Nin.

& had ȝarnyng hyme to se
& a-quynte al with hyme be; f. 335
For he wyſt weil he wes þane
A bischope and a haly mane,
& wiste weile mony he suld wyne
Fra errur*e* & fra dedly syne.
þar-for, as þai semblit war*e*,
Betwene þame wes ry*ch*t hamely fair*e*.
Twa dais or*e* thre he duelt þar*e*
& hamewarte syne schupe hy*me* to far*e*;
& for ſanct Niniane wald no*ch*t byd,
þai lacht þar*e* lewe on*e* ilke syd.
Bot sanct*e* Niniane, or*e* he ca*ne* ga,
Askit at M*ar*tyne maſonis twa;
þat he hyme granttit but delay.
þane Niniane went on*e* his way
&, god ſterand, in Breta*ne* co*me* þane,
& his frendis fand wele farand,
þat of his come wes ry*ch*t fayne
& hou he had faryne cane frayne.
þane wes (þar) gret confluence
Of folk, þat come till his p*rese*ns
& blissit hyme in to þe name
Of god þat hyme send (had) hame.
& he þane as gud tele-ma*ne*
To wirk in goddis ȝard begane
&, þar*e* he saw sawyne il seide,
To distroy it he cane hyme spede,
&, gyf it gadd*er*it wes Il,
He skalit it, or*e* it suld ſpil,
& besyly (he) cane hyme haste
þat Il begyt wes, to waste.
þane eſtyr*e*, quhe*ne* he mad (had) playne
Godis feilde þus w*ith* payne,
To preche þane he ca*ne* hyme spede,
& eraſte quhar*e* he ſchaw maste nede,
& besyly (he) set his cur*e*
To clenge thoch̄t*is* of errour*e*
& put a-way sa mystrouth al,
þat he my*ch*t traſtly byg*e* his wal
Of ry*ch*t treucht þat suld stand faste
& thole na errour don*e* It caste.
& as he techit but (ony) drede,
He did hyme-self in worde & deide,
& ay confermyt his prechyng*e*
Be wondir*e* werkis þe ſchawine;
& sa be clene lyf & gud worde
Made feil wordy goddis burde
& mony fra þe feynd cane fang*e*
þat in his ſ*er*uice had duelt lang*e*. —
þarfor, gudmen, be-hald & ſe
Hou (gud) and blissit & haly wes he
þat of god had sa gret grace,
þat ay folouyt þus his trace!
For-þi ensampil ma be tane
Of þis haly man*e*, sanct Niniane,
Suerdome & Idilnes forto fle
& agane al wite wicht to be;
& prese w*e* ſor to folou hyme
þat feile þis gert leif þar*e* ſyne.
& his cle*t*hing ſcheu he was meke,
& debonar (wes) in his speke,
Deuote als in oracione
& ful ithand in lessone,
In Jugment leile and stab*i*le,
& in thewis honorabil,
Large in almus-dowyng*e*,
& stedfaste in his hafyng*e*,
In al office of to preste ab*i*le, —
He wes al tyme honorabil;
Of ſic compacience he wes eke
þat w*ith* þame gretand he wald gret
& w*ith* blyth blyth he wes,
Gyf þar*e* blythnes wes i*n* gudnes;
& in vertuiſe he wes notab*i*le
& in al gudnes ful lowab*i*le. —

And quhene he had t*ra*ualit lang*e*,
As I sad befor*e*, prechand,
In ſchenſchype of þe fend of hel,
He cheſit a place, þar*e*-in to duel,
Be þe se-syd in Galoway,
þat Quhithorne to na*me* had ay;
& he gert mak in lytil tyme
A kirk fair*e* of stane & lyme —
& befor*e* it wes nane
Kirk in þe Ile of Bretane.
& as þe kyrk syne wes mad,

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190) die Zahl der masons nennt die Vita nicht. 198) Ms. pn̄s = presens. 212) schaw st saw. 227—252) Zusatz. 234) Ms. wite st. wicis? 251) l. In al. 253—270) vgl. Vit. Nin. Cap. 3. 261) l. of stane, 262) na kirk?

He halouyt it but abad
Of ſanct*e* M*ar*tyne in þe lowyng*e*,
þar-in to bath red & syng*e*,
Be þe haly gaste, þ*at* þ*ane* ded wes
& quyt þe deit of alkine fleſche
& clo*m*myne wes to þe hy*ch*t of hewy*ne*,
þar wit angelis to be ewine. —

IN þat cunctre duelt þar*e* þane
A king, þat wes a fellone man*e*
& wes co*n*trar*e* to ſ. Niniane preching*e*
& for his lar*e* wald do na thing*e*, f. 336
Bot erar*e* contrar*e* wes hyme to,
For ocħt þat he cutħ sa or*e* do,
& mar*e* cruel worde he ſene
þane befortyme he had bene.
þat god in his hede sic seknes sende
þat til d*e* richt sone he wend,
& with þat he tynt þe sicht
Of þe day, war*e* it neu*ir* sa ly*ch*t.
þane tyd in his ha*r*t tho*ch*t he
(He) þar*e*-of na-way wariste my*ch*t be
Bot It war*e* throu hy*me* þ*at* he ay
Schupe hyme of pryd to verray;
þane askit he hyme for*e* godis sake,
þo he til hyme Il cause ca*ne* make,
Til rew one hyme & p*ar*done gyfe,
For*e* he disparit wes to life.
þane he, þat m*er*cyful wes ay,
As he þe meſſagis þ*is* herd say,
He come one ſone mekilly
Quhar*e* þis catiſe king ca*ne* ly,
& hely ſad: »god be her*e*-in*e*,
þat is diſtrowr*e* of al syne.«
þane went he to þe sek but bad
& on*e* his hede & his ene mad
þe takine of þe croice werray:
& þe seke þane but delay
Als gud heile (had) of hede & ewene
As he neuir*e* sek had bene;
& for*e* he sa his hele wane,
Lofand god become gud mane. —

With a lord of þe sa*m*my*ne* lande
A maydine þar*e* wes duellande,
þat wanttit no*ch*t of bewte
þat suld in ony woma*ne* be;
& w*ith* þe sa*m*myne lord duelt a ma*ne*,
þat kepar*e* of his horse wes þane
& welth had and Idilnes,
þat drew hyme in to wa*n*tones.
For-þi ofte wald he aſſay
W*ith* þat maydine for to play,
Sa lang, þat he wa*ne* hir*e* wil
Al his ȝarnyng to fulfil.
& fra þai had þar*e* luſte done,
Scho wox gret, and alſone,
& seand ſcho my*ch*t co*n*ſele nomar*e*,
Of hir ſyn þane had ſcho car*e*.
þane ſranit hir*e* lorde ſon*e*
Quha ſic thing*e* had with hir done.
& scho til hir*e* lorde cane ſay:
þe pa*r*iſe-preste by hir*e* lay.
þane þe lorde, þat wes angry,
To þe biſchope þis tald in hy.
Bot þe biſchope wiſt in haste
Be ſchewing of þe haly gaste
þat innocent þe prest wes;
Ȝet wes he noyt neuir*e*-þe-les
þat haly kirk suld ſclaund*er*it be
Or prestede in ſic degre.
þane gert he prest & barne but delay
Bryng*e* til hyme þe ewine way.
As þai come til his presence,
He gert þe puple kepe ſcilence,
& to þe woma*ne* ca*ne* he say:
»þis is þe prest þat by þe lay
& gat þis barne?« Scho sad ȝa,
& þe ȝung*e* barne ca*ne* (þane) ta
& kest It to þe prest ry*ch*t þare
Befor*e* al þat (þar) gadd*er*it war*e*.
& þe biſchope, þat wiste hale
þe falset of þe wiſis tale,
Sad to þe barne: »I byd þe now
In þe name of our*e* lord Jh*es*u,
Goddis son*e*, þat deit on*e* tre,
Quha is þi fadd*ir*, þu tel me!«
& lo gret ferly for to say:
þe barne, þat borne wes þ*at* day,
In ma*n*is voice ansuert þane,

271—305) vgl. Vit. Nin. Cap. 4. 280) Ms. do st. de. 283) Ms. hast st. hart. 293) Ms. & st. he. mekilly st. mekly. 305—366) vgl. Vit. Nin. Cap. 5. 310) diese Angabe fehlt in V. N. 320) Ms. & þane.

& þe hand strekit to þe ma*ne*,
Sayand: »ȝone my fadd*ir* is
þat *with* my mod*ir* did þ*is* mys,
& ȝone prest ſakles is but we*ne*
& is of gud lif & clene.«
& as þis wes tald þame til,
As kind requirit, þe barne held stil.
& al, þat þis ferly had sene
Or herd, lowit god be-dene
& thankit hyme as þar*e* lorde
þat þame had le*n*t sa gud a hird. —
þarfor, sanct Niniane, I þ^{e} pray
þu ſuccur*e* vs & helpe ws ay,
þat we bruk in hewy*ne* þe blise
Quhar*e* we vat vele þu nov is. —

The bischope ȝet cuth no*ch*t blyne f. 337
þat mar*e* corne schupe god to wine,
In Galouay vpe and done
On f*e*te ga*n*gand fra tone to tone,
P*ar*tand þe landis in p*ar*och ſer*e*,
& kirk*is* mad quhar*e* na*ne* (þane) wer*e*,
& to serwe þame prest*is* mad
& statis al at to sic had
P*ar*tenyt. & (he) eftir þat
His sōnis, þat he in C*ri*ste gat,
*Con*fermyt in to godis fay,
Syne til his awne kirk held his way,
þar he had foundit a gret house
Of gud me*ne* & of relegiouſe,
Godis ſ*er*uice þar*e* to say
& sing, til It be doumyſday. —
Sa a tyme (þar) ca*ne* befal
þat he ymang*e* his brethir*e* al
Went to met in þe fratur*e*,
As he þat of þai*me* had þe cur*e*,
To tak sic co*m*mone fude
As þai (al) dide, il or*e* gude:
& saw þe burdis thru þe hale
þat ſ*er*uice wes nane of cale.
þane þe monk, þat kepi*ng*e hade
Of þe ȝard, he callit but bade
& askit hyme quhy þat þai
Var*e* no*ch*t ſ*er*uit of caile þat day.
þane sad he: »fadd*ir*, but wene
In þe ȝarde is nane erbe grene.«
& þe bischope, þat ſuth wiste,
Bad hyme pas furth but ony first
&, quhat he in þe ȝard fand,
Bryng*e* til hyme in his hand.
& furth he went at (his) byddyng*e*,
þo he wiste weile to find na thi*ng*e,:
& in þe ȝard sone has sene
Caile & leikis fair*e* & grene
& al þat me*ne* of had neide,
þane cu*m*myne of nev-sawine seide.
þe monk, þat saw þis (gret) ferly,
Wes þane as in extaſy,
Seand Niniane sa ful of grace
þat gert þat greu in sa litil space;
Lofand god þar*e*-of tuke he
& bro*ch*t befor þame al to ſe.
& god þai lowit mony-fald
For þis merwale, bath ȝu*n*g & ald. —
To god þe fadir be lowinge
þat for his ſ*er*uand wro*ch*t ſic thinge,
To god þe sone ay honour*e* be
þat menskyt hyme in ſic degre,
Til haly gaste als, god of my*ch*t,
& til þame til-giddir*e* richt,
þat sanct Niniane mad sa my*ch*tty
To wirk her*e* sa gret ferly
& for his trawal her*e* *with*-al
To lestand (joy) ſe*ne* ca*ne* hyme cal. —

Come þane, (as) I vnd*ir*stande,
Wes no*ch*t sa plentuß i*n* lande
As It is now, bot one beſtiale
þe co*m*mōnis ner*e* lifit hale;
For, quhar*e* now þe corne is beste,
þat tyme wes (bot) wilde foreste.
Sa tyd þat Niniane a ty*me* wente
To ſe his catel in entente,
& to þe lug*e* ſe quhat þai
Had & how þai lay (!),
& to gyf þame his bliſſinge,
To safe þame fra al Il thinge;
& ȝed a-boute þame in-virone

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351) manis voice vox virilis. 367—382) vgl. Vit. Nin. Cap. 6. 370) Ms. fote? 379) Ms. fundit? 383—424) vgl. Vit. Nin. Cap. 7. 390) l. seruit? 409) Ms. sanct st. seand. 410) Ms. gren. 424) Ms. ſoꝛ st. Joy? 425—479) vgl. Vit. Nin. Cap. 8. 432) Ms. & to.

& gef þame goddis benyſone.
& *with* þe ſtafe, in hand he had,
A c*er*cle a-bout þai*me* he mad
& bad his hirdis þat his ſe
þat nyc*h*t in þe c*er*cle suld be.
þa*ne* to þe catel þai tuk les kepe.
For-þi, as al men*e* war on*e* ſlepe,
Theſis, þat (þat) cuth be-hald
þat þe catele war*e* no*ch*t in fald,
In þe c*er*cle þane but dout
Ȝed, for to steile þe catel owte.
Bot a bule fers & fel,
As kepar*e* of þe catel,
One þe maiſt*er*-thef ruschit
As brane-woud & til erde duschit
& in þe wame racht hy*me* ſic a rout
Til al his gutt*is* (clene) ſchot oute,
& sone one hyme ȝed *with* fete —
& þat taknis lest*is* ȝete
Sene in a stane in þat (ilk) stede
Quhar*e* þe maist*er*-thefe wes dede.
& al þai ſchrawis euir*e*-ilkane,
þat war*e* in þat c*er*cle gane,
Wex woud & mo*ch*t no*ch*t gange away f. 338
& bad þar*e* til þe morne-day.
þare þe bischope fand þai*me* i*n* þa*t* stede,
& yma*n*g þai*me* þe maist*er*-thef dede
Vnd*ir* þare fete quhar*e* þai stude,
& al his feris brawne-woude.
þane come feil þar*e*-on*e* to gowe,
Of his ferly & gef god lowe.
Bot þe byschape, þat pyte had,
Sa prayt for þai*me* but abade
þat he þat deit sa wrechitly
Wes refuſcit in til hy,
& to þame þat woud war*e* gane
He p*ur*chasit gratly wit, or*e* he fane.
þane askit þai hy*me* forgiffnes,
& he ful mekly ca*ne* þai*me* bles.
Sic warkis did sanct*e* Niniane her*e*,
& mony vthir*e* als and*e* fer*e*. —

Of þe bischope þe na*me* ra*ne* sa
In al þe land to and fra,
& al þat war*e* honeste men*e*
Ȝarnit he suld þar*e* barnis ke*ne*;
& he tacht þame for to be
Godly vyſe & vicis ſle.
Sa ymang*e* vthir*e* wes ane,
þat he had til his doct*ri*ne ta*ne*,
þat had mysdone agai*ne* byddi*nge*,
Suppos it wes no*ch*t ful gret thing*e*;
& þe bischope wiste it in haste
Threu ſchawing*e* of þe haly gaste.
For to be beſte he had drede,
A-way he stal ful gud spede,
&, trewand in þe halynes
þa*t* he wist þa*ne* in his maist*er* wes,
His patent ca*ne* *with* hym*e* ta
P*ri*uely, or*e* he wald ga,
Trewand þar*e*-of but wer*e*
To get helpe, gyf he had myster*e*,
& fleid a-way *with* It ryc*h*t faste —
To be beſte he wes sa gaste —
Ay, til he come to þe se,
Ȝarnand our*e* it þane to be.
& as he rane on*e* þe sand,
Ane alde coble þar*e* he fand,
þat mony hoilis in it had;
& put it to þe ſe but bad
& la*p* þar*e*-one forout drede,
In his purpos venand to spede.
Bot, or it flet fra þe lande
Sa far a(s) ma*ne* myc*h*t caste with hand*e*,
þe coble be-guth to synke.
& þe barne hyme ca*ne* on*e* thinke
Of þe myc*h*t of sanct*e* Niniane;
For-þi his ſtafe ſone has he ta*ne*
(&) in þe maſte hoile he fand
It thriſtit ful faste *with* his hand,
Trewand ſuccur*e* for til hafe
Of his meryt þat acht þe ſtafe,
& askit p*ar*done, gretand ſar*e*,
Ryc*h*t as his maist*er* had bene þar*e*,
Of þe myſe þat he had wroc*h*t
Aganis hyme al for no*ch*t.
Sone wes þe coble haile & bene
As It wes eu*ir*, foroutyn*e* wene;

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456) vgl. Vit. Nin., wo gesagt wird dass der Ort noch »Farres last« heisse. 474) l. grath. 479—550) vgl. Vit. Nin. Cap. 10, 551—592 V. N. Cap. 9. 481) & st. þat. 503) l. apone. 504 ff.) vgl. Vit. Nin.

& ſa, þat patent gou*er*nande,
Haile & sounde he co*me* to land*e*,
& lape ſone out, & wes (ful) gl*a*d
þat he ſic p*ar*ele eſchap*i*t had.
& þe patent *with* hyme bro*ch*t
Quhar*e*-of he ſaw ſic wond*ir* wro*ch*t,
& in þe erde cane It thrink,
Of þat m*er*wale in reme*m*bryng*e*
Requerand god it ſuld flour*e* ber*e*
Thru þe meryt of his maister*e*.
& wox it þat faſte & al grene
& bar*e* flour*is* & froite, þ*at* wes ſene,
& ſyne eftir in p*ro*ceſe
A gret tre & fayr it was;
& þat þe rut of it ſyne
þar ſprang a wel fair & fyne
Of water*e*, cler*e* as criſtel,
þar-of me*ne* ſyndry gett*is* heile,
In lowing*e* of god þat is ay
Mar*e* ferlyful þa*ne* me*ne* ma ſay
In halowis þat war til hy*me* der*e*
& pleiſit hyme til þai var*e* her*e*;
As in his day did Niniane,
þat now helpis mony-ane
In quhat diſtreſſe ſa-eu*ir* þai be
Sted in land or*e* ȝet be ſe. —

The biſchope paſſit a ty*me* p*er*caſe
In þe land quhar*e* h*is* erand was,
& his bruthir P*ro*ſebia,
A haly ma*ne*, ca*ne* *with* hyme ga.
For þat tyme wes na prelate f. 339
þat me*ne* gef til ſa mikil ſtate,
Ȝet wald he mekly on*e* fete ga
Fra p*ar*oche-kirk to and fra,
To viſy in quhat wyſe
þe kirkme*ne* did þar ſ*er*uice,
Or hou lawit me*ne* ca*ne* wirke
In þe treuth of haly kirke.
Sa ſayand þar*e* pſalmis be þe gate
Riſt þa cane, for it wes hate,
& fand a fair*e* place, & ſet don*e*,
To pray in mar*e* deuocione;
& for þat cauſe athir his buke
Opnyt & þar*e*-one ca*ne* luke.
& as þai goddis wark ca*ne* wirk,
A cloud vond*ir* blak & myrke
Stroublit þe ayr*e*, in ſic maner*e*
þ*at* þe liſte, befor wes clere,
Wes myrkar*e* þane þe ny*ch*t;
& þar*e*-*with* fel þe rane ſa thy*ch*t
þat, quha þat þar*e* had be*ne* to ſe,
Suld wene Noyus flud ſuld be.
Bot, quhar*e* þire twa p*ra*yand war*e*,
þe fellone weddir*e* þar*e* forbar*e*
& as a c*er*cle þame about
þe myrke cloud wes haldine oute;
Sa na rane my*ch*t entre þar*e*
Quhar*e* þai brethir ſittand war*e*,
þat my*ch*t der*e* þai*me* quhar*e* þai ſete,
Na claith na buk noþ*ir* wete.
& quhe*ne* þe cloud wes away,
þai raſe & paſſit one þar*e* way,
& loſit god hey one hy*ch*t
þat ſic ſolace had (to) þai*me* dy*ch*t;
&, quhar*e* þai wald be, com*e* wele,
& did þar*e* devor*e* ilke deile,
As ſ*er*uandis gud & leile,
To loſe of god & of ſaule-heile. —
Thru ſic m*er*akle ſanct*e* Niniane,
& fer*e* gretar*e*, clerly ſchane,
& thru (his) lif & his techinge
Enſampil gef of gud lowing*e*
Til al þat my*ch*t hy*me* ſe or*e* here
Or quhar*e* he ca*ne* duel com*e* nere;
For as a lavnt*er*n he wes ly*ch*t,
þat in myrknes giff*is* me*ne* ſy*ch*t,
Hou þai ſuld leſe errour*e* ay
& to u*er*tu ches þe vay
& in þis mirknes gang*e* ſa ewine
þat (þ)ay emples my*ch*t god in hevy*ne*;
& til me*ne* of al eſtate
Ledar he wes of þe richt gat.
& quhe*ne* þe tyme cu*m*yne was
þat he of þis lyf ſuld pas,
Of p*ar*fit dat & rype elde,
þe dete of fleſch he ca*ne* ȝeld
Of ſeptembre þe XVI day
þat Quhythorne in to Galou*a*y,
Fra Criſt*is* birth thre hu*n*d*ir* ȝere

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527) Ms. gled. 531) l. thring. 553) Ms. p*ro*ſebia, V. N. Plebia. 564) cane ſt. ȝarne? 593—634) vgl. Vit. Nin. Cap. 11. 593) l. meraklis. 596) l. liſinge. 604) Ms. ay. my*ch*tty. 613—4) das Datum fehlt in V. N.

& twa & thretty to þat ner*e*;
& in sanct M*ar*tynis kirke
Wes ent*ir*it þat he gert virke,
& in a costlyk kiste of stane,
Til mony ȝer*is* war ourgane.
þare god cesis no*ch*t to virke
For hyme m*er*akles, to st*r*inth þe kirk;
Ry*ch*t as he lefand her*e*
Ves clere in mony verk*is* ſer*e*,
Sa god wirkis for hyme nov
Ma ferlyis, for to ger me*ne* trew
þat, þo he of þe warld dede be,
God hyme has in mar*e* dante,
To ger me*ne* honour*e* hyme her*e*
& sek hyme of landis ſer*e*;
& he to al is helpe & bute
þat hyme ſekis, on*e* hors or fute. —
For-þi, sanct*e* Niniane, ve p*ray* þe
þou oure aduocat ſa vil be,
To hewinly blis (þat) we ma wyne
But ſchame, dete & de(d)ly ſyne. —

Ofe þe ferlys þ*is* is ane
þ*at* god wro*ch*t firste for ſ. Nini*ane*,
Fra þis lyfe fra he ca*ne* wend
Lestandly w*ith* god to lend.
þar duelt a ma*ne* in þ*at* cu*n*ctre
þat wes of bot ſympil degre,
& one his wyf a knafe child gat,
þat fadir*e* & modyr*e* gert ſar*e* gret:
For thru it haldine wes þ*ar* name
In gret lak and in ſchame
& to þe puple in vo*n*dryng*e* —
Sa wes it borne a byſ*n*yng*e* —
& in gret horrour but wene
Til al þat euir*e* It had ſene.
For a-gane kynd wes it sa
þat bakwart stud hele & ta,
& þe face als to þe bake f. 340
It had, þat gretly wes to lake,
& þe hend part þar*e* neste
Of þe hed ves fast to þe breste,
Handis & harnis to þe kne
Var drawine as al ane suld be,
& vtrely wes it but p*ro*ſyte —
I vat no*ch*t gyf Natur*e* had þe wit.
No*ch*t-þane lang*e* tyme þai It fede,
For þai hyme gat in lachful bede,
& tretyt weile þat vnthrifte
Til eld had it bro*ch*t fra ſchrifte (!).
& quhe*ne* mod*ir* & fadir*e* bath
Had ſorouyt til þe lyf þai lath,
þai held þame stil, þo þai wa war*e*,
Nedly for þai my*ch*t nomar*e*.
& at þe laste ra*ne* þame to tho*ch*t
þat gret vondir*e* sanct*e* Nini*ane* wro*ch*t
Of goddis grace, to quhom*e* he
Had bene ſ*er*uand in al degre;
& in traste of his mykil my*ch*t
þai tuk vpe þat for-worthine wy*ch*t
& bro*ch*t (it) quhar sanct*e* Niniane lay,
& It done laid & cane say:
»Sanct Niniane, tak þis gyfte,
Ve þe bryng*e* a thing*e* but thrifte;
þe quhethir*e*, þo it lathly be,
Inpossible is no*ch*t to þe
For to recou*er*it, gyf þu wil;
þarfor we bryng (it) her þe til,
Othir be þe to hafe remede
Of þis mysfigur, or be dede.
þar-for p*ro*fe þi mykil my*ch*t
For goddis sak in þis wicht!«
& as þis done wes, in hart ſar*e*
þe byſnyne thing*e* þai lefit þar*e*
& went agane (one) to þare place,
Gretand and sayand alace.
Now wil ve her a ferly tel
þat of s. Nini*ane* þ*at* þa*ne* befel.
For, as cu*mm*y*ne* ves þe mydny*ch*t,
þar apperit to þat ful wy*ch*t
A ma*ne* ſchenand bry*ch*t & cler
As dois þe sone þat ve se her*e*,
& arayt in althing*e*
As bischope þ*at* mes suld syng*e*;
& with his hand twechit ly*ch*tly
His hed & *b*ad (hyme) ryse in hy

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617) tilge &. 635—718) vgl. Vit. Nin. Cap. 12: In paupere deformi; darauf folgen in dems. Cap. der V. N. noch 3 andere Mirac.: In paupere scabioso, In puella caeca, In duobus leprosis, die Barb. nicht mittheilt. 642 ff. = V. N. 646) Ms. byſyn̄ge. 655) Ms. harnis st. armis? 658) l. I ne vat. 679) recou*er*it = recouer it. 689) Ms. Initiale. 690) tilge þ*at*. 691) Ms. cūymy*ne*. 698) Ms. sad st. bad. hyme fehlt.

& lofing*e* til his favor ȝeld,
& one his vay þa*ne* furth (he) helde.
þat byſnyne (thing) to þis tuk kepe
& vaknit as of hewy slepe,
& raxit hyme, & recou*er*it wele
Oyse of ly*m*mys ilke deile;
As kynd wald it suld be,
Sa wes he mad in al degre.
þane passit he furth o*ne* hame
To þame þ*at* of hy*me* had sic scha*me*;
& þane had þai gret Joy & lykine
& lofit deuotely hevȳnis king*e*,
& to þe abbay *r*ane but mar*e*
& it tald til al þai fand þar*e*
Hou sanct Niniane had don*e* þ*at* thing*e*.
þan gert þai þe bellis rynge,
& gert þis thing knawine be
Til al þat war*e* in þe cunctre,
& gert it þar*e* be put in wryt,
þat men*e* suld lang-ty*me* think o*ne* It. —
I treu, þar*e* lifis nane
þat al cane say of sanct*e* Ninia*ne*,
þat wes sa mek a confessour*e*
& of vicis persecutor*e*,
Lofar*e* of vertu & dyspysar*e*
Of þe warld, of hewine ȝarnar;
& for he studit her*e* to be
Pour*e*, in hewine rike is he;
Ay wes he besy for sawle-heile
In gret trawale as ſ*cr*uand leile.
& for he sa weile (her) wro*ch*t,
Of hyme god forȝetful is no*ch*t
Bot his relykis mensk*is* ay,
Quhar*e* þai ar fe(r)t*er*it in Galouay.
þe quhilk fertir me*ne* ber*is* ay
Of witsone owke þe twysday
Vith festiuale p*ro*cessione
Til a chepal be-owt þe ton*e*
Ner*e* þe quartar*e* of a myl,
&, as It þar*e* has ben*e* a quhile,
Hame to þe abbay þai it ber*e*
Vith gret solempnyte & fere; —
Bot one It lais na-ma*ne* hand
Bot þe maste vorthi of þe land,
þat be lyne of ſucceſſione
Beris it in processione.
& þat tyme for þe p*ar*done gret
Mony preſſis þar*e* it to get; —
þat p*ar*done is lestand ay
Fra þe forsad twyſday
Of sanct Johñe þe baptist to þe birth,
Bath vith solempnite & mirth.
For-þi þat tyme ilke ȝere f. 341
Men*e* cu*m*mis (þar) of landis sere,
Of France, of Ingland, & of Spanȝe,
Of þe p*ar*done for be-wanȝe,
& of al landis þis-halfe Proyse
Men*e* cu*m*is þare, of co*m*mone oyse,
Of Valis & (of) Irland eke
þar hyddir men*e* wil seke —
In sic nowm*ir*, I tak one hande,
þat sic day (wele) tene thousande
þa*r* men*e* wil (se) for-out mar*e*
Oftyme þat cu*m*is þare.
& þar-of suld nane ferly,
For þe m*er*walis done Ithandly,
þat he kithis one sar*e* & seke
þat deuotely vil hyme seke
Or fastis vith deuocione
His fasting*e*, þat nov is co*m*mone, —
þat is fryday fra þe novne
Til sonday at þe mes be done;
& how men*e* fastis it, gif þu vil sper*e*:
Thryse ilke rath of þe ȝer*e*;
Twise to-giddir*e*, þe thrid be skil,
In þat quartar*e*, quhe*ne* þu wil.
For he þat in honour of Niniane
Deuotely þat faste has tane,
Quhe*ne* he fastis gyf þat he
In state of grace & gud lyfe be,
He sal eschewe of his ȝarnyng*e*,
Bot it be vnleful thing*e*.
For at Quhythorne is wro*ch*t ilke day
Fer ma vond*er*is þane I cane say,

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699) l. saveor. 703) rax = stretch, extend. 707) l. one-til. 711) Ms. þane st. rane. 719—814) Schluss des Dichters. 749) tilge sanct. 754) Ms. for for. 758) l. þar-to? 760) wele fehlt. 761) Ms. þat men*e*. se fehlt. 763) l. na-mane. 771) l. hou oft; tilge it. 772) rath raith = the fourth part of a year, isl. reitr quadratum quodvis. 781—814) Fast dieselben Verse in Machor 1771—1804. 781—2) Mach.: For þar is wrocht euirilke day Sa gret wondir þat Ine tell may.

Of sanct*e* Niniane be þe prayer*e*
For me*ne* þat ar in*e* p*ar*ilis her*e*,
One sey, one land, or in seknes
Or ony maner of distres;
Of þe quhilkis gyf I tald nov,
þe teynd part me*ne* suld no*ch*t trev.
For def me*ne* þar gett*is* herynge
& blynd (mene) als p*ar*fit seynge,
Halt men*e* als þar*e* gett*is* bute
þat has seknes in hand or*e* fute,
& dume (mene) als gett*is* þe speke
þat mekily vil Niniane seke,
And als of parlesy
Men*e* gettis þar heile p*ar*fitly,
& (sume thru) ydropcy (sa) grete
Swolline, þ*at* þai ma no*ch*t ete,
Ar swampe mad at þe p*ra*yere
Of sanct Niniane, hale & fere,
& vthir (mene) þat of þare vit
Vod war, gettis It,
& sume þat pane had of þe stane
Or seknes in*e* (to) flesch or bane
Or quhat-kyne (vthir) Infirmyte
Ma*ne* haf: gyf þat he
Socht sanct Niniane deuotely,
Gat heile, þo it war*e* myslary,
Thru þe giffar of al grace,
To quhame ſ. Niniane s*er*uand vas. —
& grant god þat we ma be
His ſ*er*uandis in lyk degre,
Of þis lyf (þat) we ma twene
But det, schame & dedly syne. —

Of sanct Niniane ȝet I ȝu tel
A ferly þat in my tyme befel,
In Galoway, til a nobil kny*ch*t
þat ſ*ir* Fargus Magdonel hicht,
& hardy vas of hart & hand
& had þe leding*e* of þe land,
In vorschipe & ſlachtyr bath
One Inglis-me*ne* to do ſkath.
& for þai had of hyme ay doute,
þai var richt besy ay aboute
To fynd su*me* get hyme to grewe,
Gyf Fortone wald thole þai*me* eschewe.
& quhe*ne* þai had sere-vais so*ch*t
& fand þat þai (micht) p*ro*fit no*ch*t,
þat þai my*ch*t no*ch*t do be my*ch*t
þai schupe þai*me* forto do be ſly*ch*t:
& ſpyale gat to se quhen*e* he
Fra strinth of me*ne* my*ch*t fu*n*dy*ne* be,
þat þai my*ch*t cu*me* on*e* hyme þane
& tak hyme but skath of men*e*.
þane þe thre cou*n*teis of Carleile
To þis var accordit weile,
& borne of Galouay gat a ſpy,
þat to vyne gold ves ry*ch*t besy;
For-þi ſtithly he swar þane:
þo he ves a ſcottis-mane,
þat he suddandly suld fulfil
þe co*n*nand he mad þame til;
& þai one (hand) tuk his payment,
In hope to fulfil þar*e* entent.
& (he) socht opartunyte
How þat best my*ch*t (done) þane be,
As vmquhyle did (fals) Judas
þat C*r*istis awne discipil vas.
For is nane, I vndir-ta,
Sa paytener na sa fellone fa f. 342
As is mast hamely, gyf þat he

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783) Mach. thru st. be. 784) Mach.: To folk bundine with seknes ser*e*. 785—6) nicht in Mach. 787—8) Mach.: þat I dar nocht record all now, For sume perchaunce suld me mistrew. 789) Mach. deiff. 790) Mach. blynd mene als. 791) Mach. & halt. 792) hand st. schank. Mach.: þat seknes has in schank. 793) Mach.: & dume mene als þar gettis speke. 794) Mach. mekly. sanct M. 795) Mach.: & full feile mene of parlesy 796) Gettis þar heile parfytly. 797—9) Mach.: & sume throu ydropesy sa gret Swolne þat þai ma ete no mete, & (l. ar) mad swampe (= thin) þar thru þe prayer*e*. 801—2) Mach.: & sume þat brawne wod of þar wit War mad & wterly tynt It, & helpe has socht at sanct Morise, Recouerit wit & war mad wise. 803) Mach. payne, 804) in to, 805) quhatkine vthir. 806—8) Mach.: þat mane or womane had, gyf he Or scho sanct Morise socht increly, At hyme þar heile þai gat in hy. 809) Mach.: throw mycht of giffar. 810) Mach.: To quhome he ay trew seruand was. 811) Mach. & swa gif god þat I. 812) Mach. in to sic. 813—4) Out of þis lyf þat I ma twyne But schame or deit or dedly syne. — Mit 814 ist die urspr. Legende abgeschlossen, das Folgende, neuere Miracula, scheint nachträglich hinzugefügt zu sein. 843) hand fehlt. 845) Ms. so^{t}cht. 850) paytener vgl. 1101, Bruce pautiner, rascally; afrz. pautonnier.

9*

Vil wikit ma*ne* or tratour be.
Ry*ch*t sa þis ma*ne*, þat vas hamely
V*ith* hyme, þane ca*ne* hyme espy,
Til he viste fer*e* plac*is* quhar he
W*ith* fow folkis suld lugit be;
& þane to Carleile vent one-ane
& tald þar-of þe capytane
Of his erand þat he had done.
& þane þe capytane alsone
þe thre cou*n*teis in til hy
Gert be gadd*er*it ful p*ri*wely,
& one in to Galouay rade
þe ny*ch*t þat þe triſte ves made.
Bot þe kny*ch*t, at viste no*ch*t
Of þis tresone agãnis hy*me* wro*ch*t,
In til a housband ton*e* þat ny*ch*t
To slepe & ese hyme ca*ne* (hyme) dy*ch*t.
& as he halfine-slepand lay
In his bed, befor þe day,
þar come a ma*ne* lyk to be
A bischope in al degre
& put one hyme fast twise or thrise
& bad þat he suld (al)-son*e* ryse,
For a gret oſte of Ingland
For to supp*ri*ce hy*me* var cu*m*and;
& bad hyme pas & haf na doute
To contre þai*me*, þo þai var stoute,
For he suld in his helping*e* be.
þane askit he (hyme) quhat vas he.
Q*uod* he: »Niniane is my name
In Quhityr*e* quhar*e* I duel at ha*me*.«
þe kny*ch*t þane as a dochty ma*ne*
Dicht hyme belyf & on*e* hors va*ne*.
& quhe*ne* he bone ves to ryde,
He had na ma*ne* v*ith* hy*me* þat tyde
þat ves gadd*er*it ȝet hyme til,
Bot twenty me*ne*, gud & il. —
& his menstrale, Jak tru*m*pour*e*,
þat vas gud ma*ne* & gud burdour*e*,
Of his maist*er* vitand no*ch*t
Na of þe gret oste hy*me* þa*ne* so*ch*t,
Come rydand thru þe vod p*er*cace
Quhar al þe fais cu*m*and vas.
Bot myste ves (þane) in sic degre
þat na*ne* mo*ch*t a stane-caste se.
Bot Jak, þat vas be þe gat syd
Quhar*e* þe Inglis co*me* þat tyd,
And vend veile it had his lord bene
þat gadderit had his men bedene,
Vnwittand hyme, to mak su*me* rade:
& trumpit heily but abade
& w*ith* al my*ch*t vettir blew.
& (þe) Inglis, þat (þat) blaste vele knew,
Vend þar spy betraisit had
þame to þe kny*ch*t, & but abad
þai fled fast & durst no*ch*t byd.
& þe kny*ch*t one þe tothir*e* syd,
Quhe*ne* he hard his tru*m*pat blaw,
Come on*e* hastely but ony haw
Quhar*e* þai war*e* fleand, þe self vay.
& þar-w*ith* wox sa bry*ch*t þe day
þat he saw þame fle but areste
Vnknyt scalit in þe foreste.
& þar*e*-w*ith* sone gadderit þe land,
& til hyme co*me* son*e* on*e* hand
& þar*e* fais, sa agaste,
þai chasit sa ferly fast
þat þe best part of þai*me* ves slane
& feile to ȝeld þai*me* var*e* ry*ch*t fayne;
Quheine eschapit, but m*er*dale,
þat for to tak ves na*ne* awaile.
& sa wane þe scott*is*-me*ne* gret riches.
Quhar*e*-for þe land relewit vas.
& þe kny*ch*t reparit hame
V*ith* wictory & w*ith* gud name,
& went to Quhithorne but abad
& to sanct*e* Niniane offerand mad.
þar-of eftir*e* in schort quhile
He gert his quere ry*ch*t wele tyle
In mynd of þe dede þat he
Did for hyme in sic degre. —
Sa byrd al Galouya hy*me* honour*e*,
þat to þame is sic patronour*e*
Quhe*ne* þai ned haf, gyf þat þai
In stat of grace wil (to) hy*me* pray.
For-þi honour*e* be til hewy*n*is king*e*
& to sanct Niniane honouryng*e*
In al tyme of lifand men*e*;

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856) fow st. few. 858) of st. to? 878) contre encounter. 882) Ms. quhityr̄. 886) ma*ne* = main. 899) tilge and. 902) & st. he? 903) Ms. bettir st. vettir = witter. 910) haw = aw. 921) Ms. quhone corr.? merdale meirdel a confused crowd. 923 u. 4 umzusetzen. 929) tilge of.

þar-to say we al amen.
þis wes done but leſſing*e*
Quhen*e* *ſir* Davi Bruys ves king*e*. —

IN Ingland syne betyd,
A wikit man*e*, þat gret myse dede,
For his purpos to be tane
& put in preſſone ſtith of stane.
& he, sa in pressone sted,
To de ful dede ves ful rad.
& þo he wes in sic effray, f. 343
Ȝet he vmtho*ch*t he herd say
þat, quha-sa had vnd*ir*tane
To fast or sek ſ. Niniane,
þat he suld help þai*me* til cu*me* out
Of quhat parel þai had dout;
For-þi to sanct*e* Niniane mad he
A wou: gyf (þat) he war*e* mad fre
Of þat dout, þat he suld seke
Sanct*e* Niniane on*e* his bar*e* fet
& fast his fast *with* gud wil,
Gyf he my*ch*t fredome get þar*e*-til;
& þar*e*, quhar he wes mad faste,
Deuotely (he) beguth þe fast.
þane weilang*e* in þat pyful (!) pyt
In gret dissese he cane sit.
Syne come þe ſ*er*eſe to þe ton*e*
&, to hald þe law, set done
& gert þe mysdoar*is* bryng*e*
To curt, to her*e* chala*n*sing*e*
Of ſer*e* trespas þat var done.
þane ves he bro*ch*t to curt sone,
& aſyſe callit of worthy men*e*,
& he accusit stratly þane
Of ser*e* poyntt*is* quhar*e*-in*e* he
Had trespassit in þe cunctre,
& *with* asyse culpab*i*le mad
& to þe gebet demyt but bad.
þane, to þe rape wes til thiſte (!),
A prest wes bro*ch*t to her*e* his schrifte.
þane presit mony to conw*oy*
Hyme to þe gebet ewine þe way,
& þat he suld no*ch*t eschape,
About his nek þai knyt a rape,
& tit hym vpe, & lefit hyme þar*e*,
& ilke ma*n*e away cane fayr*e*.
Bot, þo þat he ves for his gilt
Be ma*n*is sicht sa foul spilt,
Ȝet duelt ane by hyme, lik to be
A bischope in al degre,
þat kepit hyme sa in þat sted
þat he my*ch*t feile na pane of ded,
&, quhen*e* ny*ch*t co*me*, tuk hyme done
& sad: »ga frely to þe ton*e*
For-out dout of effray!«
þane cane þat wrech til hy*me* say:
»Gud ma*n*e, for god I p*r*ay þe
Tel quhat þu art þat helpis me!«
Q*uod* he: »Niniane is my name
At Quhithirne quar*e* I duel at ha*me*,
& here is cu*m*myne to helpe þe
For þi awou þu mad to me,
þare-for ga furth & be no*ch*t rad,
þo þu be in p*ar*ele sted,
For I sal ay be þe ner*e*-hand,
Gyf þu be to me treu s*er*uand.«
W*ith* þat (word) he went away,
& þat catiſe but mar*e* delay
Vent to þe tone als ap*er*tly
As he had neuir*e* bene gilty.
þane one þe morne at dais ly*ch*t,
As men*e* one hy*me* gottine had sy*ch*t,
þe kepar*is* of þe law hy*me* fand;
& smertly (þai) his handis band
Be-hynd his bak & sad þat he
Suld mar*e* treuly hangit be.
þane ves he harlit (furth) but let
& hangit fast one a gebet,
& al bad by hyme in þ*at* sted
Til þame tho*ch*t þat he wes ded,
& syne (þai) held þar*e* way bedene.
Bot þe bischope, þ*at* ves no*ch*t sene,
Helpyt *hy*me as he did ar*e*,
& to þe ton*e* ek gert hy*me* far*e*;
& þar*e* (he) duelt trastly þat ny*ch*t
Til one þe morne (at) dais ly*ch*t,
& but dout (þane) vpe & done
Did his erandis in þe ton*e*.

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945) Ms. purpos st. trespas. 963) Ms. weilang*e* st. weil lange. pyful st. ruful? 965) Ms. ſeſe. 986) l. foully. 1005) word fehlt. 1016) one st. of. a st. þe. 1020) Ms. for st. bot. 1021) Ms. þame st. hyme. 1024) at fehlt (vgl. V. 1009) oder dew?

Bot þat day or*e* It wes none,
A s*er*uand one hyme hand lad son*e*
& sad: w*ith* wichcraft he delt
& feile me*ne* opynly he celt,
& sad þat he suld nomar*e*
Dissawe me*ne* as he did ar*e*.
& sone assemblit his co*m*mone
& harlit (hyme) sone of þe towne
& his handis bu*n*dine bath
Behynd his bak (hangit) hyme rath,
& bad ȝet by (hyme) in þa*t* sted
Til þame tho*ch*t (þat) he ves ded;
& ilke ma*ne* (þane) held his way.
Bot þe bischope helpit hy*me* ay,
As he befor twyse had done.
& to þe tone ȝet went he ſone
& als (a)p*er*tly duelt als stil
As he had neu*ir* done ony il.
Bot or he had bene lang ty*me* þar*e*,
He ves hynt be how and hayr*e* f. 344
& to þe ſ*er*efe bro*ch*t fut-hete.
þat gert hyme swer*e* þar*e* how-gat
þe ded he (had) eschapit thryse,
& he condempnyt be leile syse.
Ansuer*e* sone til hyme he ȝald
& þe maner*e* al hale hy*me* tald
Hou he mad, quhe*ne* he ves tane,
His awou til sanct*e* Niniane
Til fast his fasting*e* & þar*e*-til eke
On*e* his (bare) fet hyme to sek,
Gyf he wald helpe hy*me* til eschape
þe schameful ded of sword or rape;
» þar*e*-for, quhe*ne* ȝe hangit me
Venand weile I suld ded be,
Sanct Ninian ves ay by me ner*e*
& me kepit haile & fere
& w*ith* me spak & bad me be
His s*er*uand, & he suld kepe me.
& þat ty*me* (þar) wes richt nane
My*ch*t hyme se bot I alane.«
& quhe*ne* he has þ*is* taile tald,
Al had wondir*e*, ȝung*e* & ald,
þat he suld sa-gat eschape
þat sa hangit ves v*ith* þe rape
Thre dais fra none to ny*ch*t
Be lachtful Jugme*nt* & ry*ch*t;
þa*ne* þai haf to consel tane
þat for þe sak of sanct*e* Niniane,
Agane quha*me* þai vald hald na strife,
þat þai vald gyf þe thefe þe lif —
þo þat tyme bot lytil fame
Ves rysine of þis sanct*e* Niniane.
þat ma*ne* syne ȝerly ca*ne* hy*me* seke
Al nakit, bot sark & breke,
Ilke ȝer*e*, I tak one hand,
Fra quhar*e* he duelt in Ingland. —
Til god be Joy & lowing*e* ay,
þat sic m*er*aklis for his schewit ay!
& þis sa schort tyme gane ves
þat ȝet it is in memor fresch. —

Ane vthir*e* tyme our*e* Solouay ſand
Ane Inglis ost co*me* in Scotland
Thru Nydisdale þe ewine way,
þane so*ch*t in to Galouay;
& þat sa p*ri*uely v(e)*s* done
þat of þame vist (bot) ry*ch*t quhen*e*,
Til þe forrour*is* scalit war*e*
(Our) al þe cunctre her*e* & þar*e*
& prayt ner*e* þe cunctre hale
& bro*ch*t nere to þar stale.
þat þar abad no*ch*t ful lang*e*,
Bot hame blyt*h* went of þat fang*e*;
& þar dep*ar*tyt (þai) þar pray,
& Ilkane a fer*e* gat held away
Til þai come til þar*e* wy*n*nyg*e*-place.
& ymang*e* vthir*e* ane þar wes
þat of retenu wes for þa*ne*
Of þat land til a my*ch*ty ma*ne*.
þat in fet wes sa sek
& in handis & armis eke,
þat he my*ch*t no*ch*t gang*e* of þe place
Na bryng*e* his hand*is* til h*is* face
To fed hyme-self; ȝet wes he
þe mast fellone ma*ne* þa*t* my*ch*t be,
& cruel and p*ai*tyner*e*.
& at his sad ma*ne* ca*ne* he sper*e*
Hou þai had done quhar*e* þa var

1029) l. telt? 1037) Ms. þaſt st. þat. 1043) Ms. pertly. l. al stil. 1061) tilge by. 1091) Ms. vs st. ves. 1092) l. quhone. 1093) forr(e)ouris a pillaging party. 1096) l. & brocht þar prey one to. stale main army. 1101) Ms. p*ar*tynere st. paytinere V. 850. 1103) Ms. þame st. þane.

& quhat wy*n*nyng*e* þai gat þar*e*;
»& quhat my thred þarof sal be,
He sad til hyme, þu lat me se!«
Q*uod* he: »lord, sa haf I sele,
In Galouay we haf don*e* ry*ch*t wele,
& of þe thing*e* þat I þare wane
Ȝe sal haf thred as of ȝure ma*ne*,
Of nowt, schepe, hors and ky;
& of þat land ȝet bro*ch*t haf I
A ma*ne* to ȝou as preſoner*e*,
þar-w*ith* for to mend ȝour*e* cher*e*.«
þan*e* sad he: »mot weile þu far*e*!
For is no*ch*t my*ch*t ples me mar*e*
þ*ane* a ſcot (þat) I my*ch*t se.
For, þo (þat) I þis bundine be,
Ȝet suld I ſla hyme but abad,
þo I aſſith for þi part mad.«
þ*ane* smyland sad þe ma*ne* hy*me* til:
»Me think ȝe (of) Il-rewlit wil
Gyf ȝe vald s(l)a, gyf þat ȝe mo*ch*t,
A presoner þat war ȝ^u bro*ch*t.«
Sad he: »bath I wil & ma
Hyme sla, gif þu dois as I say:
Bundine bryng hyme to me but let,
& in my mouth þe heſt þ^u set
& outwart þe blad of a knyfe:
& sone sal I ref his lyfe.«
þe squyar*e* sad: »*ſir*, be þe buke,
þe ſcottis-ma*ne* þat I tuke,
To ſaufe his lyf I hicht lely
For it þat he my*ch*t gif gudly;
þar-for wil I no*ch*t thole þat he
Be sa slane, for ocht ma be.« f. 345
Ȝet þe squyar had hyme bro*ch*t
Til his presence, þo he wist no*ch*t.
þat herd hy*me* schew þe fellone wil
Al ſcottis-me*ne* þat he had til,
& sad: »*ſir*, quhat wy*n*nyng*e* had ȝe,
þo ȝe had my*ch*t, to ſla me?
Bettir war to be stil
þane desyr*e* a ma*ne* to spil;
For to god I cont a fa
þat but chesone a ma*ne* wald ſla.
Bot god forbed þat ma*ne* my*ch*tty
To ſla war of sic fellóny
As ȝe, gif ȝe ȝour handis had!
For bettir war*e* a wou ȝe mad
One godis half to sanct Ninia*ne*,
To sek hyme sone, or ȝe fane:
For of his helpe recou*er* ȝe may
Al ȝour ly*m*mys, I dar*e* say.«
þa*ne* sad he: »is þu þe scot
þat my squyer*e* withouty*ne* dout
Hecht þu suld ſafit be?
For, gif ne þat war*e*, sa mot I the,
In my mouth suld cu*me* na bred
Til þat sudandly þu war ded;
þo in my mouth I held þe knyfe,
Ȝet suld þu þar-w*ith* lef þe life.«
þa*ne* sad he: »*ſir*, I consel ȝow
To sanct*e* Niniane ȝet ȝe awou,
In gud entent & hart meke
Ȝe faste his faste & hyme seke,
In hope þat he grace sal gif ȝ^u til
To wauld ȝour*e* ly*m*mys at ȝo*ur* wil.
For I wat weile, he is of my*ch*t
To ger ȝu haf ȝour*e* ly*m*mys ry*ch*t,
Be ser*e* ferlyse I wat (þat) he
Has wro*ch*t in mony infirmyte.«
His spek cane þe lord enples
Sume-thing & his hart gef ese;
Q*uod* þe lord: »þo I ne trew
Al þat þu sais me as now,
Ȝet sal I in (to) Galouay far*e*
But bad to sic Niniane þare
& fast deuotely his fasting*e*,
Of my ly*m*mys for recou*er*ing*e*.
& þu sal byd me her*e* behynde,
In case þo he wil no*ch*t me mende,
þat þu ma lose þe lif w*ith* schame
For þi spekine, quhe*ne* I cume hame.«
þane vrat he for a condyt,
& it was grantit (til) hy*me* tyt;
& he ry*ch*t rathly mad (hyme) ȝare
& furth on*e* ſown*e* ca*ne* he far*e*,
To sek sanct*e* Ninia*ne* in Galouay
& for his heile til hy*me* pray.
& to þe place as he ves cu*m*yne,
Me*ne* of his hors hy*me* has nu*m*myn*e*
& in (to) þe kirk, or þai fane,

1120) Ms. me*ne*. 1121) Ms. notvt. 1132) of fehlt. 1133) Ms. sa st. sla. 1172) Ms. lef.
1188) Ms. ſic, l. sek sanct?

þai bro*ch*t hy*me* befor ſ. Ninia*ne*,
& mad hy*me* þar a bed fut-hat,
As efferit til his estate.
þe mast p*art* of þat ny*ch*t he lay
Vakand & ȝarne ca*ne* pray
To ſ. Niniane, hyme to mend
& in his ly*m*mys helpe hy*me* send;
& al þe morne duelt he (þar) stil,
Prayand su*me*dele w*ith* Iwil vil —
For he gat no*ch*t heile sa sone
As he demyt he suld haf done.
Ȝet duelt he þar.þ*at* ny*ch*t stil
& þe hale morne þar-til,
V*ith* angry wil, for þat he,
As he vald, my*ch*t no*ch*t helpy*ne* be,
& faucht & flat w*ith* Niniane
& sad oftyme (til) hyme-al-ane:
»Ves I no*ch*t wele p*ro*wit a sot
þat trewit sa son*e* to þe scot
þat sa stratly had vnd*ir*tane
His scott*is* lord ſ. Niniane
Suld gyf me heile, gif I hy*me* so*ch*t?
Bot þat ves fals, for he ne mo*ch*t;
& suppos þat he had my*ch*t
To helpe me as þe scot (me) hicht,
I suld haf wityne, had I bene
Vyse (mane) & put out of wene,
þat scott*is*-ma*ne* of Galouay þa*ne*
Suld neuir*e* helpe ony Ingl*is*-ma*ne*
Or ȝet recou*er* hy*me* of his sar*e*,
Bot erar*e* purchas þ*at* he sek var*e*.
þarfor, gif I ma cu*me* hame,
þe scot sal de v*ith* gret schame,
þat gert me mak þis (gret) travale,
Hichtand It suld me awale!«
V*ith* þis he left no*ch*t, bot efte ca*ne* ba*ne*
Sanct*e* Niniane, þe haly ma*ne*, —
For me*ne* hurt co*m*mu*n*ly
Ar mar turne & mar*e* angry,
One quhat wyis sa it fal,
þane he þat has his ly*m*mys al; f. 346
& eth is (it) for til eke
Disese til hyme þat is seke. —
& fywe caus*is* ar þai fere
Quhy me*ne* ar torme*nt*(it) here:
Othir for vertu in p*ro*wyng*e*,
As tyd of Job in fanding*e*,
For he held ay tholmodnes
In tynsale of gud & seknes;
Or of meknes for ȝemsele,
As to sanct*e* Paule quhile befel
þat had gret fanding*e* in his flesch
To hald hyme in to meknes,
Ellis (he) suld our*e*-proud haf bene
For þe sicht he in hewine had sene;
þe thrid cause is but (ony) wer*e*
For ſy*n*nis to be clengit her*e*,
As tyd of hyme (þat) lang*e* ca*ne* ly
In seknes of perlesy,
To quha*me* C*ri*ste sad: »ryse al fre,
For þi syne is forgiffine þe«;
þe ferd (cause) is to mak vnhyd
þe Joy of god, as quhile betyd
Of hy*me* þat borne ves blynd ma*ne*
& syne thru C*ri*ste his sicht wa*ne*;
þe fyft (cause) is þe betaknyng*e*
Of al-lestand dampny*n*ge,
*A*s first her*e* þar*e* be giffine (!)
& syne eu*ir* in hel to vyne,
As of Judas quhyl betyd
For þe tresone he C*ri*st did.
Bot quhilk (of) þ*er* caus*is* gert be
þis ma*ne* in torme*n*t, nov sa ȝe! —
þane, quhe*ne* he had chyd his fil,
His me*ne* mekly sad hyme til:
»S*ir*, ȝe ma haf na bewayne
V*ith* sanct*is* þis to mak bargane,
For of þame for ony thret
Me*ne* ar no*ch*t wont þar*e* erand gat,
Bot erar*e* mon*e* be (askit) þai
V*ith* meknes þa*n* w*ith* outray.
þarfor lefis ȝour*e* crabitnes
& þis a ny*ch*t w*ith* meknes
To ſ. Niniane mak*is* p*ra*yer*e*
þat he wil mak ȝow haile & fer*e*.
& to-morne but (mar) delay,
Gyf ȝe wil, far*e* hame ȝour*e* way!«
& þat ny*ch*t as he slepand lay,
A lytil (we) befor þe day
Ane put one hyme, lyk to be

1218) l. holpyne. 1241) l. þat hurt ar. 1242) Ms. turne st. tarne torne fierce, choleric, belg. toornig. 1247 u. 75) Ms. cause. 1247—76) Excurs. 1271) Ms. us. 1284) askit fehlt. 1292) we fehlt.

A bischope in al degre.
þane waknyt he in gret affray
& sone to þat ma*ne* cane say:
»I pray þe, þat waknis me,
Tel me þi na*me* quhat þu be!«
Q*uod* he: »Niniane is my*ne* name,
þat þe waknis for to blame
For þe foly þat þu ded
Quhe*ne* þu w*ith* me sa roydely chid
& mystrowand þat I mo*ch*t
Helpe þe ocht, þu me so*ch*t —
þare þu mysdid, no*ch*t anerly
To me, bot to god almy*ch*tty,
Mystrowand he wald gif me my*ch*t
þi lath ly*m*mys for to ry*ch*t;
& no*ch*t co*n*uertand þare-of þane
Sad þu suld ger fla my mane
For he for þ*i* gud ekit (!) þe
To cu*me* her*e* þe way to sek me.
Bot þu sal wit now be sy*ch*t
þat god has grantit me sic my*ch*t
þat I ma helpe quho*me* I wil,
þat mekly sekis her*e* me til;
þi ly*m*mys haile & far*e* sal be,
Bot w*ith* þine ene þu sal no*ch*t se,
þat vthir*e* ma ensample tak
V*ith* halouys bargane to mak.
Bot ga þu nov hale ha*me* & send me
My ma*ne*, (þo) þu ſtand-blynd be,
Or þu sal wyt I ame of my*ch*t
Ver þane þu wes þe to dy*ch*t.«
þis sanct Niniane vent away,
& þat fellone, quhare he lay,
Raxit hyme, & fand (al) hale
His ly*m*mys al þat mad hy*me* bale;
& bad his curting*e* vpe suld be
Drawine, þe ly*ch*t for to se.
& quhene (þat) it vpe ves ty*ch*t,
þane wist he he (had) tynt þe sy*ch*t,
& gretand sar*e* he sad: »alace!
For my*ne* ogart I haf tynt grace!
þat is our*e*-weile kyd one me:
For blynd I ame quhyt & fre.
Bot loſit be þu, sanct*e* Niniane:
þo*ch*t þu fra me þe sy*ch*t has tane,
My ly*m*mys hale þu has me lent
Quhar*e*-in lang*e* I haf had turme*n*t,
To ger*e* be (me) myst*er*ful kene
þat wele þu may helpe al mene,
& to be were be me þat þai
Nocht bot lowyng*e* of þe say; f. 347
For be me knawine has þu made
þat þu cane helpe & hurt but bade.«
þane went he one til his lande,
& þis tald til al he fande,
& sone his presoner*e* hame sende
& gef hyme gud, hyme til amende. —
For-þi, Joyful sanct Niniane,
þat oft helpis mony-ane,
Agane al fais þu helpe me,
Sene or vnsene quethir þai be,
& gyf me grace sa til lif here,
Quhethir*e* I be haile or ellis fere,
Out of þis varld (þat) I ma twyne
But schame, det & dedly syne. —

A lytil tale ʒet herd I tel,
þat in to my tyme befel
Of a gudma*ne*, in Murrefe borne
In Eglyne, & his kine beforne,
& callit vas a faithful man*e*
V*ith* al þame þat hyme knew þan*e* —
& þis mar*e* trastely I say
For I kend hyme weile mo*n*y day;
Johnê Balormy ves his name,
A ma*ne* (þat wes) of ful gud fame.
& in p*ro*cesse of tyme tyd hyme
Til haf þe worme in til his lyme,
& wro*ch*t sa in his schank & kne
þat bath ware þai lyk tynt to be;
For bath þai var sa swollyne
Of þat worme fellone, & bollyne
& þat syndry holis ry*n*nand,
þat one þat syd he my*ch*t no*ch*t stand
Na gang*e* na fut (out) of þe sted
To wyne his fude na eschew ded;
& þat held hyme ful thre ʒere,
Ay wer*e* & wer*t* in þat maner*e*,
þat helpe of gris gat he nane,
Na of charme na of stane.

1311) Ms. þe st. þi. ekit st. eggit. 1304) l. þo þu? 1317) l. fere. 1322) þo fehlt. 1341) me fehlt. 1362) Ms. elg'yne. 1368) þat wes fehlt. 1371) & st. þat. 1373) l. sa gret, vgl. 797. 1381) l. cuth get.

Syne a tyme, as he (sa) lay,
Hyme come to mynd (þat) he herd say
þat, quha wald sanct Niniane seke
& to fast his fasting*e* awou eke,
þat he suld gif þai*me* þar*e* askyne,
Bot it war*e* wnleful thing*e*.
þarfor he awouyt, or*e* he fayne,
To fast & sek sanct Niniane,
In hope sic grace he suld gif hyme
þat he my*ch*t weile recou*er* þe lyme.
& fra he sic awou had made,
Of þe maſt redy gud he hade
Sone his spending*e* he ca*ne* ȝare
þar-with he suld to Quhythorne far*e*,
& gat men to by hyme be,
To helpe hyme in necessyte.
& quhe*ne* þis wes redy made,
He fur*e* his way but (mar) abade
& held one þe nerraste way
Quhar met & drink ves fu*n*dine ay.
& mylys ar*e*, quha cane tel,
Fra Eglyne, quhar he ca*ne* duel,
To Quhythirne, I dar*e* say.
Twa hu*n*dre myl*is* of met way.
Ȝet *with* (gret) disese and payne
Ydir*e* he wane, & ves fayne.
& quhe*ne* he come to þe kirk,
þai tuk hyme of his hors (ful) Irke,
& one twa handis & a kne
To þe hye alter*e* trawalyt he
& off*er*it þare; & me*ne* hyme dy*ch*t
A bed to ly in (in) þat ny*ch*t.
& he, þat sar*e* wes & wery,
Slep*it* our*e* þat ny*ch*t sadly.
& one þe morne, as It dew day,
Til hyme, þat halfly-slepand lay,
Sanct*e* Niniane (þar) cane aper*e*
& teynd*irl*y cane at hyme sper*e*
Gif he in wil wes to fulfil
þe awou he mad hyme til.
Q*uod* he: ȝa, for wa or weile
He suld fulfillit ilke-deile.
þane sad sanct Niniane: »þo I sper*e*,
þi gud wil haf I nocht in wer*e*;
Bot sen*e* þu has *with* gret disese
þis trawele mad me til enples,
I lat þe wit (þat) þu sal nocht
þi erand tyne þat þu has tho*ch*t.
For-þi gang hame, quhe*ne*-eu*ir* þu wil!
For, þo þu cume one hors me til,
To gang hame þu sal hable be
One þi fete in p*ro*sp*er*yte
& haf þi lyme (al) hale & lycht,
As euir*e* þu had in þi mast my*ch*t.«
& as day come, he fand his schank
Hale & fer*e*, & ȝarne ca*ne* thank
God of his grace, & sanct Niniane,
& mad þis kyd til mony ane;
For bath his schank & his kne
War*e* als haile in al degre
As þai ony tyme befor wes —
Owtane þare wes les of flesche
& smallar*e* sump*ar*t (it wes) but wene
þane þe todir*e* leg had bene.
& þis m*er*a*k*le wes mad kyd . . . . . .
(Der Schluss fehlt mit dem folg. Blatt.)

(Beilage:) I. Vita Niniani,

Pictorum australium apostoli, auct. Ailredo Revallensi (c. 1150).

(Mss. Bodl. Laud. Misc. 668, Cott. Tib. D III, Cott. Tib. E I.)
(ed. Pinkerton Vitae SS. Scot.)

Praefatio. Testimonium Bedae de Niniano, cum observationibus Ailredi.

Gratiosam sanctissimi Niniani vitam divina nobis commendat auctoritas, quae sanctum patriarcham Abraham, patrem multarum gentium et fidei principem ante tempora secularia praedestinatum, tali primum probatur instituisse oraclo: Egredere de terra tua, et de cognatione tua, et de domo patris tui, et vade in terram quam monstravero tibi et faciam te in gentem magnam. Ita beatissimus Ninianus, relicta patria domoque patris, didicit in terra aliena quod post doceret in propria, constitutus a

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1406) Ms. myle. 1416) Ms. slepand st. slepit. 1424) = fulfill It. 1432) cume st. come. 1447) Ms. meralle. Nach 1447 fehlen nur noch wenige Verse.

domino super gentes et regna, evellere et destruere, plantare et edificare. Hujus beatissimi viri, et conversationis sacra primordia, et sanctitatis insignia, dignitatem officii, et fructum ministerii, finem optimum, et laboris praemium, venerabilis Beda in Ecclesiastica Historia gentis suae (sc. lib. III, cap. 4) paucissimis commendans verbis, ita de eo scribit: »Anno ab incarnatione Domini 565, quo tempore gubernaculum Romani Imperii, post Justinianum Justinus minor accepit, venit de Hybernia presbiter et abbas, habitu et vita monachi insignis, nomine Columba, Britanniam, praedicaturus verbum Dei provinciis septentrionalium Pictorum, hoc est, eis qui arduis atque horrentibus montium jugis ab australibus eorum sunt regionibus sequestratae. Namque ipsi australes Picti, qui inter eosdem montes habent sedes, multo ante tempore relicto errore Idolatriae, fidem veritatis acceperant, praedicante eis verbum Niniano Episcopo reverentissimo et sanctissimo viro, de natione Bretonum, qui erat Romae fidem et misteria veritatis edoctus. Cujus sedem episcopatus s. Martini Episcopi nomine et ecclesiam insignem, ubi ipse etiam corpore una cum pluribus sanctis requiescit, jam nunc Anglorum gens obtinet. Qui locus ad provinciam Berniciorum pertinens vulgo vocatur ad Candidam Casam, eo quod ibi ecclesiam de lapide, insolito Bretonibus more, fecerit.«

Tanti itaque viri fideli testimonio didicimus viri hujus principia, qui eum de gente Bretonum oriundum, regulis fidei in sancta Romana ecclesia astruit institutum. Didicimus et officium, qui eum episcopum, et verbi Dei praedicatorem, commendat. Dedicimus et fructum laboris, qui australes Pictos ejus industria ab idolatria ad veram fidem probat esse conversos. Dedicimus et finem, qui eum in s. Martini ecclesia cum pluribus sanctis requiescere praetestatur. Verum, quod ipse breviter, prout historiae suae tenor postulare videbatur, tantum tetigisse videtur, nobis liber de Vita et Miraculis ejus, barbarice scriptus, latius exequendum proponit. Qui quidem liber a testimonii illius fundamento nusquam devians, modum cum quo talia initia arripuit, quo talem fructum promeruit, quo tam laudabilem finem obtinuit, hystorico more conscribit.

Cap. I. Natales Niniani, et educatio.

In insula quae quondam a Bruto, ut dicitur, Britanniae nomen accepit, in ipsius nominis gente, haud ignobili familia, beatus Ninianus extitit oriundus; in ea, ut putatur regione, quae in occiduis ipsius insulae partibus (ubi oceanus quasi brachium porrigens et ex utraque parte quasi duos angulos faciens, Scotorum nunc et Anglorum regna dividit) constituta, usque novissima ad Anglorum tempora proprium habuisse regem, non solum hystoriarum fide, sed et quorundarum quoque memoria comprobatur. Pater eius rex fuit, religione Christianus; talis apud Dominum fidei, talis meriti, ut tali prole dignus haberetur, per quem ea quae gentis suae fidei deerant supplerentur et alterius gentis natio quae fidei sacramenta non noverat, sacrae religionis imbueretur misteriis. Hic in ipsa infantia, sacra sui baptismatis unda renatus, vestem nuptialem quam candidatam (!) suscepit immaculatam conservans, victor vitiorum christiani (!) eam conspectibus praesentavit; ac spiritum sanctum quem primum habuit mundatorem, sanctissimis moribus sui sacri pectoris habere meruit illustratorem. Ipsius namque magisterio quod contrarium religioni, quod castitati adversum, quod bonis contrarium moribus, quod legibus veritatis dissonum, adhuc puer, sed non sensu puerili, exhorruit. Quod vero legis erat, quod gratiae, quod honestatis, quod utile proximo, quod gratum Deo, senili jam mente excolere non cessavit. Felix cujus voluntas fuit in lege Domini die ac nocte, qui tanquam lignum quod plantatur secus decursus aquarum fructum dedit in tempore suo, cum in aetate virili strenue impleret quod summa cum devotione didicerat. Mira illi circa ecclesias devotio, mira erga socios dilectio. In cibo sobrius, parcus in verbis, in lectione assiduus, gratus moribus, joci abstinens, et spiritui semper carnem subjiciens. Igitur in scripturis sacris intendens animum, cum a peritioribus quibusque gentis suae viris fidei regulas eorum more didicisset, intellexit adolescens sagacis ingenii sedulum sensum, quem inspiratione divina ex scripturis ipse conceperat, multa illis ad perfectionem deesse. Hinc fluctuare animo cepit, seque infra perfectum non sustinens, aestuabat, suspirabat; concaluit insuper cor ejus intra eum, et in meditatione ejus exarsit ignis. »Et quid, inquit, faciam? In terra mea quaesivi quem diligit anima mea, et non inveni. Surgam, et circuibo mare et aridam, queram veritatem quam diligit anima mea. Itane tantis opus est? Nonne Petro dictum est Tu es Petrus et super hanc petram edificabo ecclesiam meam et portae inferi non pra(e)valebunt adversus eam? Igitur in fide Petri nihil minus est, nihil obscurum, nihil imperfectum, nihil adversum quod doctrina nequam sententiae perversae, quasi portae inferi, praevalere sufficiant. Et ubi fides Petri nisi in sede Petri? Illuc certe, illuc mihi eundum est; ut exiens de terra mea et de cognatione mea et de domo patris mei, merear in terra visionis videre voluntatem Domini et protegi a templo ejus. Arridet seculi malefica prosperitas, alludit mundi vanitas, blanditur cognationis affectio, deterret labor et carnis afflictio. Sed qui diligit patrem aut matrem plus quam me, ait dominus, non est me dignus; et qui non bajulat crucem suam et sequitur me, non est me dignus. Didici nam quod contemnentes aulam regiam pervenerint ad regna celestia.« Itaque sancti spiritus instinctu animatus, spretis divitiis omnibusque calcatis affectionibus, peregrinationem nobilis adolescens arripuit. Transiensque Britannicum mare, et per Gallicanas Alpes ingressus Italiam, prospero itinere ad Urbem usque pervenit.

Cap. II. Advenit Romam. Episcopus ordinatur a Pontifice. Conversatio cum S. Martino. Reditus in patriam.

Veniens Romam adolescens beatissimus, cum ante sacras Apostolorum reliquias devotionis suae obsides lacrymas demisisset ipsorumque patrocinio desiderium suum multis orationibus commendasset; accedens ad summae sedis presulem, cum ei itineris sui causam exposuïsset, amplexatus ejus devotionem Pontifex loco eum filii summa cum devotione suscepit. Moxque doctoribus veritatis, fidei disciplinis ac sanis scripturae sensibus tradidit imbuendum. Animadvertit autem adolescens Deo plenus se non frustra vel in vacuum laborasse: intelligens nimirum ab imperitis Doctoribus multa sanae doctrinae adversa sibi, suisque compatriotis, fuisse persuasa. Tota deinde aviditate inhyans verbo Dei, instar apis, argumentose ex diversis doctorum sententiis, quasi ex multi generis floribus, sapientiae sibi favos composuit, atque jam alveolo sui pectoris recondens, ad interioris hominis sui refectionem, aliorumque multorum consolationem, ruminandos perferendosque servavit. Digna sane recompensatio, ut qui amore veritatis patriam, divitias deliciasque contempserat, in ipsa, ut ita dicam, penetralia inductus et ad ipsos sapientiae et scientiae thesauros admissus, pro carnalibus spiritualia, pro terrestribus caelestia, pro temporalibus aeterna bona perceperat. Interea dum castus corpore, animo prudens, in consiliis providus, in omni actu verboque circumspectus, ab omnibus praedicaretur; accidit ut ad ipsius summi pontificis gratiam familiaritatemque conscenderet.

Pluribus igitur annis in Urbe laudabiliter conversatus, et in sacris scripturis sufficienter eruditus, ad virtutem summam provehitur et pennis caritatis subvectus, ad caelestia contemplanda sustollitur. Audiens deinde pontifex Romanus quosdam, in occiduis Britanniae partibus, necdum salvatoris veri suscepisse fidem, quosdam vel ab hereticis vel a lege Dei parum scientibus verbum Evangelii audisse: tactus spiritu Dei praedictum Dei virum ad episcopatus gradum propriis manibus consacravit, et primum suae genti, data benedictione, Apostolum destinavit.

Floruit tunc temporis beatissimus Martinus, Turonicae civitatis Episcopus, cujus vita miraculis gloriosa jam ab eruditissimo viro sancto Sulpicio descripta, totum illustraverat orbem. Rediensque itaque ab Urbe vir Dei spiritu plenus, tactusque desiderio videndi eum, ad civitatem Turonicam iter divertit. Quo gaudio, qua devotione, quo affectu ab eo susceptus sit, quis facile dixerit? Ex gratia quippe prophetici luminis, novi eum pontificis virtus non latuit: quem sanctificatum a Spiritu, et multorum saluti profiturum, Deo revelante cognovit. Junguntur in tabernaclo Domini columnae, altera ad alteram, duoque Cherubin expandentes alas suas tangunt se mutuo, et nunc pennis virtutum subvecti excedunt Deo, nunc stantes, et dimittentes alas, fiunt sobrii proximo. De superioribus igitur ad haec inferiora regressi, beatus Ninianus a Sancto cementarios sibi dari postulat, propositum sibi esse asserens, sicut sanctae Romanae Ecclesiae fidem, ita et mores in construendis Ecclesiis, Ecclesiasticisque officiis constituendis, imitari. Annuit votis vir beatissimus. Et sic, mutuis colloquiis quasi celestibus epulis saginati, post amplexus, et oscula, et lacrymas invicem fusas, Sanctissimus Martinus in propria sede resedit, Ninianus in opus quo fuerat demissus a spiritu, duce Christo, festinavit. Quo in patria recepto, fit magnus populorum concursus et occursus, ingens cunctis laetitia, mira devotio, laus ubique resonat Christi; quidam sicut Prophetam eum habebant. Mox strenuus agricola Domini sui agrum ingressus, cepit male plantata evellere, male collecta dispergere, male aedificata destruere. Purgatis deinde ab omni errore fidelium mentibus, cepit in eis sincerae fidei jacere fundamenta; superaedificans aurum sapientiae, et scientiae argentum, bonorumque operum lapides; quae omnia fidelibus agenda, et verbo docuit et exemplo monstravit, cum multis et magnis miraculis confirmavit.

Cap. III. Fundatio ecclesiae de Whithern.

Elegit autem sibi sedem in loco qui nunc Witerna dicitur; qui locus super litus Oceani situs, dum se ipsum mare longius porrigit ab Oriente, Occidente, atque Meridie, ipso pelago clauditur; a parte tantum Aquilonali, via ingredi volentibus tantum apperitur. Ibi igitur jussu viri Dei cementarii, quos secum adduxerat, ecclesiam construunt; antequam nullam in Britannia de lapide dicunt esse constructam.

Et jam quidem sanctissimum Martinum, quem miro semper venerabatur affectu, a terris ad coelos didiscerat transmigrasse, ipsam ecclesiam in ejus honore studuit dedicare.

Cap. IV. Regem Tuduvallum sanat, et convertit.

Itaque lucerna super candelabrum posita, cepit his qui in domo Dei erant signis lucere coelestibus, et radiantibus virtutum flammis, verbo Domini lucido et ignito mentes illuminare tenebrosas et succendere frigidas. Fuit in regione eadem rex quidam (nam tota insula diversis regibus divisa subjacuit) Tuduvallus nomine, quem divitiae, potestas, et honor erexerant in superbiam; quem concupiscentia carnis, et concupiscentia oculorum, et divitiae mundi, elacionis suae et superbiae incentivum; dum quantum quisque habet tantum se posse presumit, tantum sibi et licere confidit. Hic viri Dei monita contemnens, et clam doctrinae ejus et moribus ejus derogabat, et sanae doctrinae ejus in facie resistebat: ita ut terra videretur reproba et maledicto proxima, utpote quae semper super se venientem bibens imbrem spinas et tribulos, non herbam oportunam germinabat. Quodam autem tempore cum plus solito molestus esset viro Dei, non ultra passus judex coelestis servi sui inultam iri injuriam, intolerabili morbo superbum percussit in capite, confregitque verticem capilli perambulantis in delictis suis. Tantumque praevaluit aegritudo, ut elatos illos oculos caecitas repentina obduceret, et qui lucem impugnaverat veritatis, lucem amitteret carnis; nec frustra neque ad insipientiam ei. Jacebat enim miser pressus dolore, privatus lumine, sed externis obtenebratus, internis illustratus, dum rediens ad cor confitetur excessum, ab illo solo sperans remedium, cui se semper exhibuerat inimicum. Vocatis postremo necessariis amicis, accepto ab eis consilio, quoniam ipse detentus infirmitate ire non potuit, nuncios mittit ad virum Dei, obsecrans ut non intret in judicium cum servo suo, nec retribuat ei secundum opera sua, sed, ut imitator divinae benignitatis, retribueret ei bona pro malis et dilectionem pro odio. Audiens haec vir beatissimus, non in gloriam eam elatus humanam, sed ut semper misericordiae miseribus affluens, premissa ad Dominum oratione, ad aegrotum cum summa humanitate et devotione perrexit. Et primum quidem leni increpatione virum corripit, deinde medica manu caput tangit aegroti, caecisque luminibus signum vitae salutaris impressit. Quid plura? Fugit dolor, caecitas luce superveniente fugatur. Sicque factum est, ut, morbus corporis morbum animi curaret, morbum vero corporis viri Dei virtus expelleret. In utroque igitur, corpore scilicet et mente, sanatus, coepit deinceps sanctum Dei omni affectu colere et venerari, sciens expertus quod Dominus erat cum illo, et omnia opera ejus dirigebat, praestans ei virtutem super omnem hominem extollentem se adversus scientiam Christi, cum in promptu haberet ulcisci omnem inobedientiam et injuriam illatam famulis Christi. Si igitur contemptor iste, gratia humilitatis et penitentiae, a sanctissimo viro meruit sic sanari, quis dubitet eum qui certa fide, sincero et humili corde, ad interioris hominis sui vulnera sananda auxilium tanti viri poposcerit, citum remedium ejus sanctis meritis promereritur. Sed jam ad alia transeamus, quae tanto videntur esse majora, quanto ipsi naturae probantur esse contraria.

Cap. V. Presbyterum stupri accusatum absolvit.

Fuit puella quaedam in obsequium alicujus viri nobilis, secundum carnis hujus putredinem, pulchra facie et venusto aspectu. In quam cum oculos injecisset juvenis impudicus, amore corripitur coeco, conceptaeque libidinis flammam non sustinens, çepit puellam de consensu sceleris convenire. Effecit tandem vel prece vel pretio, ut conciperet dolorem et pareret iniquitatem. Subditur alienae libidini misera mulier, de Dei judicio parum solicita, quae humanum se putabat latere posse conspectum. Sed tumescente utero crimen proditur, et mox risus in luctum, gaudium in dolorem, voluptas mutatur in poenam. Sed quid ageret? Quo se verteret? Lex, parens, Dominusque timentur. Iniit ergo infelix mulier foedus cum morte, et in mendacio spem ponit, credens se minus ream videri, si ab aliquo magni nominis viro deceptam se diceret vel oppressam. Compulsa itaque a majoribus reum prodere, presbitero, cui curam Parrochiae pontifex delegaverat, stupri crimen imponit. Stupebant omnes, qui audiebant verbum, puellamque absolvunt crimine, quod tantae auctoritatis virum aestimant commisisse. Scandalizantur boni, mali laetantur, ridet vulgus, et sacer ordo ab impiis blasphematur; presbiter, cujus laesa fuerat fama, tristatur. At Deo dilectum antistitem, spiritu revelante, non latuit innocentia sacerdotis. Ecclesiae tamen scandalum, et sanctae Relligionis detrimentum, haud jucunde sustinuit. Mulieri interim impleti sunt dies ut pareret, peperitque filium, non in sacerdotis ut putabatur, sed in patris simul et ignominiosae matris obprobrium. Convocat enim ad ecclesiam Pontifex omnes clericos universumque populum, habitoque ad eos sermone exhortatorio, manum etiam imposuit baptizatis. Interea procax faemina omni pudore postposito, cum suis prorumpens in populum, in faciem presbiteri projecit puerum, in auribus totius ecclesiae ipsum patrem pueri, ipsum corruptorem sui ac deceptorem vociferans. Fit clamor in populo: pudor bonis, risus malis. At sanctus silentium imperans plebi, jubet sibi puerum praesentari, non nisi unius noctis aetatem habentem. Dei itaque spiritu inflamatus, cum intendisset in eum, »Heus, inquit, o puer, in nomine Jesu Christi, si presbiter iste te genuit, coram plebe edicito.« O rem stupendam, et omni admiratione dignam! O miram Dei clementiam! O ineffabilem fidei Christianae virtutem! Vere omnia possibilia credenti, sed quid dico? non expectata est aetas ad instrumentum, non doctrina ad officium, non tempus ad usum: sed fide impetrante vis divina linguam infantis disertam fecit, et ex ore infantis et lactantis confundit reum, convincit mendacem, innocentem absolvit. Ex infantili itaque corpore vox virilis insonuit; lingua inerudita rationabilia verba formavit. Extendensque dextram, proprium patrem designaus in populo: »Hic est, inquit, pater meus; ipse me genuit, ipse crimen quod imponitur sacerdoti commisit. Innocens quippe ab hoc piaculo presbiter tuus est, o episcope, nihil mihi et illi nisi communis naturae consortium. Satis haec.« Siluit deinde infans, secundum legem naturae vicesque aetatum sibi succedentium postmodum locuturus. Sonat mox in ore omnium gratiarum actio, et vox laudis; populus omnis gratulabundus exultat, intelligens quod propheta magnus surrexerat inter eos, et quod Deus visitavit plebem suam.

Cap. VI. Pictorum conversionem suscepit. Ad suos revertitur.

Interea aegre ferens vir beatissimus quod expulsus ab orbe Zabulus (= Diabolus) infra Oceanum, in angulo hujus insulae, in cordibus Pictorum sibi sedem invenerit, ad ejus tirannidem expellandam strenuus athleta accingit; sumens nimirum scutum fidei, galeam salutis, loricam caritatis, et gladium spiritus, quod est verbum Dei. Talibus igitur armis munitus et sanctorum patrum consortio quasi caelesti militia constipatus, illius fortis armati invadit imperium, innumera captivitatis vasa ejus dominio erepturus. Itaque australes Pictos, quibus adhuc error gentilis inhaerens, idola muta et surda et venerari ac colere compellabat, aggrediens; evangelii veritatem et Christianae fidei puritatem praedicabat, Deo cooperante et sermonem confirmante sequentibus signis. Caesi vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui surgunt, oppressi a daemone liberantur. Aperuit ostium verbo Dei, gratia spiritus sancti fides suscipitur, error abdicatur, templa diruuntur, ecclesiae eriguntur. Currunt ad salutaris lavacri fontem divites et pauperes, juvenes et virgines, senes cum junioribus, matres cum infantibus; abrenunciantesque Sathan et omnibus operibus et pompis ejus, populo credentium fide et voce sacramentisque junguntur. Agunt gratias miserecordissimo Deo, qui in insulis, quae procul, revelaverat nomen suum, mittens eis praedicatorem veritatis, lucernam suae salutis, et vocans non plebem suam plebem suam, et non dilectam dilectam, et non misericordiam consecutam misericordiam consecutam. Cepit deinde sacer Pontifex ordinare presbiteros, consecrare episcopos, caeterasque ecclesiasticorum graduum distribuere dignitates, totam terram per certas Parrochias dividere. Confirmatis postremo in fide et bonis operibus filiis suis quos in Christo genuerat, omnibusque qui ad honorem Dei et animarum salutem videbantur dispositis, valedicens fratribus ad propriam ecclesiam revertitur, ubi vitam omni sanctitate profectam, et miraculis gloriosam, in magna deinceps tranquillitate transegit.

Cap. VII. Miraculum in porris.

Accidit autem quadam die ut vir beatus, refectorium cum fratribus commessurus intraret; cernensque nihil olerum vel herbarum mensis impositum, vocat fratrem cui fuerat horti cura commissa, queritque causae quid fuerit quod nihil porrorum vel herbarum fratribus ea die esset appositum. Et ille: »Vere, pater, quicquid porrorum vel hujusmodi supererat, hodie terrae mandavi, nec aliquid adhuc aptum esui hortus produxit.« Tunc sanctus: »Vade, inquit, et quicquid invenerit manus tua tolle, et affer ad me.« Miratus ille stabat trepidus, hesitans quid faceret. Sciens tamen nihil frustra Ninianum posse percipere, hortum cunctabundus ingreditur. Mira res, et illis tantum, qui fidelem nihil non posse confidunt, credibilis! Videt porros, aliaque herbarum genera, non solum crevisse, sed etiam semen produxisse. Stupet ille, et quasi factus in extasi aestimabat se visum videre. Reversus tandem in semetipsum, et sancti viri virtutem ad memoriam revocans, agit gratias Deo; carpensque quantum sufficere videbatur, ante pontificem mensae imposuit. Aspiciunt se mutuo convivae, Deumque in sanctis suis operantem corde simul ac voce magnificant; et sic multo melius mente quam corpore pasti recedunt.

Cap. VIII. De animalibus et furibus.

Placuit aliquando sanctissimo Niniano, armenta sua et pastorum suorum visitare tuguria, volens greges suos, quos in usum fratrum, pauperum quoque et peregrinorum aggregaverat, episcopalis benedictionis esse participes. Congregatis itaque in uno aliquo loco animalibus, cum ea Domini famulus aspexisset, elevatis manibus, se et omnia sua divinae custodiae commendavit. Circuiens deinde omnia, baculo cui innitebatur, quasi ariacunculam (= areolam) modicam circumducens, pecora circumcinxit, jubens ut infra orbiclem illum sub divina custodia omnia ea nocte consisterent. His ita gestis, ad dominum cujusdam honestae matronae vir Dei ea nocte, ibi quieturus, divertit. Refectis autem cibo corporibus, verbo Dei mentibus, cum se cuncti sopori dedissent, fures advolant, videntesque pecora nec inclusa maceria, nec sepe munita, nec circumdata vallo, explorant vel si adessent vigiles, vel quin aliquid eorum conatui obstitisset. Cumque viderent silere omnia, nec voce, nec motu, nec latratu quidem aliquid quod terreret instare, transeuntes metas quas sanctus prefixerat impetu irruunt, omnia abducere laborantes. Sed affuit vis divina resistens impiis, immo obruens impios, contra eos qui velut bruta animalia mentem non colebant sed ventrem, pro instrumento bruto utens jumento. Taurus enim armentarius quasi in furorem versus invadit homines, latronumque principem inter caeteros inpetens prostravit miserum, cornibus ventrem perforat, animam simul cum visceribus excuciens. Deinde terram ungulis fodiens, mirabili impetu saxum quod invenerat pede percutit, ac mirum in modum in tanti miracli testimonium, quasi in molli cera, in lapide pes mergitur, relinquens in petra vestigium et ob vestigium loco nomen designans. Adhuc enim ipse locus anglice Farres last, latine tauri vestigium nuncupatur. Interea pater beatissimus solemni orationum statione soluta digreditur, cernensque hominem evisceratum inter pecudum pedes jacere exanimem, alios huc atque illuc discurrentes quibusdam furiis agitari; misericordia motus est; totusque ad Deum conversus ut mortuum resuscitaret oravit. Nec a lacrymis cessat aut precibus, donec hominem, non modo vivum, sed et sanum et incolumem, eadem quae occiderat virtus reddidisset. Vere enim virtus Christi ob sancti viri meritum percussit et sanavit; mortificavit, et vivificavit; deduxit ad inferos, et reduxit. Interea caeteri quos intra septum, quod pater formaverat, tota nocte discurrentes amentia quaedam concluserat, cernentes Dei famulum, cum timore et tremore ad ejus genua provolvuntur, veniam postulantes. Quos ille benigne corripiens, et timorem Dei, poenam rapacibus praeparatam salutari sermone insinuans, tandem data benedictione licentiam abeundi concessit.

Cap. IX. Queritur Ailredus de moribus sui saeculi. Mores Niniani. Miraculum imbris.

Cogitantem me sanctissimi viri morem sanctissimum, pudet socordiae nostrae, pudet hujus miserae generationis ignaviae. Quis rogo nostrum etiam inter domesticos saepius jocosa quam seria, otiosa quam utilia, carnalia quam spiritualia, in medium mutua confabulatione, collatione non proferat? Ora quae ad laudandum Deum, ad sacra misteria celebranda, gratia divina sacravit, quotidie detractionibus verbisque secularibus polluuntur. Et Dei psalmos, evangelium, prophetasque fastidiunt; per hominem opera vana et turpia, tota die discurrunt. Quid in itinere positur? Nonne, sicut corpus, ita et animus, tota die immotus est, lingua in otio? Rumores et mores hominum impiorum in ore versantur; risu et famulis gravitas religiosa dissolvitur; negotia regum, episcoporum officia, ministeria clericorum, principum altercationes, vita insuper omnium moresque discutiuntur. Praeter ipsum judicium nostrum omnia judicamus; et, quod magis dolendum est, invicem mordemus et comedimus, ut ab invicem consumamur. Non sic beatissimus Ninianus, non sic: cujus quieti turba non obfuit, nec meditationem impeduit iter, nec lassitudine oratio tepuit. Ubicunque enim incedebat, aut oratione, aut contemplatione, animum ad coelestia erigebat. Verum quoties divertens ab itinere, requiei corporis, vel etiam jumenti, indulgebat, producto libello quem propter hoc ipsum circumferebat, legere aliquid aut psallere gratum habebat. Sentiebat enim quod ait Propheta: quin dulcia faucibus meis eloquia tua, super mel ore meo. Unde illi tantam gratiam virtus divina contulerat, ut etiam sub divo recumbens, et legens inter densissimas pluvias, nihil unquam humoris, cui intendebat codicem attigisset, sed vicinis locis circumquaque aqua irruente madentibus, solus cum libello suo ita sub undis, quasi sub tecti alicujus culmine resideret. Contigit autem virum reverentissimum cum suo aliquando fratre, viro aeque scientissimo, Plebia nomine, iter agere, ac more suo laborem itineris hymnis solari Davidicis. Cumque, post aliquod viae spatium, ut modicum repausarent, a via publica divertissent, aptis Psalteriis, sacra Lectione, animos recreabant. Mox aeris jocunda serenitas atris obducta nubibus aquas pluviales quas haustu naturali conceperat, de superioribus ad inferiora transmisit. Quid plura? Tenuis aer, instar camerae, circa Dei famulos arcuatus, quasi paries aliquis undis defluentibus impenetrabilis persistebat. Verum inter psallendum beatissimus N. oculos a libello detorsit, tactus modicum cogitatione illicita, etiam desiderio quodam, suggestione titillabatur daemonica. Sed mox ipsum, codicemque ejus, imber invadens prodidit quod latebat. Tunc frater qui assidebat, intelligens quid agebatur, leni correptione ordinis eum et aetatis commonuit, et quantum talem talia dedecerent aperuit. Statim vir Dei in se reversus erubuit se inutili cogitatione fuisse preventum; eodemque momento temporis et cogitationem deposuit, et imbrem suspendit.

Cap. X. Miracula baculi Niniani in mari et in terra.

Interea beato pontifici plures, tam nobiles quam mediocres, filios suos tradunt sacris literis imbuendos. Quos et scientia erudiebat, et moribus informabat; vitia, quibus ea aetas implicari solet, salubri disciplina corrigens; virtutes quibus sobrie, juste et pie viverent insinuans. Delinquerat aliquando unus ex adolescentibus, quod sanctum Dei latere non potuit. Et quia non debuit disciplina deesse peccanti, parabantur virgae, saevissima tormenta puerorum. Territus adolescens fugam iniit. Nec virtutem viri ignorans, baculum cui solebat inniti secum asportare curabat, optimum sibi viae solatium arbitrans adquisisse, si aliquid de rebus sancti secum attulisset. Fugiens itaque a facie viri, navem quae transfretaret in Scotiam quaeritabat. Solet illis in locis vas quoddam in similitudinem craterae ex virgis conpingi, tantae magnitudinis, ut sedentes juxta se tres homines carpere sufficiat. Cui corium bovinum superducentes non solum nabilem, sed et aquis impenetrabilem, reddunt. Forte tunc temporis eodem modo naves immensae magnitudinis parabant. Unam itaque talem, non tamen corio superductam, appulsam littori adolescens offendit. Quam cum incautius fuisset ingressus, divina providentia, nescio an propria levitate, facili enim tactu tales super undas longius evolant, porro in mare navis abripitur. Aquis vero irruentibus stat nauta miserabilis, quid ageret, quo se verteret, vel quid facto opus esset ignorans. Si navem deserat, vita periclitaretur; residentem mors certa manebat. Tunc demum miser fugae poenitens ultrices paternae injuriae undas pallente vultu spectabat. Tandem in se reversus, et S. Ninianum in suo baculo arbitrans esse presentem, quasi ante ejus vestigia lacrymabili voce confitetur reatum, veniam postulat, ejusque sanctissimis meritis, adesse sibi divinum precabatur auxilium. Deinde de nota sibi pontificis pietate, simul ac virtute confusus, in uno foraminum baculum fixit, ut etiam in mari quid posset Ninianus posteris non lateret. Mox ad tactum baculi elementum expavit et quasi divina virtute repulsum, per aperta foramina ulterius influere non presumsit. Tuae sunt haec, Christe, opera, qui discipulis tuis loquens, fideles tuos hac promissione donasti: Qui credit in me, opera quae ego facio et ipse faciet. Tu undis maris sacra impressisti vestigia, virtus Niniani naturalem maris virtutem compressit. Discipulum titubantem et propter hoc inter undas periclitantem, ne mergeretur, tua manus erexit. Disciplinam fugientem, ne fluctibus absorberetur, baculus Niniani protexit. In mari imperasti et ventis, ut discipulis timor adimeretur: virtus Niniani ventos moderavit, et mare, ut ad optata littora juvenis transferretur.

A parte quippe Orientali ventus exurgens, naviculam leni pulsu portabat. Baculus pro velo ventum excipiebat. baculus pro gubernaculo navem regebat, baculus pro anchora navem sistebat. Stat in littore Orientali populus, cernens navicellam instar aviculae fluctibus insidere, nec velo agi, nec urgeri remige, nec gubernaculo regi; quid hoc esset miraculi attonitus expectabat. Applicat interim adolescens, et, ut viri Dei merita latius innotescerent, fide animatus baculum fixit in littore: rogans Deum ut in testimonium tanti miraculi, missis radicibus, humoreque contra naturam recepto, ramos frondesque produceret, ac flores fructusque parturiret. Affuit propitia divinitas orantis affectui, ac mox lignum aridum porrectis radicibus, et novo se cortice vestiens, frondes ramosque produxit, ac postmodum in arborem non modicam crescens, virtutem Niniani etiam nunc cernentibus patefacit. Adjicitur miraculo miraculum. Ad radicem quippe arboris fons limpidissimus erumpens, vitreum rivilulum serpentem murmurare, ductu longiori emittit, et aspectu delectabilem, et dulcem haustu, infirmis autem ob sancti merita utilem et salubrem.

Cap. XI. Declamatio de morte Niniani. Ejus sepultura apud Whithern.

His atque hujusmodi miraclis beatissimus Ninianus mirabiliter fulgens, ac summis virtutibus pollens, ad diem vocationis suae felici cursu pervenit. Dies illa beato viro dies exultationis et letitiae, sed populo cui praeerat dies tribulationis et miseriae. Exultabat ille cui coelum aperiebatur; dolebat populus qui tali patre orbabatur. Exultabat ille cui corona perpetua parabatur, tristabantur illi quorum salus periclitabatur. Verum et ipsius gaudium interpellabat affectus, cum et ipsos deserere grave, a Christo autem diutius separari intolerabile videretur. Sed animam sic cunctantem Christus consolans, Surge, inquit, propera amica mea, columba mea, et veni. Surge, inquit, amica mea, surge columba mea, surge per intellectum, propera per desiderium, veni per affectum. Congruit sane beatissimo viro vox ista, utpote amico sponsi, cui sponsam suam sponsus ille coelestis commiserat, cui revelaverat secreta sua, cui thesauros suos aperuit. Merito amica vocatur anima illa, ut ex amore totum, ex timore nihil constabat. Amica, inquit, mea, columba mea. O columba! columba sane docta gemere, quae felle amaritudinis nescia flebat cum flentibus, cum infirmis infirmabatur, urebatur cum scandalizatis. Surge, propera, amica mea, columba mea, et veni; jam enim hiems transiit, imber abiit et recessit. Tunc certe, vir beate! hiems tibi transiit, quando coelestem illam patriam contemplari felici oculo merebaris, quam sol justitiae lumine suae claritatis illustrat, quam succendit amor, quam mirabilis rerum aequitas, quasi verna quaedam temperies, temporis ineffabili unitate modificat. Tunc tibi (transiit) hyemalis intemperies quae omnia haec terrena distemperat, quae frigida mortalium corda vitiis irruentibus durat, in qua plene nec veritas lucet nec caritas ardet. Transierunt et recesserunt imbres temptationum, et persecutionum grandines. Anima illa sancta perfecte triumphans, in gloriam perpetuae viriditatis evasit. Flores, inquit, apparuerunt in terra nostra. De floribus quippe Paradisi, odor tibi coelestis, beate Niniane! spirabat, quando tibi et purpuratorum et candidatorum grex quasi familiarissimo suo vultu placido arridebat et ad suum te consortium invitabat, quem nimirum et castitas candidum, et roseum reddiderat caritas. Nam etsi occasio corporalis hujus martirii non prestitit signum, illud sine quo martirium nihil est, martirii meritum, non negavit. Quotiens enim gladiis se optulit perversorum, quotiens se, propter justitiam, tyrannorum armis exposuit, pro veritate paratus occumbere, mori pro justitia! Merito ergo ad flores rosarum et lilia convallium, ipse purpuratus et candidatus adsciscitur, ascendens de Libano, ut inter coelestia agmina coronetur. Tempus enim purationis advenit; quasi maturus enim botrus jam a stipite corporis vel a terrenae hujus ecclesiae vinea fuit amputandus, liquendus caritate, et in apothicis coelestibus recondendus.

Beatus itaque Ninianus vita perfectus, aetate maturus, feliciter migravit e mundo; aeternaque percepturus stipendia, angelicis spiritibus comitantibus invehitur coelo. Ubi nimirum Apostolicis choris sociatus, martiriis admixtus cuneis, sanctorum confessorum insertus agminibus, virgineis etiam floribus adornatus, in se sperantibus, ad se clamantibus, se laudantibus, subvenire non desinit. Sepultus est in ecclesia beati Martini, quam ipse a fundamentis construxerat, positusque in sarcophago lapideo juxta altare, clero et populo astante, hymnis coelestibus voce, corde cum suspiriis et lacrymis personante. Ubi virtus quae in vivente claruerat circa corpus defuncti apparere non cessat; ut omnis fidelis agnoscat eum in coelestibus vivere, quem in terris constat operari. Ad ejus namque sacratissimum tumulum curantur infirmi, mundantur leprosi, terrentur impii, caeci illuminantur: in quibus omnibus fides credentium roboratur, ad laudem et gloriam Domini nostri Jesu Christi; qui vivit et regnat cum Deo patre in unitate spiritus sancti per omnia secula seculorum. Amen.

Cap. XII. Miracula reliquiarum Niniani.

1) In paupere deformi.

Translato igitur ad superos beatissimo Niniano, plebs fidelium quae viventem dilexerat, hoc quod de eo sibi videbatur esse relictum, sanctissimas scilicet ejus reliquias, summa devotione frequentabat. Cujus religioni ac fidei favens Divinitas sanctum suum, quem communis conditio terris exemerat, in coelestibus vivere crebris miraculis comprobabat. Cuidam de plebe de uxore propria natus est filius miserabilis, utriusque parentis dolor, plebis admiratio, intuentium horror, quem contra naturam natura formaverat, omnibus membris in contrarium versis. Retroversis namque pedum articulis, tali anterius prominebant, dorsum vultui cohaerebat, pectus vicinabatur occipiti, curvatis brachiis manus cubitis insidebant. Quid plura? Jacebat illa atra effigies cui data fuerant membra sine usu, vita sine fructu, cui artubus caeteris dissolutis sola lingua supererat, quam miseram planget, qua intuentes ad luctum, qua audientes provocaret ad fletum. Parentibus dolor continuus erat, tristitia quotidie crescebat. Venit eis tandem in mentem sanctissimi Niniani totiens experta majestas; ac fide pleni miserum illud cadaver arripiunt adeuntesque sacri viri reliquias sacrificium contriti cordis cum lacrymarum profusione offerunt, ac precibus devotis usque ad horam vespertinam insistunt. Deinde truncum illum ante tumulum sancti projicientes: »Suscipe, inquiunt, o beate Niniani! quod offerimus, munus quidem invisum, sed ad tuam virtutem comprobandam satis idoneum. Certe nos fessi, nos fatigati, nos affecti tristitia, nos taedio victi, tuae illud pietati exponimus. Nimirum si munus est, debetur gratia offerentibus; si onus, tu utique fortior ad sustinendum, cui potior virtus est ad subveniendum. Hic igitur aut moriatur, aut vivat; aut sanet, aut pereat.« Haec, vel similia, cum lacrymis prosecuti, relicto ante sacras reliquias aegroto, discedunt. Et ecce intempestae noctis silentio videt miser ad se virum adventantem, celesti luce coruscum, pontificalibus insigniis perfulgentem. Qui tangens ei caput jubet sanum consurgere et Deo, sanatori suo, gratias agere. Quo abscedente, quasi de gravi somno evigilans, pauper membra singula ad loca naturalia facili motu retorquet; recuperatoque officio omnium, ad suos sanus incolumisque revertit. Deinde totum se in ecclesia ecclesiasticisque disciplinis, primum attonsus in clericum, et postmodum in presbiterum ordinatus, in ipsius patris obsequium vitam finivit.

2) In paupere scabioso.

Excitata fama miraculi accurrunt multi, sua singuli incommoda ante sacras reliquias componentes. Inter quos vir quidam simplex, censu quidem paupere, sed fide ac bona voluntate dives advenit; cujus inaudita scabies totum corpus invaserat omniaque obsederat membra, adeo ut cutis mirabiliter obdurescens venarum meatus obcluderet, arterias circumquaque obstringeret, nihilque aliud nisi mortem patienti pararet. Accedens itaque miser ad corpus sancti, devotissimas orationes altari, fidei, domino, offerebat. Fiunt lacrymae, singultus prorumpunt, succutitur pectus, ipsa viscera contremiscunt. Non defuit tantae fidei tantaeque contritioni meritum sancti, non defuit pietas Christi: et sanctum suum glorificans, et miserum miseriter salvans. Quid multis morer? non cessat a precibus pauper Adelfridus — hoc ei nomen viro — donec paucis expletis diebus pristinae redditur sanitati.

3) In puella caeca.

Erat praeterea tum in populo puella quaedam, Deisuit nomen ei, quae tanto odore et dolore vexata est, ut vis morbi omnem ei videndi sensum adimeret, tenebrisque omnia occupantibus, etiam solis ei lumen absconderet. Dolor patienti, majoribus suis compatientibus meror. Sed quid ageret? Facta ejus de medicorum industria desperatio, quod solum spei superfuit, quaeritur Ninianus. Ad manus itaque tracta ante scientissimam glebam (!), dolens ploransque dimittit(ur). Quaerit intente, petit sollicite, pulsat importune; non exciderat pio Jesu quid in suo promiserit evangelio: Petite et accipietis, quaerite et invenietis, pulsate et aperietur vobis. Itaque memoratae illi puellae apparuit gratia quam quaesivit. Aperta est janua precis ad quam pulsavit. Data est sanitas quam petivit. Sublatis enim tenebris lux amissa reperitur, dolor omnis abscedit; ita ut quae alio ducente ad sacrum venerat tumulum, proprii luminis ductu ad domum rediret, cum magna exultatione parentum.

4) In duobus leprosis.

Visi sunt praeterea venire in civitatem viri duo leprosi. Qui presumptuosum aestimantes cum leprae contagio scabiem tangere, quasi delonge poscunt auxilium. Accedentes autem ad fontem, et sanctum arbitrantes quidquid sanctus contigerat Ninianus, lavacro illo se abluendos putarunt. O novum Helisei prophetae miraculum! O nova non unius, sed duorum, Naaman emundatio! Venit Naaman in spiritu praesumptionis, isti in spiritu humilitatis: ille in dubitacione, isti in fide. Dubitabat Rex Syriae, dubitabat Rex Israel, dubitabat Naaman. Dubitabat rex Syriae, dubitabat et superbiebat, qui non ad Prophetam, sed ad regem, leprum suum mittendum putavit. Dubitabat Rex Israel, qui auditis litteris regis Syriae, scidit vestimenta sua, et ait: Numquid Deus ego sum, ut vivificare possim et mortificare? Dubitavit Naaman, qui audito Prophetae concilio, recedebat indignans. Naaman ergo in curru superbe stetit ad ostium Helisei. Isti in fide et humilitate ad misericordiam vociferant Niniani. Merito ejus fons vertitur in Jordanem, Ninianus in prophetam. Mundantur leprosi tactu lavacri, sed meritis Niniani, et restituta est caro eorum, sicut caro parvuli: revertunturque ad sua incolumes, ad gloriam Niniani, in laudem Dei in sanctis suis mirabiliter operantis. Sed jam sit hujus operis finis, quamvis miraculis s. Niniani necdum sit finis: quae adhuc nostris temporibus coruscare non desinunt, ad laudem et gloriam Domini nostri Jesu Christi, qui cum Patre et Spiritu sancto vivit et regnat per omnia secula seculorum. Amen.

II. Officium Niniani[1].

aus dem
Breviarium Aberdonense, pars aestiv. fol. CVII.
In festo scti patris nostri Niniani episcopi & Coafessoris.

I. In primis ves(peris):

Antiph. Ovans agat hec concio | Niniani solemnia,
trine vocis tripudio | laudum sonat obsequia,
vt mens, lingua, & actio | pari concordent gloria:
placebit sic laudacio | deo, reddenti premia.
Ps. Laudate pueri.

Ant. Ille Pictorum tenebras | fugat, dans vite monita,
mundi contempnens blandicias, | dux plebis ad celestia.
Ps. Laudate dominum omnes gentes.

Ant. Vita precessit populum | sic sanctitate preuia:
nunc haurit in te poculum | dux cum ductis in patria.
Ps. Lauda anima.

Ant. Tanto patrono plaudere | iure debes, Albania,
secura salua sistere | dum vitas vite deuia.
Ps. Laudate dominum quoniam bonus.

Ant. Ad celos migrans hodie | locandus in deliciis,
ad mores fac quotidie | migrare nos a viciis.
Ps. Lauda Hierusalem.

Capitulum Vnius Confes.

Respm. Quod cambuca vir dei circueat,
taurus custos armentum vigilat,
qui latronis dum ventrem perforat,
infelicem vltor exanimat;
Mox cadauer sanctus viuificat,
Saulum sternens Paulum resuscitat.

Versus. Insigne geritur signum certaminis:
pes saxo iungitur bouis et hominis.
Mox. Gloria.

Hymnus. Christe, qui rex es glorie, | caput sanctorum omnium,
tu Niniano gracie | tue dedisti premium.
Ortus regali semine, | clare puer est indolis;
vir veritatis lumine | dat vitam pastor incolis.
Pictis iunctis Britonibus, | turmis duarum gencium,
mercatur in celestibus | regionem viuencium.
Regem percussit vlcio; | vir Belial qui fuerat,
sanatur, et deuocio | pia mitem reddiderat.
A mortis soluit vinculo | quem taurus perforauerat;
a mortis & periculo | vir vndis raptum liberat.
Egris se reddit habilem, | multos curans miraculis,
deum sibi placabilem | beatis videns oculis.
Presta Christe victoriam | nobis, deuictis hostibus,
Niniani memoriam | vitam confer agentibus. Amen.

Versus. Amauit eum.

Ant. Stirps regalis que vita floruit
prolem profert, regem quem decuit;
patrum pater patronum genuit
Ninianum, quo mundus claruit;
hic ut sydus signis emicuit,
dum Britannos fidem perdocuit.
Ps. Magnificat.

Oratio. Deus qui hodiernam diem beati Niniani confessoris tui atque pontificis festiuitate honorabilem nobis dedicasti: concede propicius, vt, cuius eruditione veritatis tue luce perfundimur, eius intercessione celestis vite gaudia consequamur. Per dominum.

Memoria de oc. nativit. b. Marie solemniter, et de martyribus Eufamia cum sociis suis priuatim.

Oratio. Presta quesumus domine precibus nostris cum exultacione prouentum, vt, quorum diem passionis annua deuocione recolimus, eciam fidei constancia subsequamur, p. d. n.

II. Ad matu(tinum).

Inui(tatorium):
Christus laudetur,
Niniano laus iubiletur.
Ps. Venite.

Hymnus. Christe qui rex e. c.

In I. nocturno.

Ant. Ninianus teneris annis constitutus
inhiabat superis moribus imbutus.
Ps. Beatus vir.

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[1] Die 9 lectiones dieses Officiums sind aus dem Anfang der Vita Niniani genommen, vgl. Altengl. Leg. N. F. p. XVI.

Ant. Romam petens dogmatis causa visitauit,
sed vite pro meritis presul remeauit.
Ps. Quare fremuerunt.
Ant. Factus hic Britonibus fidei legatus,
perfidos sollicitus reprimit conatus.
Ps. Domine quid.
Vers. Amauit e. c.

Lectio I. Gloriosam sanctissimi Niniani vitam divina nobis commendat autoritas, que sanctum patriarcham Abraham patrem multarum gencium & fidei principem ante tempora secularia predestinatum, tali primum probatur instituisse oraculo: Egredere de terra et de cognacione tua et de domo patris tui & vade in terram quam monstrauero tibi et faciam te crescere in gentem magnam.

Resp. Ninianus nobilis, | clare puer indolis, | sacris inardescit;
Ut sic prosit patrie, | se presentat curie, | qua presul recessit.
Vers. Et coniectu spiritus | eius mentis habitus | Martino clarescit,
Ut e. c.

Lectio II. Beatissimus Ninianus relicta patria domoque patris didicit in terra aliena quod post doceret in propria, constitutus a domino super gentes & regna, euellere & destruere, plantare & edificare. Huius beatissimi viri & conuersationis eius sacra primordia & sanctitatis insignia, dignitatem officii & fructum ministerii, finem optimum & laboris premium venerabilis Beda in ecclesiastica hystoria genti sue paucissimis commendans verbis ita de eo scribit.

Resp. Pastor redit: fit plausus omnium,
plebs obedit, fugit demonium,
reseratur fides credencium,
Cedit error, crescit miraculum.
Vers. Gens seducta suggestu demonum
per hunc sanctum credit in dominum,
Cedit e. c.

Lectio III. Anno ab incarnacione domini quingentesimo sexagesimo quinto, quo tempore gubernaculum romani imperii post Justinianum Justinus minor accepit, venit de Ybernia presbyter et abbas habitu et vita monachi insignis, nomine Columba, Britanniam, predicaturus verbum dei prouinciis septentrionalium Pictorum: hoc est eis que arduis atque horrentibus moncium iugis ab australibus eorum sunt regionibus sequestrate.

Resp. Rex nequam, monita contempnens presulis,
luit obprobria dolore capitis;
Sed quem obduxerat cecitas luminis,
firmum reddiderat in fide numinis.
Vers. Fit morbi duplicis duplex curacio:
cordis et corporis illuminacio.
Sed e. c.

In II. nocturno.

Ant. Tactu viri iusticie | visu priuantur oculi regis, fastu superbie | molesti sancto presuli.
Ps. Cum inuocarem.
Ant. Presul placatus venia | lumen amissum reddidit;
rex ductus penitencia | Christo renatus credidit.
Ps. Verba mea.
Ant. Crimen matris panditur | ex infantis ore,
dum confuso soluitur | insons corruptore.
Ps. Domine dominus noster.
Vers. Justum.

Lectio IV. Namque ipsi australes Picti qui inter eosdem montes habent sedes, multo ante tempore relicto errore ydolatrie fidem veritatis acceperant, predicante eis verbum dei Niniano episcopo reuerendissimo & sanctissimo, viro de nacione Britonum: qui erat Rome regulariter fide et misterio veritatis edoctus.

Resp. Per incastum grauidata | mater, tandem coartata | partus patrem prodere,
fenen (!) cepit accusare, | sic se credens excusare | de commisso scelere.
Res stupenda! contra morem | pandit infans genitorem.
Vers. Ex infantis lactentis pectore
vox virilis sonat cum robore,
patrem prodit victum facinore,
Res stupenda e. c.

Lectio V. Cuius sedem episcopatus sci Martini episcopi nomine et ecclesiam insignem, vbi ipse eciam corpore vnacum pluribus sanctis requiescit, ... qui locus a vulgo vocatur »ad candidam causam« (!), eoquod ibi ecclesiam de lapide insolito Britonibus more fecerit.

Resp. Sedens sanctus in refectorio | et confratres pascens miraculo
ortolanum vocat continuo | olus ferri iubens ex ortulo.
Herbam profert cum seminario | iam tunc satam, dans grates domino.
Vers. Ad preceptum Niniani | mens stupescit ortolani,
sciens tamen nichil vani | voto sancti succedere;
ipso die seminatum | profert terra fructum gratum | iubente pontifice.
Herbam profert cum seminario | iam tunc satam e. c.

Lectio VI. Tanti itaque viri fideli testimonio didiscimus viri huius principia, qui eum de gente Britonum oriundum, regulis fidei in sancta romana ecclesia (astruit) instructum. Didiscimus et officium, qui eum episcopum et verbi dei predicatorem fuisse commendat. Didiscimus et fructum laboris, qui australes Pictos eius industria ab ydolatria ad veram fidem probat esse conuersos. Didiscimus et finem, qui eum in sancti Martini ecclesia vnacum pluribus sanctis requiescere protestatur (que in presens in honore eiusdem dedicatur).

Resp. Ducem furum taurus aggreditur,
cornu bruti brutalis ceditur,
rupto ventre vita discutitur.
Rursum viuus ac sanus redditur.

Vers. Discursu deuio volant latrunculi,
in municipio stringuntur baculi.
Rursum e. c. Gloria. Rursum.

In III. nocturno.

Ant. Patrem linquit paruulus | verberis timore:
quem reduxit baculus | vorticis ab ore.
Ps. Domine quis.

Ant. Lignum florens aridum | cunctis stat in signum,
fons erumpens famulum | probat deo dignum.
Ps. Domine in virtute.

Ant. Niniano singula | parent elementa:
ignis, aer, arida, | potus & fluenta.
Ps. Domini est terra.

Vers. Justus vt palma.

Euangelium. Homo quidem peregre et c. & c.

Omelia vener. Bede presbiteri de vita & miraculis scti Niniani.

Lectio VII. Verbum quod ipse breuiter, prout historie sue tenor postulare videbatur, tantum tetigisse videtur, nobis liber de vita et miraculis eius barbarice scriptus lacius exequendum proponit. Qui quidem liber a testimonii illius fundamento nusquam deuians, modum tantum quo talia inicia arripuit, quo talem fructum promeruit, quo tam laudabilem finem obtinuit, historico more conscribit.

Resp. Uirgam timens reus discipulus
fugam subiit adolescentulus;
Clam defertur magistri baculus,
quo saluatur nauclerus tremulus.

Vers. Multi foraminum | patescunt aditus,
incursus fluminum | sistit diuinitus.
Clam e. c.

Lectio VIII. (In) Insula igitur, que quondam a Bruto vt dicitur Britannie nomen accepit, in ipsius nominis gente, haud ignobili familia beatus Ninianus extitit oriundus, in ea vt (putatur) regione que in occiduis ipsius insule partibus, vbi occeanus quasi brachium porrigens ex (Ms. Rex) vtraque parte quasi duos angulos faciens Scotorum nunc et Anglorum regna diuidit, constituta, vsque ad nouissima Scotorum tempora proprium habuisse regem, non solum historiarum fide, sed quorundam memoria comprobatur.

Resp. Cum collega vir proficiscitur, | sic psallendi locus eligitur;
atra nube dumus obducitur, | ymber de qua fusus emittitur;
Supra sanctum vnda restringitur, | curua nube cum circumcingitur.

Vers. Ymbris stillam prohibet nubes camerata,
ne vestis vel littera sancti sit rigata.
Supra e. c.

Lectio IX. Pater eius rex fuit fidei talisque meriti, vt tali prole dignus haberetur, per quem ea que gentis sue fidei deerant supplerentur, et alterius gentis nacio que fidei sacramenta non nouerat, sacre religionis imbueretur misteriis. Hic in ipsa infancia sacrosancti baptismatis vnda renatus vestem nupcialem quam candidatus (!) suscepit immaculatam conseruans victor viciorum Christi eam conspectibus presentauit, ac spiritum sanctum quem primum habuit mundatorem, sanctissimi(s) moribus sui sacri pectoris habere meruit illustratorem. Ipsius namque magisterio quod contrarium religioni, quod castitati aduersum, quod bonis moribus contrarium, quod legibus veritatis dissonum, adhuc puer, sed non sensu puerili, exhorruit. Quod vero legis erat, quod gracie, quod honestatis, quod vtile proximo, quod gratum deo, senili iam mente excolere non cessauit.

Resp. Infans inuisus nascitur, | effigies horribilis,
vultus dorso transumitur, | monstrum forme mirabilis,
Manus, pedes et brachia | cunctis priuantur vsibus;
Christi fulgent magnalia | membris in transuersalibus:
sospes regreditur.

Vers. Ad Niniani tumulum | tetrum munus adducitur,
in summi laudis titulum | sanatus restituitur.
Manus. Gloria. Manus.

Prosa. Sospitati Niniani dat egris oracio:
Tumor cedit ydropicis, & lepre contagio,
Redditur vita (de)functis et mutis locucio,
Cecis visus, claudis gressus, et surdis audicio,
Gaudent portu naufragati, et sterilis filio,
Liberantur carcerati, dementes demonio,
Fugit thiſis, gutta, febris, epilenſis passio,
Aridorum membra suo redduntur officio.
O quam probat sanctum dei furum liberacio,

Oculorumque membrorum noua restitucio.
Ergo laudes Niniano nostra psallet concio,
Nam qui corde poscunt illum loto prius vicio,
Sospes regreditur.

Vers. Ora pro nobis beate Niniane.

III. In laudibus.

Ant. Collaudemus omnium summum creatorem,
suum qui mirificat signis confessorem.
Ps. Dominus regnavit.

Ant. Ad sancti reliquias siciens virtutem
monstrum deo gracias recepit salutem.
Ps. Jubilate.

Ant. Hinc pro luce perdita pulsante puella
leta luce reddita redit iam nouella.
Ps. Deus deus.

Ant. Morphea mortifera, que corpus obsessit,
non linquens vestigia corpori recessit.
Ps. Benedicite.

Ant. Niniani meritis morbidi curantur,
Ceci vident, audiunt surdi, muti fantur.
Ps. Laudate.

Hymnus. Adest dies leticie | Niniani pontificis,
quo stolam sumpsit glorie, | choris sceptus angelicis.
Plaude turba fidelium, | patris colens solempia,
ejus laudans preconium | qui suis dat presidia.
In paradiso ecclesie | virtutum ex dulcedine
spiramen dat aromatum | Ninianus celestium.
Hic Ninianus sumitur | calcato luctu seculi,
celum victor ingreditur | cum turmis multi populi.
Jesu, rector luctancium, | tua nos rege gracia,
supplantando demonium, | mundum, carnem iusticia.

Ant. Ora Christe victoriam (!); | o quam pia pura | patris almi cura
circa simplices! | nulli nam in vanum | poscunt Ninianum;
quamuis complices | culpe sint et rei, | dum in arce spei
constant supplices, | hic corde contritos | soluit compeditos,
frangens compedes.
Ps. Benedictus.

Oratio vt supra. Memoria de martyribus (Eufemia cum sociis).

IV. Ad vesper(as).

Ant. Collaudemus omnium e. c.
Ps. feri(ales).

Cptlm Vnius confessoris vt super.

Resp. Nos qui sumus inuoluti | viciorum finibus,
dementes et imbuti | delictorum sordibus,
Niniane, te rogamus, | faue supplicantibus:
vt celorum rex placatus | a te fusis precibus
nos mundatos a peccatis | iungat celi ciuibus.

Vers. Nobis sis patronus | pius, pastor bonus, | memor miseris,
qui te colunt corde, | purgatos a sorde | redde superis. Niniane e. c.

Hymnus. Plaudat turba fidelium | nouis productis canticis,
promat laudis preconium | Niniani pontificis.
Cuius doctrina et monitis | gens graditur feliciter,
error ab illicitis | conuersa est salubriter.
Virga vetus mosayca, | & baculus antistitis
signa conformant celica, | Niniani pro meritis:
Virga mare diuiditur, | ducatum prebens populo;
vnda maris reflectitur, | nauem regente baculo.
Aqua fluxit de lapide, | hebreum potans populum;
exiuit fons a cuspide | baculi mittens riuulum.
Virga legalis arida | frondes, flores produxerat;
tali virtute valida | baculus arens creuerat.
Ymber inuasit codicem, | dum mens vacaret ocio,
inundans, suspendit laticem | labens mentis oracio.
In mundo laude egregia | florebat mirabilibus,
nunc est in celi curia | viuens cum sanctis omnibus.
Laus trino et vni domino | sit, qui est sine termino,
qui Niniani precibus | (nos) iungat celi ciuibus. Amen.

Versus. Justus germinabit.

Ant. Pastor, pasce gregem, | superum pete pro grege regem:
gratus (ut) reddatur | et ouili restituatur;

lumine perfunde ¡ famulos virtutis habunde,
lucifer eterne | lucis, Niniane superne.
Ps. Magnificat. & c.

(Dann folgt noch die Notiz: Notandum est quod, si aliquod festum IX lect. in aliqua feria quatuor temporum septempris acciderit, totum seruicium fiat de festo cum missa eiusdem festi IX lect., ad principale altare. Si vero aliquod festum trium lectionum in aliqua feria predicta quatuor temporum septembris acciderit: fiant matutini de festo cum noctur. et missa de ieiunio: cum memoria de festo ad missam de ieiunio: nisi hystoria. Peto domine: per ebdomadem cantanda sit: tunc enim non dicantur de sancto III lectio, sed de feria matuti. fiant vt percantetur hystoria: & festum trium lectionum omnino pretermittatur. & c.)

XLI. Agnes.

(Anfang fehlt.)

. . . .
»& his fadir*e* of wyf wat no*ch*t f. 348
Na of ſic delyt neuir*e* ro*ch*t,
To quho*me* ſ*er*uis ythandly
þe angelis & has ferly;
5 As of habu*n*dance is na leſſing*e*
Na of his riches na myniſſing*e*;
& of his odour*e* thru þe smel
þa ryse agane þat deid ca*ne* fel
& al sekme*ne* of his tweching*e*
10 Of verray heile gett*is* mending*e*;
& his luf is ay chastyte,
& haly mo*ne* his tweching*e* be,
His cuplyne is madynhed,
Ay schenand in w̄ord & deid.«
15 þ*er* fywe scho repetyt efte
& sad til hy*me*, or scho lefte:
»His kyne Is of hye degre,
& mar*e* far*e* is possibilyte,
& to behald he is farar*e*,
& to luf hyme he is swetar*e*. 20
& al grace is excedand;«
& fywe b*en*y*fic**is* reknand
þat hir spouse gef hir & al þai
þat hir to spouse lykis to ta:
& first, in takine of weding*e* 25
He erlis þai*me* *with* his ryng*e*,
Of fele v*er*tuſe *with* syndrynes
He clethis þame, & neu*ir*-þe-les
W*ith* þe far*e* blud of his passione
Taknys þar chekis vpe & done, 30
& cuplis þai*me* *with* hyme til hand
Of luf þat eu*ir* is lestand,

Vgl. L. A. Cap. 24. Der Anfang fehlt auf dem ausgefallenen Blatte; er lautet in L. A.: Agnes virgo prudentissima, ut testatur Ambrosius, qui ejus passionem scripsit, XIII anno aetatis suae mortem perdidit et vitam invenit. Infantia quidem computabatur in annis, sed erat senectus mentis immensa, corpore juvencula, sed animo cana, pulcra facie, sed pulcrior fide. Quae dum a scholis revertitur, a praefecti filio adamatur. Cui ille gemmas et divitias innumerabiles promisit, si consensum ejus conjugio non negaret. Cui A. respondit: discede a me, fomes peccati, nutrimentum facinoris, pabulum mortis, quia jam ab alio amatore praeventa sum, coepitque ipsum suum amatorem et sponsum a quinque commendare, quae sponsae in sponsis praecipue requirunt, sc. a nobilitate generis, a decore pulcritudinis, a divitiarum abundantia, a fortitudine et potentiae efficacia et ab amoris excellentia, sic dicens: illum amo qui longe te nobilior est et genere dignior, cuius mater virgo est,

1) cuius pater feminam nescit, cui angeli serviunt, (cuius pulcritudinem sol et luna mirantur), cuius opes nunquam deficiunt, cuius nunquam divitiae decrescunt, cuius odore reviviscunt mortui, cuius tactu confortantur infirmi, cuius amor castitas est, tactus sanctitas, unio virginitas. 15) Haec autem quinque ponit in quadam auctoritate dicens: cujus generositas celsior, possibilitas fortior, aspectus pulcrior, amor suavior et omni gratia elegantior? Deinde ponit quinque beneficia quae sibi sponsus contulit et aliis sponsis confert, sc. quia eas fidei annulo subarrat, multiplici virtutum varietate eas vestit et ornat, passionis suae sanguine eas assignat, vinculo amoris eas sibi copulat

& rychis þame *with* þe tresour*e*
Of hewinly Joy, grathit þarfore;
»& my luffar in sic wedyng*e*
Has me erlyt *with* his ryng*e*
My richt hand, & (my) als at-anys
Has eñnornyt *with* schenand stanis,
& *with* his mantele cled has me
Of fyne gold, fulfar*e* to se,
& syne *with* bruchis ful mony
Has me arayt craftly;
& he þar-to of his gret grace
Has mad a takine in my face,
þat I sal tak one na maner*e*-
Bot hyme any (vthir) lufer*e*,
& his blud has my chekis mad
Ful far*e*, þat falow war*e* & fad;
& als his body is to myne
Cuplit *with* Joy þat ma no*ch*t fyne,
& he sic tresour*e* schewit me
þat neuir*e* mar gane sal be,
Gif I wil as til hyme dere
In til his luf ay p*er*seuere.
Al sic giftis, & wele mare,
He has giffine me *with* Joyful fare;
þarfor suld (I) vnhappy be,
Gif I lef sic a luf for þe.«
& quhen*e* þe ȝung*e* ma*ne* herd þ*is* tale,
His hart (þane) cane to-brift for bale,
For sorow hyme sa sadly socht
þat of hyme-self na-thing he ro*ch*t;
Bot feknes *had* he nothir-quhare.
Bot in his hart he had sic car*e*
þat til his chawm*ir* he hy*me* sped
& ruschit done (ap)one his bed.
þane ca*ne* þai til his fadir tel
Hou at his son*e* in seknes fel,
Bot quhat seknes, þai ne wiste.
For-þi his fadir send but friste
Medicinar*is*, his stat to se
& to deme quhat seknes had he.
þe quhilk*is* quhe*ne* þai saw h*is* stat,
Has sone p*er*sawyng*e* be his late
þat hyme nothir*e* ailyt mar*e* ne my*ne*
Bot þat luf distrenȝet hyme.
His fadir sperit quhat scho wes
He luffit. & þai sad Agnes,
þat hyme behuffit haf til h*is* vif
Or ellis for hir tyne þe lyf.
þane ves he blyth & tho*ch*t (al)-son*e*
His sōnis ȝarnyng*e* suld be done:
& gert Agnes be bro*ch*t hyme til,
Venand his etlyng*e* to fulfil,
& sad hir: »Agnes, þu suld kene
þat þu art cu*m*myne of sy*m*ple men*e*
In regard of my gret my*ch*t
& of my dignite þe hicht;
Ȝet sal I thole my son*e* wed þe,
Anerly for þi bewte,
& gif þe far possessione
Of castellis, towris & of towne,
& gold and silu*ir* neu*ir*-þe-les,
In sic plente as þu wil ges;
& sa ma þu to mar*e* stat wyne
þane eu*ir* wane ony of þi kyne.
& ful war þu for to forsak
Til haf my son*e* (one) to þi mak.
þat has na cause (for) to tak þe
Bot anerly for þi bewte.«
þane *Agnes* sad hy*me* schortly:
»Cert*is*, gud fir, maryt ame I,
& I ma na-wyse brak þ*at* band,
For gold, siluer*e* na for land;
& my spouse is mychtyer*e* f. 349
þane þi son*e*, & fer*e* richer*e*,

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et thesauris coelestis gloriae eas ditat, sic dicens: qui annulo suo subarravit dextram meam et collum meum cinxit lapidibus pretiosis, induit me ciclade auro texta et immensis monilibus ornavit me, posuit signum in faciem meam, ut nullum praeter eum amatorem assumam, et sanguis ejus ornavit genas meas; jam amplexibus ejus castis adstricta sum; jam corpus ejus corpori meo sociatum est; ostendit mihi thesauros incomparabiles, quos mihi se daturum, si in eo perseveravero, repromisit. 27) l. of treucht with r.? 31) l. til hyme with band? 33) Ms. rychtis. 37) my fehlt; als = hals. 59) L. A. kurz: Audiens haec insanus juvenis lecto prosternitur et quod amore aegrotet, per alta suspiria a medicis aperitur, cumque pater juvenis eadem virgini replicaret et illa prioris sponsi foedera se violare non posse assereret, coepit praefectus inquirere quis esset ille sponsus de cuius se Agnes potestate jactaret. Cum ergo quidam assereret quod Christum sponsum suum diceret, blandis prius sermonibus, demum terroribus eam pulsat. Cui Agnes: quidquid vis, age, quia quod quaeris, non poteris obtinere. Ipsum enim terrentem et blandientem si-

& has giffine me in mariage
þat neu*ir* sal falʒe, his herytage;
For-þi, ſ*ir*, spek to me nomar*e*
Her*e*-of, for þis is þine answar*e*.«
þane þe prefet begane to spere
At frendis þat hy*me* teynd*ir* wer*e*,
Quhat ma*ne* it wes & quhat he had,
þe ma*ne* þat Agnes þe ruſe of mad.
& sume of þame (þane) sad hyme to:
þat Crist hir spouse callit scho.
þa*ne* þe prefet newit his spek
& gluthryt hir w*ith* wordis mek
& fandit fa*r* to bow hir *v*il;
Bot scho plat nay ay sad hy*me* til.
& quhe*ne* fair*e* spek cuth no*ch*t awalʒe,
W*ith* harsknes he ca*ne* hir assalʒe
& maneſit hir*e* to bet & bynd
& put hir al turment he my*ch*t fynd
& pyne hir*e*, til scho granttit do
His soñis ʒarnyng*e*. bot na sais scho,
Bot his thret na his gluthryng*e*
Scho set bath in til a lyne
& at his vordis mad smylyng*e*
In maner*e* of ſcornyng*e*
þe prefet þane, þat wes wrath,
Sad: »of twa thing*is* ches ane rath:
Gif (þat) þu wil virgine be,
Mak sacrifice, þat I ma se,
Humyly one til our*e* goddes,
þat my*ch*tty is & euir*e* ʒet wes,
Or ellis to þe bordale ga
To thole al men*e* þe frely ta.«
Ʒet for-cause scho wes freborne
& hir*e* eldris hir beforne,
Of hir*e* kyne he had dred
For to ſupp*ri*ce hir as of ded;
þarfor he tho*ch*t hir*e* to gere sla
For þat c*ri*stine treucht scho ca*ne* ta
Agayne þe lawis oysit þane,
Quhar*e*-for war slane wyf & man.
þane sad scho: »nothir*e* wil I
To þi fals godis sacryfy
Na ʒet sal I fylit be
V*ith* ony ma*n*is flesch, p*ar*de;
For I haf goddis angele ay,
þat kepis me bath ny*ch*t & day.«
þe prefe*t* þa*ne* but ony mar*e*
Gert dispole hir (þar) al bar*e*
& gert hir*e* til þe bordale lede,
To fylyt be with ful dede.
& quhene hire clathis al of war*e*,
God send ſic ſydnes in hyr*e* hare
þat scho wes cled mar*e* ewinely
With har*e* þane w*ith* hir*e* clathis in hy.
No*ch*t-þane, as scho in þe bordale
Wes *b*ro*ch*t, agane hir wil haile,
Godis angel scho redy fand
þare, in clernes schênand,
þat cled hir in a garme*n*t quhyte,
þat to behald wes delyte.
& sa þe bordale wes but bad
þe place of haly prayer mad,
Sa fer*e* þat, quha ent*er*yt þar*e*,
Suld cume of it fer*e* clennar*e*,
& gyf he ʒald dettyt honour*e*
Til god þat al thing*e* has in cur*e*.
Ful mony for-þi entryt þare
þat for sic licht hire forbare
& come owt frely þat þare wil,
For reu*er*ence þat ly*ch*t þai gaf til.
þe prefe*t* son*e* m*er*wale had
þat nane in þe bordale bade

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militer deridebat. 63) Ms. & st. had 101) Ms. agãnis st. Agnes. 117) Ms. þã þe prefec þã. 119) Ms. fat. til st. vil. 131) Cui praefectus: unum tibi de duobus elige, aut cum virginibus Deae Vestae sacrifica, si tibi virginitas placet, aut cum meretricibus scortaberis. Quia enim nobilis era‹t› vim sibi inferre non poterat, et ideo titulum sibi christianitatis opposuit. Cui illa: nec sacrificabo Diis tuis, nec sordibus polluar alienis, mecum enim habeo custodem corporis mei angelum domini. 127) bot st. for. na st. &. 153) Tunc praefectus jussit eam exspoliari et nudam ad lupanar duci. Tantam autem densitatem capillis ejus dominus contulit ut melius capillis quam vestibus tegeretur. Ingressa autem turpitudinis locum, angelum domini praeparatum invenit, qui locum claritate nimia circumfulsit sibique stolam candidissimam praeparavit. Sicque lupanar fit locus orationis, adeo ut mundior exiret quam fuisset ingressus, qui immenso lumini dabat honorem. 162) Ms. wrocht. 177) l. prefetis. 173) Praefecti autem filius cum aliis juvenibus ad lupanar venit et eos prius ad ipsam invitavit. Qui ingressi, sed ex miraculo territi, compuncti redierunt; quos ille miseros appellans et ad eam furens intrans, cum vellet eam contingere, in ipsum lumen irruit. Qui cum Deo non dedisset honorem, praefocatus a dyabolo exspiravit.

V*ith* hir þane for to play,
Bot but abad come away;
For-þi in þe bordale he went,
To tak hir*e* furth in (til) entent,
& ruschit syne in þe gret ly*ch*t.
Bot, or þat he hir tweche my*ch*t,
þe feynd threst his throt sa far*e*
þat ded done he fel þar*e*.
& quhene þe prefe*t* herd tel
þe myschefe (til) his son*e* befel,
He rayrit rudly & gret fast;
& to þe bordale at þe last
He come, quhar his son*e* lay ded,
& til Agnes in þat sted
He sad: »quhy has þu my*ne* son*e* slane?«
& sobrely scho sad agane:
»Cert*is*, I did na scath hyme til,
Bot he, of quha*me* he did þe wil,
In til hyme did his pouste
& weryit hyme, as ȝe (ma) se,
For he na reu*er*ence gef þe lycht
þat schane her*e*-in*e* be god*is* ſy*ch*t,
As did þe laf, þat come her*e*-In*e*
& lefit for dred of god to syne.«
þe prefe*t* sad: »now sal aper*e*
Gyf þu my son*e*, til me ful der*e*,
Has be þi wichcrafte slane,
Or gyf þu may rase hyme agane f. 350
Othir be craft or be slicht
Of hyme (þat) þu (sas) has sic mycht,
Crist, þi spous, þat þu sais wil
& may þi ȝarnyng*e* wel fulfil.«
V*ith* þat one kneis scho fel done
& mad to god hir*e* or(acione),
Deuotely, þ*at* me*ne* my*ch*t her*e*,
Sayand: »my spous & lord der*e*,
Rase þis ma*ne* be-cause of me,
þat al þir folk þi my*ch*t ma se!«
& as scho þat word cane say,
þe corse rase but (mar) delay
& prechit til al apon*e* hicht
Of Crist, hir spouse, þe mykil my*ch*t,
& quhou þat he had sene in hel
Of werchis þare þe panis fel,
& þe gret Joy in hewine þat he
Saw, þat vnno*v*me*r*it my*ch*t be.
Ful fele þane, seand þis ferly,
Become c*r*istine son*e* in hy.
Of þe tem̄pil þe bischopis al,
Seand þis gret ferly fal
& consid*er*and þe ty(n)ſel grete
Of gud þat þai war wont to gete
Of þame þat tuk þe c*r*istine fay
& fra þar ryt went away,
Sedic*i*on*e* rasit in hy
Ymang*e* þe puple fellou*n*(l)y
& cryit fast: »ga ſla hir sone
þat þis wichcrafte has done
& p*er*uert*is* tho*ch*t and wil
Of al þat treucht giffis hir til;
For, suthly, bot scho ſlane be,
In schort tyme men*e* sal se
þat me*ne* sal hale lef our*e* lay
& twrne þai*me* to þe c*r*istine fay.«
Bot as þe prefe*t* hyme betho*ch*t
Of þat gret wond*ir* þ*at scho* wro*ch*t
Til his son*e*, þat witnes bar*e*
Til his ded & til his lar*e*,
Vald, scho had bene of þat sted;
Bot for he his awne me*ne* dred,
He deput in his sted þar*e*,
þe law to hald þai*me*, a vicar*e*,
& sorouful went away, for he
As he wald my*ch*t no*ch*t hir fre.
þat vicar þane, or he fane,
þat Aspacius had to name,

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187) Quod praefectus audiens cum ingenti ploratu ad eam venit et causam mortis ejus diligentius sciscitatur. Cui Agnes: ille cuius voluntatem volebat perficere, potestatem in eum accepit et occidit, nam socii ejus de viso miraculo territi redierunt illaesi. Cui praefectus: in hoc apparebit quod non magicis artibus hoc egisti, si impetrare poteris ut resuscitetur. Orante Agnete juvenis resuscitatur et Christus ab eo publice praedicatur. 200) sycht st. micht. 212) Ms. or̃. 224) Ms. vnnormebit. 227) Ad hoc templorum pontifices seditionem excitantes in populo exclamaverunt: tolle magam, tolle maleficam, quae mentes mutat et animos alienat. Praefectus autem viso tanto miraculo eam liberare voluit, sed proscriptionem metuens vicarium dereliquit et, quia eam liberare non potuit, tristis abscessit. 244) Ms. he st. scho. 253) Tunc vicarius, Aspasius nomine, jussit eam in copiosum ignem jactari, sed in duas partes flamma divisa seditiosum populum exurebat et eam minime

As inflãmyt of fellone yr*e*
Gert tormentour*is* mak a fyr*e*
& Agnes bundine cast þar*e*-in,
þat al men my*ch*t se hir bryne.
Bot þar men my*ch*t se godis my*ch*t:
For þat fyr*e* in-twa ewine ry*ch*t
Departit & scalit ful wyd,
& þe mystrowand of al syd
It brynt; sa þat (þe) hethine had
Gret car*e*, þe c*r*istine (mene war) glad.
Aspacius þa*ne*, þat wes wa,
Gert tormentour*is* Agnes ta
& thru hir als put a sword,
For þat scho prechit godis vord.
& sa be scheding*e* of hir blud
He mad to god a m*ar*tir gud
& send hir sa one til hir spouse,
To duel w*ith* hyme in til his house, —
Thre hundre ȝer*e* fra C*r*ist flesch tuk
& nyne (þar)-to, as sais þe buk.
Hir (frendis) come w*ith* Joy þat day
To tak hir cors & ber*e* away,
& eschapit narowly
Of þe fel paianis for inwy
(þat) kist stanis at þame þane;
Bot of godis my*ch*t a-way þai wa*ne*,
& dicht for hir a sepultur*e*
& lad (hir) in w*ith* gret honour*e*;
þar at hir*e* prayer far & ſek
Gett*is* heile, þat cane hir sek,
In lofing*e* of god, hewȳnis king*e*,
To quha*me* be honour*e* but ending*e*.
& þis wes done, I ȝou say,
In Rome þe ane & twenty day
Of þe moneth of februer*e*,
& þe dat for-wrytine her*e*. —

þar bad stil Amare*n*tia,
þat nawyse wald fra hy*re* grawe ga,
For þai to-giddir war*e* feid
Of a mylk & of a clath cled
& w*ith* hir als (scho) kepit had
In*e* to cle*n*nes hir*e* madinhad;
& scho þe payanis sta(l)wartly
Rep*ro*wit of þar fel foly,
For þai tynt had gastly sy*ch*t
Na wald god kene (na) his my*ch*t,
Sene þai my*ch*t w*ith* fleschly ee
His wondir*e*-werk*is* clerly se
þat he had wro*ch*t to þis v*er*gine
þat þai saklasly put to pyne.
þane þai, þat to C*ri*st had na luf,
Quhene þai herd hir*e* þai*me* rep*ro*f,
Stainyt hyr (ful) fellonly, f. 351
Til ſtark-ded þar ca*ne* scho ly.
þa*ne* god, þo he debonar*e* be,
Sic tent tuk to þar cruelte
þat he gert thōn*ir* & fir*e*-flacht
Stirk done þe payanis þar ſtracht,
& mony of þame fled; sa
Fra þine furth þat, quha wald ga
To visit þat suet virgine,
My*ch*t frely cu*me* at al lykine.
þane tuk þa Emera*n*ciane
& lad hir þare ry*ch*t far*e* in stane
By þe tom*e* of sanct Agnes,
þat hir trew falow al ty*me* was. —
Syne eftir (þat) þe aucht day

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contingebat. 263) l. þe hethinis. 267) als st. hals. 265) Tunc Aspasius in gutture ejus gladium immergi praecepit et sic sponsus candidus et rubicundus ipsam sibi sponsam et martirem consecravit. Passa est autem ut creditur, tempore Constantini magni, qui coepit a. d. CCCIX. Cum igitur corpus ejus Christiani et parentes ipsius cum gaudio sepelirent, vix a paganis in eos lapides mittentibus evaserunt. 279) þat fehlt. 283—290) Zusatz. — 291) Emerentiana autem, ejus collactanea, virgo sanctissima, licet adhuc catechumena, dum juxta sepulcrum ejus staret et constanter gentiles argueret, ab iis lapidata est, statimque terrae motus, coruscationes et fulgura exstiterunt a Deo et ex paganis plurimi perierunt, ita quod ipsi de cetero venientes sepulcrum virginis non laeserunt. Corpus autem Emerentianae juxta corpus s. Agnetis positum est. 297) Ms. stawartly. 307) Ms. stamyt. 321—338) (Agnetis secundo, Octav des Festes von S. Agnes): Cumque parentes ejus VIII die juxta tumulum vigilarent, viderunt chorum virginum vestibus aureis radiantem, inter quas viderunt b. Agnetem simili veste fulgentem et a dextris ejus candidiorem agnum nive stantem. Quibus illa: videte ne me quasi mortuam lugeatis, sed congaudete mecum et congratulamini, quia cum his omnibus lucidas sedes accipi. (Propter hanc visionem celebratur festum Agnetis secundo.) 321) l. auchtand þat fehlt. 325 u. 32) schaw st. saw. 330) had fehlt. 338) l. segis.

Sanct*e* Agnes kyne, I herd say,
Come to wak dewotely
A nycht quhar*e* Agnes ca*ne* ly:
& ſchaw cume about mydny*ch*t
A cu*m*pany of madinis bry*ch*t,
Cled in clathis of gold schenand,
& sanct Agnes þame ymang*e*,
In þe sa*m*myne clething*e* cled,
& at hir*e* hand (had) in þat sted
A lame quhytar*e* þa*ne* ony snaw
þat eu*ir* þai ſchaw of þe lif-thraw;
& Agnes to þame cane say:
»Se, ȝe na sorou be naway
For me, þo ȝe wene I ded be,
Bot erar*e* makis Joy *with* me!
For I *with* al þir madȳnis her*e*
Has gottine lestand seg*e* cler*e*.« —

Constancia, a virgine, ſyne,
þat douchtyr wes of Constantyne,
Of ſoule lepre wes strikine sa
þat no*ch*t wes hale fra tope to ta.
As scho herd þis avisione,
Son*e* eftir scho mad hir*e* bon*e*
& of Agnes þa*ne* for þe sak
Went til hir fertre for to wak.
& as scho had hir*e* oracione
Mad in gud devocione,
One slepe scho fel for werynes;
& til hir*e* apperit sanct*e* Agnes
& sad til hir*e*: »Constancia,
Stedfast confort to þe þu ta!
For, gif þu in Crist wil trew,
Of mysalry þu sal (sone) now
Be clene«, & Agnes but delay
Out of þat place vaniste away.
Constancia þane ves vakand
& hale & fere hire-self fand;
& baptysme tuk (scho) but abad,
& gert a costlik kirk be mad;
In virginite syne þare ay
Scho lifit furth til hir*e* enday,
& mad of madynis a co*n*went
To serwe god þare i*n* gud entent. —
& of þat kirk a prest had syne
þe cur*e* and callit ves Paulyne,
A deuot ma*ne*, & had bene chaste
Langtyme. þarfor þe wikit geste
Fandit hyme ful felloun(l)y
Vith þe brodis of lichery,
þat hyme worth, þo he wes ȝape,
Of weme*ne* haf þe fawlouschepe.
Bot, þat he mo*ch*t do lefully,
He went (one) to þe pape in hy
& aſſkit lef to wed a wife,
For *with* his flesch he mo*ch*t no*ch*t st*ri*fe.
þe pape þane be his symplenes
Consid*er*it veile þa*ne* how it was,
& þa*ne* gef he hyme a far*e* rynge*e*,
Ane admyrald hafand þar*e*-in,
& bad hyme þat he suld no*ch*t Irke
Bot sped hyme hame (one) til h*is* kirk
& to þe ymag*e* of Agnes,
At þar*e* richt wele payntit vas, . . .
& þat ryng*e* til hire gefe (!),
& to wed hir*e* he gef hy*me* leife.
þa*ne* vent he to þe ymag*e* in hy
& mad hir*e* prayer*e* deuotely,
& tald syne hou þe pape (hyme) bad
Gif hir*e* þat ryng*e* (þat) he þar*e* had;

— 340) Constantia virgo, filia Constantini, lepra gravissima laborans, cum hanc visionem audiisset, tumulum ejus adiit et ibi, dum in oratione persisteret, obdormivit viditque b. Agnetem sibi dicentem: constanter age Constantia, si in Christum credideris, continuo liberaberis. Ad hanc vocem evigilans perfecte se sanatam invenit, quae baptismum recipiens super corpus b. Agnetis basilicam fecit et ibi in virginitate degens multas exemplo suo ibidem virgines aggregavit. — 365) Quidam vir nomine Paulinus in ecclesia s. Agnetis sacerdotii fungens officio mira coepit carnis tentatione vexari, sed cum Deum offendere nollet, a summo pontifice licentiam petiit contrahendi. Cuius bonitatem et simplicitatem papa considerans, annulum ei cum smaragdo dedit et jussit ut ymagini formosae b. Agnetis, quae in sua ecclesia depicta erat, ex parte sua praeciperet ut se permitteret desponsari. Cumque hoc sacerdos ymagini imperaret, illa continuo digitum annularem porrigens et annulo suscepto digitum retrahens, omnem tentationem a sacerdote fugavit. Praedictus tamen annulus adhuc dicitur in ejus digito apparere. L. A. lässt dann noch eine andere Version von dem Ringe folgen, darauf die laudatio des h. Ambrosius. — 371) þo st. so? Nach 384 fehlt ein Verspaar? 388) Ms. hir*e* st. his. 391) Ms. p*ro*oferyt. 395) scho fehlt; tilge sone. 400) Ms. bad st. vad.

& he p*ro*feryt hir*e* þe ryng*e*.
&, lo, þare fel a ferly thing*e*:
For scho put furth þe fyng*ir* þare,
& he put one þe ryng*e* but mar*e*,
& (scho) drew in hir*e* hand, & sone he
Of fleschly fanding*e* ves al fre.
& her*e*-of in vitneſyng*e*
Rema*n*is ay þe forsad ryng*e*
One þe ſyngir*e* of þat ymag*e*
Of *v*ad of weding*e* in to vag*e*.

XLII. Agatha.

Agatha, þe madine cler*e*,
Ves cu*m*yne of gentil ky*ne*, but ver*e*,
& (ful) far*e* vas of hire body,
& cler of thewis but velany; f. 352
& in þe ton*e* of Cathenence
S*er*uit god (ay) but offence.
& Qui*n*cyane in*e* þat quhile
Ves consol(ar) of Cesile,
& cu*m*yne ves of carlis kine,
þo he til sic a stat ca*ne* vine;
Chynſche he ves, lycher*us* als,
& ſ*er*uice mad til ydolis fals.
& for þe stat þat þa*ne* held he,
He gert Agatha til hy*me* bro*ch*t be,
Til haf hir*e* to wyf for hir*e* gret kyn*e* —
Sa me*ne* suld þe mar*e* dout hyme;
& for hir beute he had wil
V*ith* hir his foule lust to fulfil;
& to get gud of gredines,
He wald hir haf als for riches;
& as he s*er*uit ydolis fals,
He wald (þat) scho sa did als.
Sa til his presence quhe*ne* scho
Cu*m*yne wes, he sad hir to:
»Quhyne art þu borne, mady*ne* fre,
& of quhat kyne, þu tel me,
& to quhat godis has þu mad
Sac*ri*fice fra þi ȝouthad?«
Scho sad (til) hyme stedfastly:
»To god of hewine ay serwe I
& euir*e* sal do, for ocht ma be;
For mychtyaste of al is he,
Na I sal hyme neuir*e* nyt,
For he is my suffrane delyt.«
As Qui*n*cyane p*er*sawing*e* had
þat scho wes of wil sa sad,
Til a matrone he ca*ne* hir ta
þat callit ves Effrodosya:
þat wes a co*m*mone bordeler*e*,
& doucht*er*is nyne scho had þ*at* wer*e*
Of þat (ilk) craſte richt as scho;
& to þe teynd he tacht hir to (!),
þat þai hir*e* thretty dais suld pruſe,
Quhile be aw & quhile be luſe,
To change hir purpos & wil
& to ger hir*e* consent hyme til.
þai ten*e* (þane) tuk þat innocent
& to þar*e* Innys w*ith* hir went,

Vgl. L. A. Cap. 39. Die etymol. Einl. fehlt. 1) L. A.: Agatha virgo ingenua et corpore pulcherrima in urbe Cataniensium Deum semper in omni sanctitate colebat. Quintianus autem consularis Siciliae, cum esset ignobilis, libidinosus, avarus et ydolis deditus, b. Agatham comprehendere nitebatur, ut, quia erat ignobilis, comprehendendo nobilem timeretur, quia libidinosus, ejus pulcritudine frueretur, quia avarus, ejus divitias raperet, quia ydolatra, Diis eam faceret immolare, fecitque eam ad se adduci. 8) Ms. consol. 23) Quae cum adducta esset et ejus immobile propositum cognovisset, tradidit eam cuidam meretrici, nomine Aphrodisiae, et novem filiabus ejus ejusdem turpitudinis, ut per XXX dies suaderent et quomodo ejus animum immutarent. 42) l. tene. 47) Et modo promittendo laeta, modo terrendo aspera, sperabant eam a bono proposito revocare; quibus b. A. dixit: mens mea super petram solidata est et in Christo fundata, verba vestra venti sunt, promissiones vestrae pluviae, terrores vestri flumina sunt; quae quamtumvis impugnant, stat fundamentum domus meae, cadere non valebit. Haec autem dicens flebat quotidie et orabat sitiens

& ſandyt hir*e* in syndry wyse
To ger hir mak sic sac*ri*fice
& syne to ger hir til consent
& to Qui*n*cyane get hire entent.
To do sa, þai vald quhyle
Hir flesch fa*r* hir to begil
& ferly far hichtis hir make —
Bot in thank scho ne vald tak;
Syne vthir tyme þai wald
Hir ſchore v*ith* visag*e* bald
& ger*e* hir*e* sa thole sic payne
þat (scho) suld þe ded ȝarne fayne,
& syne manance hir*e* þat scho
þe foule bordale suld be led to.
Bot scho stedfaste ves in tho*ch*t,
þat of al þis na-thing ro*ch*t,
Bot tuk bath ewine in a lyne
þar harsknes & þar*e* flechin*ge*.
& as fandyt þai had hir*e* sa
þai thretty dais als & ma
& mo*ch*t be naway get hyr*e* wil
þare godis to sacryfy til
Na to consent to Qui*n*cyane,
Bot (scho) sad nay ay in ane,
Sayand: scho had fondit hir tho*ch*t
One a grond þat fallis no*ch*t,
»þat is, in my god Criste Jh*es*u,
þat noþire ma brak na bow.
þar*e*-for ȝour*e* wordis ar bot wynd,
& I ȝour*e* hicht*is* bot hething find,
& al þe manance of ȝour*e* payne
I dred fer*e* les þane I do rayne;
For þe grownd-wal of my tho*ch*t
Ma no*ch*t falȝe, þat dred I no*ch*t«
& sayand þis, ilke day
Scho gret & ythandly cane pray
þat worthy scho my*ch*t be to take
M*artir*dome for Cristis sake, —
For scho thriſtyt our*e* althin*ge*
For til cume til hewȳnis kyn*ge*.
& fra Affrodysya
Saw þat scho p*er*sewerit sa
& wald no*ch*t fal fra hir entent,
To Qui*n*cyane scho son*e* went
& sad: it wes les maystry
Hard stanis (for) to grynd, suthly,
& *yr*ne (for) to mak als neſß
As leide — þat neu*ir* ȝet done ves,
»þane for to wryt*h* Agathis wil
Fra Cryst, (for) to consent ȝou til;
For nane way ma scho cha*ng*it be
Fra hir entent, þat sal ȝe se.« f. 353
þane Qui*n*cyane wes ry*ch*t wrath
& gert bryng hyme þe mady*ne* rath
& sad: »of quhat condicione
Art þu?« & scho redy-bowne
Sad: »gentil-womane ame I,
My kine þat vitnesis opynly.«
Q*uod* he: »quhy mais þu þe þa*ne* thril?«
& sone scho answert þar*e*-til:
»For I ame C*ri*stis maydine ay,
þar*e*-for I ame s*er*uand, I say;
For it is ſwferane mast gentrise
To Jh*es*u Crist to mak serwice.«
þane Qui*n*cyane, as þis ves done,
Sad: »of twa thingis ches ane sone:
Til our*e* godis oþir*e* sacryfy,
Or thole hard turment in til hy.«
Q*uod* scho: »þi vyf mot be
Lyk as þi god is to þe,
Jubiter*e*, thru quha*me* þat þu
Has na grace in god to trew.«
þane in wryth (bad) Quyncyane
G*i*f hir*e* buffet*is* mony-ane,

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ad martirii palmam pervenire. 54) Ms. fat. 68) l. & als. 89) Videns Aphrodisia ipsam immobilem permanere, dixit Quintiano: facilius possunt saxa molliri et ferrum in plumbi mollitiem converti quam ab intentione christiana mens istius puellae converti seu revocari. 95) Ms. pyne st. yrne. 97) Ms. wry^{t}. 101) Tunc Quintianus fecit eam ad se adduci et ait illi: cuius conditionis es? Cui illa: non solum ingenua, sed et spectabilis genere, ut omnis parentela mea testatur. Cui Q.: si ingenua es, cur moribus te servilem personam habere ostendis? Illa respondit: quia ancilla Christi sum, ideo servilem meam exhibeo personam. Q. dixit: si te ingenuam dicis, quomodo ancillam asseris? Illa respondit: summa ingenuitas est in qua servitus Christi comprobatur. Q. dixit: elige quod volueris, aut sc. diis sacrificare aut diversa supplicia sustinere. Cui A.: sit talis uxor tua qualis Venus dea tua, et tu talis sis qualis fuit Deus tuus Jupiter. 111) l. mast swferane. Nach 117 fehlt ein Verspaar? 121) Ms. wryth st. wrath. bad fehlt. 122) Ms. gef st. gif. 124) l. aganis. 121) Tunc Q. jussit eam alapis caedi, dicens: in injuriam judicis noli temerario ore garrire. A. respondit:

Sayand til hir*e*: »quhy cha*nn*e*r*is þu
My gret god agane now?«
Sad scho (til hyme): »I haf ferly
þat þu art bro*ch*t to sic foly
þat þu sal þai*me* þi godis cal
Or mak þame s*er*uice, gret or*e* smal,
& vald no*ch*t þat þi wedyt wyf
Suld no*ch*t þame resemble in þis lyf,
& sais fene (þat) I do foly
þat wil no*ch*t to þame sacryfy,
& sais gret wrang*e* I do þe to —
þat I forthink, sa haf I ro!
Bot, gif þi goddis gud be,
þat þu þai*me* folow, gud semes me;
& gif þu lathis þar*e* cu*m*pany,
To me þu consent(is) playnly.«
Q*uod* Quy*n*cyane þane agane:
»Of no*ch*t s*er*uis þir*e* wordis vayne.
Sac*ri*fice til our*e* godis mak,
Or til hard torment*is* þe tak!«
Sad Agatha til hyme: »p*ar*de,
V*ith* wyld best*is* þo þu ryf me:
Fra þai her*e* my godis name,
But dout þai sal be stil Ilkane;
& gyf be fyr*e* þu thrett*is* me,
Godis angele men*e* ma se
V*ith* dew of hewine ma ſoftine sa
þat þi fyr*e* sal me do na wa;
& gyf þu me wond, I gyf na tale:
þe haly ga(s)t sal mak me hale.
þare-for do one as þu has tho*ch*t,
For of þi panys rak I no*ch*t.«
þane bad he hir til presone drav,
For þat scho stud of hyme na*ne* aw.
& scho went furth to thole sic pane,
& ves þar-of mar*e* blyt*h* & fayne
þane þo scho callyt had bene
To þe best fest, euir*e* wes sene,
& to god betaucht al þe st*ri*we
þat scho suld thole in (to) þis lyf.
þane Quy*n*cyane one þe morne
Gret bryng þis maydine hy*me* beforne
& bad (hir) þat scho Cryst suld nyt
& sacryfy is godis to tyt.
& for scho vald no*ch*t nyt þat name,
He gert strek hir*e* in a frame
& torment hir in syndry vyse,
For scho wald mak na sacrifice.
Ȝet sad scho: »mar*e* delyt haf I
In þer*e* panys, sekyrly,
þane ony ma*ne* fane suld be
To se þe thing*e* (he) fanest vald se,
Or gyf a ma*ne* sudendly
A hurd had fundine wn(u)enandly.«
þane Quy*n*ciane gert hir hyng*e*
One hicht & syne hyr*e* dyng*e*
& in hir pap wirk hir way
& syne ryfe it quhyt in-twa.
þane scho sad: »tyrand fel
& prentyse of þe feynd of hel,
To fra me ryfe has þu na schame
Sic as þu swkyt of þi dame?
Bot ȝet haf I my papis hale
In my sawle, & euir*e* sal.«

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miror te virum prudentem ad tantam stultitiam devolutum ut illos dicas deos tuos esse, quorum vitam non cupias tuam conjugem vel te imitari, ut dicas tibi injuriam fieri si eorum vivas exemplo; nam si dei tui sunt boni, bonum tibi optavi, si autem exsecraris eorum consortia, mecum sentis. Q. dixit: quid mihi superfluus verborum cursus? aut sacrifica diis aut te faciam diversis suppliciis interire. A. respondit: si feras mihi promittas, audito Christi nomine mansuescunt, si ignem adhibeas, de coelo mihi rorem salvificum angeli ministrabunt, si plagas vel tormenta ingeras, habeo spiritum sanctum per quem despicio universa. 130) tilge nocht. 131) Ms. fere aus fore corr. 141) Ms. to mak. 148) Ms. evangele st. angele. 155) Tunc jussit eam trahi ad carcerem, quia voce eum publice confundebat, ad quem laetissime et glorianter ibat et quasi ad epulas invitata agonem suum domino commendabat· 163) Sequenti die dixit ei Q.: abnega Christum et adora Deos. Quae cum renueret, jussit eam in equuleum suspendi et torqueri, dixitque Agatha: ego in his poenis ita delector, sicut qui bonum nuntium audit, aut qui videt quem diu desideravit, aut qui multos thesauros invenit. (Non enim potest triticum in horreum poni nisi theca fuerit fortiter conculcata et in paleis redacta. Sic anima mea non potest intrare in paradisum cum palma martirii, nisi diligenter feceris corpus meum a carnificibus attrectari.) 164) l. gert. 174) he fehlt. 176) Ms. wnenandly. 177) Tunc Q. iratus jussit ejus mamillam torqueri et tortam diutissime jussit abscidi. Cui A.: impie, crudelis et dire tyranne, non es confusus amputare in femina quod ipse in matre suxisti? Ego habeo mamillas integras in anima mea, ex quibus nutrio omnes sensus meos, quas

þane gert he put hir*e* in presone,
& mad strat Inhibicione
þat na-ma*ne* acceſß suld hafe
To leche hir*e* na hir lyf safe,
Na for til gyf hir*e* til hir fud
Bred or wattir, to do hir gud. —
& as scho set about mydny*ch*t
In þat preſſone forowt lycht,
Ane *com*mone ald ma*ne* ent*er*yt þare,
& a barne befor hyme bar*e* f. 354
Of bry*n*nand ſergis sic fusione
þat licht as day ves þe presone;
& bro*ch*t al medycin*is* ner*e*
þat for hyr tyſe gãnand wer*e*,
& sad hir: »(þo) þe consular*e*
In ser wais torment *þe* sar*e*,
Ʒet has þu done hy*me* wel mar*e* il
In ansuer þu has mad hyme til;
& þo he þi far*e* pape haf ryſine,
To þe hel (he) sal sone be gyfine.«
þane sad scho: »medycyne fleschly
Ʒet gef I neu*ir* to my body,
& schame war gyf I now tynt It
& sa lang*e* now had It kepyt.«
þane sad þe ald: »my douchtyr*e* der*e*,
Schame no*ch*t *with* me in ony maner*e*,
For I ame c*ri*ſtine ma*ne*, þu trew.«
Q*uod* scho: »schame may no*ch*t helpe nov, . . .
Bot I lowe þe fadir of blis,
þat þus of me thochtful is
As for to do sic besynes
To confort me in to distres.«
»Quhe*ne* wil þu thole, q*uod* þe ma*ne*,
þat I þe helpe, sene I crafte cane?«
Q*uod* scho: »for I haf god ner*e*,
þat be word ma mak me fere,
&, gyf it lykand til hyme be,
At his wil he ma hele me.«
Q*uod* he: »I ame his appostil, þ^u^ trew,
& to heile þe, he ſend me now,
&, lo, art þu nov hale & sownd
Of al weme & als of wond!«
Sanct Petir þane vanyst away.
& scho one kneys fel but delay
& lowit god þat scho hir fand
Hale & fere, fut and hand. —
þe geyler*is* tuk þe flicht —
þai war sa red of þe gret ly*ch*t;
Ʒet ane of þame þane hir*e* bad
þat away scho vald pas sa ſtad.
Q*uod* scho: »god scheld þat I
Tyne my crone, nov is redy!« . . .
Q*uod* Quy*n*cyane: »gif þu wil lyf,
Honour*e* til our*e* godis þ^u^ gife!«
Q*uod* scho: »þu trew trewly
þat al þi wordis ar*e* foly.
Suid I honour*e* ſtok or ſtane
Or ony thing bot god alane,
þ*at* helyt veile has my body

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ab infantia domino consecravi. 187) Tunc jussit eam in carcerem recipi prohibens ingressum medicorum et panem vel aquam sibi ab aliquo ministrari. Et ecce circa mediam noctem venit ad eam quidam senex, quem antecedebat puer luminis portitor, diversa secum ferens medicamenta et dixit ei: licet consularis insanus tormentis te afflixerit, tu eum tuis responsis amplius afflixisti, et licet ubera tua torserit, sed illius ubertas in amaritudinem convertetur, et quoniam ibi eram, quando hoc patiebaris, vidi quia mamilla tua potest curam salutis suscipere. 199) Ms. medycinar*is*. 200) Ms. tyse, st. liss? 201) þo fehlt. 202) Ms. ar st. þe. 207) Cui A.: medicinam carnalem corpori meo nunquam exhibui, et turpe est ut, quod tamdiu servavi, nunc perdam. Dixit ei senex: filia, ego christianus sum, ne verecunderis. Cui A.: et unde verecundari possum cum tu sis senex et grandaevus, ego vero ita crudeliter lacerata, quod nemo de me possit concipere voluptatem; sed ago tibi gratias, domine pater, quia sollicitudinem tuam mihi impendere dignatus es. Nach 214 fehlen Verse. 219) Cui ille: et quare non permittis ut curam te? A. respondit: quia habeo dominum J. Chr., qui solo verbo curat omnia et sermone restaurat universa; hic si vult, potest me continuo curare. Et subridens senior dixit: et ego apostolus ejus sum et ipse me misit ad te, et in nomine ejus scias te esse sanatam. Et continuo Petrus apostolus disparuit. Et procidens b. A. gratias agens invenit se undique sanatam et mamillam suam pectori restitutam. 219) Ms. quhē st. quhy ne. 233) Cum ergo ex immenso lumine custodes territi aufugissent et apertum carcerem reliquissent, rogant eam quidam ut abiret. Absit, inquit, ut fugiam et coronam patientiae perdam et custodes meos tribulationibus tradam. Nach 238 fehlen Verse. Post dies quatuor dixit ei Quintianus ut deos adoraret, ne graviora supplicia sustineret. 233) l. had tane? 241) Cui A.: verba tua

þat þu gert ryf sa cruely?«
Sad Quy*n*ciane: »quhat is he?«
Q*uod* Agatha: »of hewine god he,
(Crist), þe quhilk (I), til þat I
Ma lif, (I) sal luf Ithandly.«
Q*uod* Qui*n*cyane: »now we sal se
Gyf þi Criste ma helpe þe.«
þane bad he schellis & bry*n*nand cole
Strow in þe flour*e*, herd to thole,
& nakyt þare-one hire rol,
Til scho of ded had quyt þe tol.
& as (þ)ay his byding*e* had
Fulfillit, but mar*e* abad
þe erde steryt sa fellou*n*(l)y
þat al þe cyte in til hy
Schuke & to-giddir*e* strake,
& of mystrowand tuk sic wrake
þat of þe ton*e* gret p*ar*t ca*ne* fal
& twa gret consul*is* w*ith*-al
Of Qui*n*cyane war*e* ſmorit son*e*.
þa*ne* blamyt þe puple hy*me* ry*ch*t son*e*
& sad til hyme in gret hy:
»Al þus we thole for þi foly.«
þane dred he þe sedicione
& gert haf hir*e* ȝet in p*re*ſſone.
þar scho mad hir*e* oracione;
& as to god scho had tald
Hir*e* oracione, þe gast scho ȝald, —
Thre hu*n*dre L ȝer*is* & thre
Fra god ma*ne* lykit her*e* to be.
þane hewinely me*ne* of marmo*ur* fy*ne*
A *tabil* mad & lad it syne
By þe cors, & away son*e*
þai vanist but ony hone,
Of þar sicht wanest away (!)
& neuir*e* war*e* sene to þis day.
& wrytine ves in þat tabil
Rycht far*e* lettir*e* & legeab*i*le:
»Haly tho*ch*t, wilful & clene,
& honour*e* gef scho god but we*ne*,
& deliu*er*ance of hir*e* cuntre
Scho gat at god & mad It fre.«
& fra þis tale, I tel ȝow nov,
Ves kid, als wele payane & Jow
& crystine me*ne* come in to wil
Devot prayer*e* (to) mak hir*e* til. —
& Qui*n*cyane, eftir*e* ded scho ves,
Socht hir riches in syndry place; f. 355
Sa come twa hors (in) þat sychtwar*e*
& fast faucht v*ith* dynt*is* sar*e*,

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fatua sunt et vana, aerem maculantia et iniqua. Miser sine intellectu, quomodo vis ut lapides adorem, et deum coeli qui me sanavit, dimittam? Q. dixit: et quis te sanavit? Cui A.: Christus filius dei. (Q. dixit: iterum tu Christum audes nominare quem ego nolo audire? Agatha dixit:) quamdiu vixero, Christum corde et labiis invocabo. Q. dixit: nunc videbo si Christus te curabit. 253) Et jussit testas fractas spargi et sub testas carbones ignitos mitti et ipsam desuper nudo corpore volutari. Quod cum fieret, ecce terrae motus nimius factus est, qui totam civitatem ita concussit ut palatium corruens duos consiliarios Quintiani opprimeret et omnis populus ad eum concurreret clamans quod propter injustum Agathae cruciatum talia paterentur. 257) Ms. ay st. þay. 264) Ms. consalis? 269) Tunc Q. ex una parte terrae motum, ex alia seditionem populi metuens, ipsam iterum in carcerem recipi jussit; ubi sic oravit (dicens: domine J. Chr., qui me creasti et ab infantia custodisti, qui corpus meum a pollutione servasti et a me amorem saeculi abstulisti, et qui tormenta me vincere fecisti et in iis virtutem patientiae tribuisti, accipe spiritum meum et jube me ad tuam misericordiam pervenire). Haec cum orasset, cum ingenti voce spiritum tradidit c. a. d. CCLIII sub Daciano imperatore. 276) Cum autem fideles cum aromatibus corpus ejus condirent et in sarcophago collocarent, quidam juvenis sericis indutus cum plus quam C viris pulcherrimis et ornatis et albis indutis, qui nunquam in illis partibus visi fuerant, ad corpus ejus venit et tabulam marmoream ad caput ejus ponens ab oculis omnium statim disparuit. Erat autem in tabula scriptum: mentem sanctam, spontaneam, honorem Deo et patriae liberationem. Quod sic intelligitur: mentem sanctam habuit, spontaneam se obtulit, honorem Deo dedit et patriae liberationem fecit. Et hoc miraculo divulgato, etiam gentiles et Judaei sepulcrum ejus plurimum venerari coeperunt. Nach 275 fehlen Verse. 277) Ms. sepultur*e* st. tabil. 290) Ms. als wele to payane. 293) Quintianus autem, dum ad ejus investigandas divitias pergeret, duobus equis inter se fremitum dantibus calcesque jactantibus unus eum morsu appetiit, alter calce percussum in flumine projecit, ita quod corpus ejus nusquam potuit inveniri. Revoluto anno circa diem natalis ejus mons quidam maximus circa civitatem ruptus eructavit incendium, quod quasi torrens de monte descendens et saxa terramque liquefaciens ad urbem cum magno impetu veniebat.

& of þe hors ry*ch*t fast þe tane
V*ith* his fete dang*e* Qui*n*cyane,
& þe todir bate hyme faste
& in þe rywer*e* cane hy*me* caste —
Bot in quhat place his caryon*e* lay,
West nane to þis day. —
& eftir, be a ȝer*e* wes ovtgane
þat Agatha þe ded had tane,
A gret hyl, ves ner*e* þe ton*e*,
Brak owt in fyr*e* & brynt don*e*,
Weltrand, as (it) a borne had bene,
Meltand stanis & erde brynt clene,
& sa ner come (to) þe tone
Be lyklynes a*s* to ber*e* It done.
þane of payanis a multytud,
Seand þis, one wallis stud,
For reddur*e* war*e* abaisit sa
þat þai ne wist quhar*e* to ga.
þa*ne* come þame to mynd p*er*cace
þe u*er*tu of sanct Agas:
& til hir fertre went þai
& tuk a clath (þat) þar-one lay,
& sped þame v*ith* It to þe wal
& w*ith* a cord let It our*e*-fal
Agane þe fyr*e*: & It stud stil
Ne come nerrar*e* þe ton*e* til. —
þar-for, sanct Agatha, I þe pray
þu helpe ws sa, at we may
Owt of þis wrechit warld twyne
But sudende ded, schame & syne.

XLIII. Cecile.

To say sume thing*e* is myne entent
Of sanct Cecile, þe far*e* & gent,
þat cu*m*yne wes of þe best kine
þat Rome þane ner*e* wes withine;
& scho folouyt wele þar*e* trace,
For bath wyfe & u*er*tuſe scho wes,
Far*e* of fasone for to se,
Enhornyt of al bewte;
& fost*er*it ves in C*r*istis fay,
& Crist*is* ewa*n*gele scho had ay
Hyd in hir*e* brest & þar*e*-on*e* tho*ch*t,
Na ny*ch*t na day cesit no*ch*t . . .
Mekly to god, þat kepe vald he
Clenly hir virginite.
& scho eftir þe custume þane
Ves handfast v*ith* a ȝu*n*gmane,
& callit ves Valaryane,
þat in maryag*e* vald hir*e* haf ta*ne*.
þe day ves cu*m*yne þat þai twa
þat band of mariag*e* suld ma;
Next hir*e* flesch, þat wes far*e*,
Scho had al tyme þe harsk har*e*
& *ves* owt*e*wart. to þe sicht
Cled in gold schenand bry*ch*t.
& quhene al maſt mery
Mad w*ith* mouth & me*n*stra(l)fy,

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311) Tunc paganorum multitudo descendit de monte et ad sepulcrum ejus fugiens velum unde coopertum erat sepulcrum, arripuit et ipsum statuit contra ignem statimque in die natalis ipsius virginis ignis stetit et ultra ullatenus non processit. In L. A. folgt noch ein Citat aus Ambrosius.

Vgl. L. A. Cap. 169. Die etymol. Einl. fehlt. V. 1) L. A.: C. virgo praeclarissima ex nobili Romanorum genere exorta et ab ipsis cunabilis in fide Christi nutrita, absconditum semper evangelium Christi gerebat in pectore et non diebus neque noctibus a colloquiis divinis et oratione cessabat suamque virginitatem conservari a domino exorabat. 5—9) Zusatz. Nach 12 fehlt ein Verspaar? 15) Cum autem cuidam Juveni, nomine Valeriano, desponsata fuisset et dies nuptiarum instituta esset, illa subtus ad carnem cilicio erat induta et desuper deauratis vestibus tegebatur et cantantibus organis illa in corde soli domino decantabat dicens: fiat domine cor meum et corpus meum immaculatum ut non confundar; et biduanis et triduanis jejuniis orans commea-

þane wald scho in h*a*rt god p*ray*
Be hir-ane & til hyme say:
»God, grant þat my hart ma I
Vnue*m*myt kepe & my body,
Sa þat I thole na varldis scha*me*
Bot ay be thankful to þi name«;
& for þa*t* fasting*e* & prayer*e*
Scho mad to god tymis ser*e*.
Bot quhene þa suld to bed ga
& nane wes þar bot þai twa,
Scho tuk hyme by þe hand in hy
& til hyme sad deuotely:
»My maste ſwet & lowit thing*e*,
I wald tel þe a p*ri*we thing*e*
Sa þat I myc*h*t sekir*e* be
þu suld neuir*e* discou*er* me,
For gud na Il na for mede.«
»Tel one þarfor & haf na dred!«
Scho sad: »goddis angel haf I,
þat kepis me ay Ithandly
& lufis me sa wele, þat he
Wil thole na warldly me*ne* haf me;
þe quhilk gif he p*er*sawe þi wil
þat þu *with* lust nicht me til,
He sal þe sla, or*e* euir*e* he fyne,
& þu þi far*e* ȝuthed sal tyne;
Bot he þat be þi wil ca*ne* p*r*owe
Gyf þu me lufit of clene lufe,
In gret daynte he sal haf þe
& luf þe als wele as me
& al his Joy (sal) saw þe til.«
Valaryane þa*ne*, thru godis wil
Chastyit, sad: »gif þu wil I
Trow þi wordis p*ar*fytly,
Schaw me þe angel, þat I may
Se þat þi wordis ar*e* verray:
& I sal do al þi bydyng*e*;
Bot gif I ma haf p*er*sawynge f. 355
þat þu luffis ony warldis ma*ne*,
I sal sla þe & hyme ryc*h*t þane.«
Q*uod* scho þane: »gyf þat þu
Wil p*r*owe it suth I sa now,
þu sal trew in god hicht me,
& in his name baptiſte be:
& þu sal se þe suth ryc*h*t þane
þat he is angel & na mane.
þarfor ga fra þe cyte ewine
Thre myle in name of god of hewine,
& in a rew, callit »via apia«,
Syndry pour*e* men*e* þu sal ourta,
& to þame sal þu sa but gyle
þa*t* »»me til ȝ^u has send Cecile,
To sanct *V*rbane to kene me
To tel hyme hir*e* p*ri*wete.««
& quhe*ne* þu fyndis hy*me*, þu ma
Tel hyme þir*e* wordis þat I say.
& quhe*ne* he has hoſine þe,
þane godis angel þu sal se.«
Valaryane þa*ne* but abad
Passit furth þe gat scho hy*me* bad,
& be þe taknys, he had tane,
Fand þe bischope sanct Vrbane
Lurkand, ymang*e* pur*e* me*ne* mekly,
Quhar*e* mony m*ar*ter*is* cane ly.

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dabat domino quod timebat. 23) Ms. v^t owt*ir*wart. 27) Ms. hirt st. hart. 33) Ms. þaſt. 35) Venit nox in qua suscepit una cum sponso cubiculi secreta silentia, et ita eum alloquitur: o dulcissime atque amantissime juvenis, est mysterium quod tibi confitear, si modo tu juratus asseras, tota te illud observantia custodire. Jurat Valerianus se illud nulla necessitate detegere, nulla prodere ratione. Tunc illa: angelum Dei habeo amatorem, qui nimio zelo custodit corpus meum; hic si vel leviter senserit quod tu me polluto amore contingas, statim feriet te et amittes florem tuae gratissimae juventutis, si autem cognoverit quod me sincero amore diligas, ita quoque diliget te sicut me et ostendet tibi gloriam suam. 53) l. bot gif he. 54) Ms. gyf st. þat. 57) l. schaw. 58) Tunc V. nutu Dei correctus ait: si vis ut credam tibi, ipsum angelum mihi ostende et si vere probavero quod angelus sit, faciam quod hortaris, si autem virum alium diligis, te et illum gladio feriam. Cui C.: si in Deum verum credideris et te baptizari promiseris, ipsum videre valebis. Vade igitur in tertium milliarium ab urbe via quae Appia nuncupatur, et pauperibus quos illic invenies dices: Caecilia me misit ad vos ut ostendatis mihi s. senem Urbanum, quoniam ad ipsum habeo secreta mandata quae perferam. Hunc dum tu videris, indica ei omnia verba mea, et postquam ab eo purificatus fueris et redieris, angelum ipsum videbis. 79) Ms. barbane st. Urbane. 85) Tunc V. perrexit et secundum signa quae acceperat, s. Urbanum ep. intra sepulcra martirum latitantem invenit. cumque ei omnia verba Caeciliae dixisset, ille manus ad coelum expandens cum lacrymis ait: domine J. Chr. seminator

& quhene þat he þa*me* tald had
His erand as Cecile hy*me* bad,
þe ald his handis but (ony) mar*e*
Vphewit to þe hewine ry*ch*t þar*e*
& gretand sad: »lord Jh*es*u,
þat chast consal wele chewis nov,
Of þat ſede froit nov þu tak
þat in Cecil þu ca*ne* mak!
For Cecil as (a) besy be
Entententifly ſ*er*uit has þe;
For hyme, þat scho als fellone
Til spouse (tuk) as a woud lyone,
Mek as a lame scho has þe send,
þi treucht til ek & til amend.«
& as þe bischope þis & mar*e*
had sad, þane apperit þar*e*
A ȝung ma*ne*, þat na*ne* cuth knaw,
Cled in quhytar*e* thing*e* þa*ne* snaw,
& in his hand (he) bar*e* a buke,
þe quhilk ry*ch*t far*e* ves on*e* to luke,
V*ith* goldine l*ett*ris wrytine brad.
Quhame quhene Valeryan*e* sene had,
He fel for rednes in þa*t* sted
As a ma*ne* þat had bene ded.
Bot rath þe ȝung ma*ne* raisit hyme
& bad hyme rede þe buk *with*-ine.
& he red: & fand (wrytin) þare:
»þar is a god, forout mar*e*,
& bot a treucht, & a baptyme,
þat sal al leileme*ne* saf fra pyne,
A fadir, a makare of al,
A-beoufe althing*e* & eu*ir* be sal.«
& as he had red þis wryt,
þe bischope sais: »trewis þu It
Or art þu ȝet of dout
Of It þu come her*e* about?«
Valaryane þane loud ca*ne* cry
& sad: »na thing*e* sa weile trev I
Vndir hewine as I trew It
þat I saw wrytine i*n* ȝone wryt.«
þe ȝu*n*g ma*ne* þa*ne* wanyst away.
& Valeryane but delay
Of sanct*e* Vrbane tuk baptyme,
& hame to Cecile went syne
& fand hir*e* one hir*e* bed sta*n*and,
& ane angel, þat in his hand
Had twa cronis mad wy̆nly
Of ſpanyſt rose & quhyt lely;
Of þame to Cecile he gef ane,
& ane to Valaryane,
& sad: »þir cronys I bro*ch*t now
Of p*ar*adyse, to gif til ȝow;
þe quhilk*is* gif ȝe kepe cle*n*ly
With hart wnue*mm*yt & body,
þai sal neu*ir* falow na tyne
þe odour þat ȝe think sa ſyne,
Na ȝet na vthir*e* sal þame se
Bot gif he kepe chastyte.
&, Valeryane, sene þat þu
Has trewit heilesu*me* *con*sel now,
Ask at me quhat-eu*ir* þu wil,
& I þi ȝarnyng sal fulfil.«
Sad he: »gif sa þat it sal be,
þar is na thing*e* sa suet, think me,
As my nan*e* brothir*e*; þar*e*-for I
Ask þat he (als) knaw in hy
þe suthfastnes þat nov I kene.«
þe angel sad til hyme þane:

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casti consilii, suscipe seminum fructus quos in Caecilia seminasti, domine J. Chr. pastor bone, C. famula tua quasi apis tibi argumentosa deservit; nam sponsum quem quasi leonem ferocem accepit, ad te quasi agnum mansuetissimum destinavit. 96) l. sawis. 105) Et ecce subito apparuit senex (!) quidam niveis vestibus indutus, tenens librum aureis litteris scriptum. Quem videns V. prae nimio timore quasi mortuus cecidit et a sene levatus sic legit: unus Deus, una fides, unum baptisma, unus Deus et pater omnium qui super omnes et per omnia et in omnibus nobis. 113) Ms. þaſt. 123) Cumque haec legisset, dixit ei senior: credis ita esse an adhuc dubitas? Tunc exclamavit dicens: non est aliud quod verius credi possit sub coelo. 131) Statimque illo disparente V. a s. Urbano baptisma suscepit, et rediens Caeciliam cum angelo loquentem in cubiculo invenit. Angelus autem duas coronas ex rosis et liliis in manu habebat et unam Caeciliae et alteram Valeriano tradidit dicens: istas coronas immaculato corde et mundo corpore custodite, quia de paradiso Dei eas ad vos attuli, nec unquam marcescent nec odorem amittent nec ab aliis nisi quibus castitas placuerit, videri poterunt. Tu autem Valeriane, quia utili consilio credidisti, pete quodcunque volueris, et consequeris. Cui V.: nihil mihi in hac vita exstitit dulcius quam unicus fratris mei affectus, peto igitur ut et veritatem ipse mecum agnoscat. Cui angelus: placet domino

»For þine askyne is rychtwyse f. 356
& to god plesand mony-vise,
þu & þi bruthire bath
Cronit to god sal cume rath,
Of m*artir*dome þe far*e* crone
To bruk in hewine at ȝour*e* wardone.«
Tyburcyane syne ent*er*it þar*e*
Quhar Cecile & his bruthir*e* war*e*,
& feld þe odour*e* in til hy
Of þe rose & þe lely,
& sad: »bruthir, hou hapnis here
þis swet sawour*e* þis ty*me* of ȝere,
Of Nouember in þe moneth,
Quhene flouris haldine ar vnd*ir*neth? —
For betyr*e* odir*e* I cane neu*ir* fele.
þare-for til ȝou twa I grant wele
þat I ame clengit (!) sudendly.«
Valaryane sad: »na ferly;
For far*e* cronis & fresch haf we,
þat þine ene ȝet ma no*ch*t se,
Of rose & lyle wynly mad,
þat neu*ir*-mar*e* ſal falou na fad.
Bot as þu nov be my prayer*e*
Has feld wele þis odor*e* her*e*,
Sa sal þu, gif þu trewis me,
It þat þou felis clerly se.«
Tyburciu*s* cane hyme ansuer*e*:
»Gif þis in slepe be at I her*e*
Or it be in to suthfastnes
þou me tellis mar & les?«
þane sad til hy*me* Valaryane:
»Ve haf slep*i*t al our ty*me* gane,
Bot in suthfastnes now we duel.«
Tyburcius sad: »þu me tel
Hou þis ma be?« þa*ne* one-ane
Til hyme sad Valaryane:
»Godis angele it tacht to me;
þe quhilk*is* gif þu ȝarnis to se,
Tak baptyme & renunce til al
Fals ydolis þat ȝe godis cal!«
þane Cecile prechit hy*me* in hy
& schewit it hyme al opynly
þat ydolis ma fele na thing*e*
Bot ar dume & defe, but smelli*n*g,
Na no*ch*t ma grape na ȝet se,
»Bot ar mad ne ma helpe þe,
& þu ma *br*eke þai*me* as þu wil;
Quhy suld þu þa*ne* gif suth þai*me* til?«
& as ſcho had hire s*er*mone done,
Tyburcius sad til hire sone:
»Quha trewis no*ch*t þis, mast & leste,
In fawte of wit is bot a beste.«
Cecile þane hyme in armys hynt
& kissit his briste, or scho stynt,
& sad til hi*m*: »I grant þis day
þat þu art my mach verray;
For, richt as luf of god has mad
þi bruthir*e* my husband, but bad,
Richt sa sal godis luf mak þe
My mache, gif þu wil treu me,
Gif þu al ydol(is) wil forsake
& treu in god & baptyme tak;

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petitio tua et ambo cum palma martirii ad dominum venietis. 164) at st. as. 165) Post hoc ingressus Tiburtius frater Valeriani, cum nimium rosarum sensisset odorem, dixit: miror hoc tempore roseus hic odor et liliorum unde respiret; (nam si ipsas rosas vel lilia in manibus meis tenerem, nec sic poterant odoramenta tantae mihi suavitatis infundere;) confiteor vobis, ita sum refectus ut putem me totum subito immutatum. Cui V.: coronas habemus quas tui oculi videre non praevalent, floreo colore et niveo candore vernantes, et sicut me interpellante odorem sensisti, sic et, si credideris, videre valebis. Cui T.: in somnis hoc audio an in veritate ista tu loqueris Valeriane? Cui V.: in somnis usquemodo fuimus, sed jamnunc in veritate manemus. Ad quem T.: unde hoc nosti? Et V.: angelus domini me docuit, quem tu videre poteris si tu purificatus fueris et omnibus ydolis abrenuntiaveris. (In L. A. folgt hierauf ein Citat aus Ambrosius.) 175) l. changit? 185) Ms. tyburciū. 199) Tunc Caecilia evidenter ostendit ei omnia ydola esse insensibilia et muta, ita ut Tiburtius responderet ac diceret: qui ista non credit, pecus est. 205) Ms. heke st. breke. 207) Ms. & scho as scho. 213) Ms. hir. 207) Tunc C. osculans pectus ejus dixit: hodie te fateor meum esse cognatum, sicut enim amor Dei fratrem tuum mihi conjugem fecit, ita te mihi cognatum contemtus faciet ydolorum. Vade igitur cum fratre tuo, ut purificationem accipias et angelicos vultus videre valeas. Dixitque T. fratri suo: obsecro te frater ut mihi dicas ad quem me ducturus es. Cui V.: ad Urbanum episcopum. Cui T.: de illo Urbano dicis qui totiens damnatus est et adhuc in latebris commoratur? hic, si inventus fuerit, cremabitur et nos in illius flammis pariter involvemur, et dum quaerimus divinitatem latentem in coelis, incurremus furorem exurentem in terris. Cui C.: si haec sola esset

& sa sal god grace gif to þe
His angel in to face to se.
For-þi se þu na lettyng*e* ma
Bot with þi bruthir*e* son*e* þ^{u} ga!«
Til his bruthir*e* Tyburcyane
Sad: »tel me, Valaryane,
To quhat is it þu sal me led
To mak ful endyng of þ*is* ded?«
Sad he: »to bischope Vrbane.«
þane sad Tyburcius one-ane:
»Is þat Vrbane þat to þe dede
Has bene co*n*dampnyt in þ*is* sted
(&) In til hydlis ay syne duellis?
For, be he fundine, as me*ne* tellis,
He wil be brynt for-out mar*e*,
& we *with* hy*me* mon*e* fal þare,
& sa, til we are sekand*e*
Diui*ni*te in hewine scheuand,
Ve sal be wappyt in til yre
P*er*cace in erde in bry*n*nand fyr*e*.«
Q*uod* Cecile til hyme: »gif war*e* na*ne*
Life bot in þis warld alane,
Ferly var na me*ne* wald dout
To tyne it, war þai neu*ir* sa stout;
Bot þar is a fer*e* bettyr*e* lyf,
þat ma (nocht) tynt be for þis strife,
þat godis sone (h)as til ws tald,
þat mad al think, as h*is* fad*ir* wald;
þis godis sone co*m*mand fra hewy*ne*
Til lar, tacht ws *with* his stewyne
þat (vthir) lyf is þat lest*is* ay,
In hewine, but oþir tene or tray, f. 357
þat he has grathit til al his,
Til bruk in euir*e*-lestand blis.«
Tyburcyane sad: »tel me þus:
Sene þu sais bot a god is,
Quhy is þat þu tellis me
þat þai are nov godis thre?«
& Cecile sad, þat ves war:
»As in a ma*ne* thre thing*is* ar,
Wit frist, memor þe todir*e* thing*e*,
& þe thred vnd*ir*standing*e*:
Richt swa in þe my*ch*t of godhed
Thre p*er*sonis ar*e* but ony dred:
þe fadir*e*, þe son*e*, he haly gast,
& no*ch*t ane of þir*e* are in waste.«
þane tald scho hyme mar*e* & les
Quhy god in warld come & in fles,
& how hyme lykit for to tak
Passione of ded for mānis sak,
& tald hyme syne co*n*gruiyte
Why his passione suld nedful be:
»& first he tholit hyme-self ta,
A*t* as ma*ne* suld be lattine ga
þat had bene haldine la*n*g (in) syne;
& to be myssad lyki*t* hyme,
Sa ma*ne*, þat ves in malysone,
My*ch*t þar chese lestand benysone;
& he tholit scornyt to be,
To mak men*e* of fendis scorne fre;
& he tholit a crone of thorne
One his heid be put for scorne,
For þat *þ*e h*e*d-fenſſes suld be
Fra ma*n*kind tane þat first gef he;
& gal he tastit, for to bet
It þat ma*ne* tynt tastand þe swet;
& nakit one þe croice he wes,
Til hele Adamys nakitnes;
& hangit one þe croice ves he,
Of first trespas to mak ws fre.«

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vita, juste hanc perdere timeremus; est autem alia melior, quae nunquam amittitur, quam nobis Dei filius enarravit. Omnia enim quae facta sunt, filius ex patre genitus condidit, universa autem quae condita sunt, ex patre procedens spiritus animavit. Hic igitur filius Dei in mundum veniens verbis et miraculis aliam vitam esse nobis monstravit. 227) l. quham. 238) Ms. diuĩte. l. schenand? 249) Ms. cōmaund. 250) Ms. *lar*? 255) Cui Tiburtius: certe unum Deum esse asseris et quomodo nunc tres esse testaris? Respondit C.: sicut in una hominis sapientia sunt tria, sc. ingenium, memoria, et intellectus, sic et in una divinitatis essentia tres personae esse possunt. Tunc coepit ei de adventu filii Dei et passione praedicare et multas congruitates ipsius passionis ostendere. Nam ideo, inquit, filius Dei est tentus, ut genus humanum dimittatur peccato detentum; benedictus maledicitur, ut homo maledictus benedictionem consequatur; illudi se patitur, ut homo ab illusione daemonum liberetur; spineam coronam accepit in capite ut a nobis sententiam auferat capitalem; fel suscipit amarum, ut sanaret hominis dulcem gustum; exspoliatur, ut parentum nostrorum nuditatem operiat; in ligno suspenditur, ut ligni praevaricationem tollat. 255) l. þis. 261) l. first. 274) Ms. at (?) as. 275) Ms. langsū syne. 282) Ms. he had fenſſes st. þe hed-sentens. 291) Tunc Tiburtius fratri dixit: miserere mei

Tyburcyus þane but delay
Til his bruthir*e* þis ca*ne* say:
»Gud bruthir*e*, haf in þe mercy,
I pray þe, & me led in hy
To godis ma*ne*, þat I ma be
Clene mad, þe angel to se!«
His bruthir*e* þane hy*me* has ta*ne*
Be þe hand & led til Vrbane;
þat, baptiste þane, he
þe a*n*gel clerly mycht se,
þat vald gif hyme his askine
Debonarly but gruching*e*. —
Tyburcius þane, or he fane,
& his bruthire Val*a*ryane
þare faculte, til It my*ch*t *l*este,
Til pour*e* folk disponyt faste,
& of þe m*arter*is þe bodyis
Sa slane for godis s*er*uice
þai ent*er*it ful prywely.
Almacius þane in (til) hy
Gert þai brethire til hy*me* bri*n*g*e*
& sad to þame, as in hething*e*:
»Quharfor haf ȝe sa mykil cur*e*
& besynes and labour*e*
To grawe þame þat for trespas,
As resone mad, *con*dampn*i*t ves?«
Tyburcius þane but delay
To þe prefet sadly cane say:
»Vald god we war s*er*uand*is* al
To þame (þat) ȝe dampnyt cal!
þat has dispysit *with* cler*e* tho*ch*t
It þat aperis & is no*ch*t . . .«
þe prefe*t* sad: »þu tel me
Quhat maner*e* þat may be?«
Q*uod* he: »þat semys & is no*ch*t
Is al þat in þis warld is wro*ch*t,
& ledis ma*ne* to vanyte
& til it þat no*ch*t sal be;
Bot it þat semys no*ch*t to be
& is, gif þu ma clerly se,
Is of richtwise me*ne* þe lyfe
& of Il me*ne* þe payne but st*r*ife.«
þe prefe*t* sad: »I trew no*ch*t *þ*is
þu sais; of þi-self al is.«
& bad þane þat Valaryane
Befor hyme suld be bro*ch*t o*ne*-ane,
& sad hyme: »þo þi bruthire be
No*ch*t of p*ar*fyt wit, as think me,
I consal þe for-out mar*e*
þat þu to me mak gud ansuar*e*;
For it war lyk þai war*e* wod
þat refusis bath Joy & gud
Bot folely þat maste ȝarnis
þat is maste fay to Joy & blis.
For-þi is gud ȝe wyse ȝu weile,
Or ȝe tyne al varldis fele.« f. 358
Valaryane sad til hyme þane:
In froiſt þat he saw Idil men*e*
Playand þame, makand gud cher*e*,
& scorne þame þat wirkand wer*e*,
Bot in tyme of het, quhe*ne* þai
Froyt of þare travale bar away
& gret Joy & mery mad,
þane þai þat Idil bene had,
Mad anoy & ewil chere;
»Richt sa til ws has hapnyt but wer*e*:
For we thole nov cald & het,
Quhile t(h)riſte, quhyle hungire gret,

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et perduc me ad hominem Dei, ut purificationem accipiam. Ductus igitur et purificatus, angelos Dei saepe videbat et omnia quae postulabat, protinus obtinebat. 292) Ms. þa*ne* þis. 303) Valerianus igitur et Tiburtius elemosinis insistebant et sanctorum corpora quos Almachius praefectus occidebat, sepulturae tradebant. Quos Almachius ad se vocans, cur pro suis sceleribus damnatos sepelirent, inquisivit. 305) Ms. þare fatil faculte. 316) Ms. mad st. wald? 317) Cui Tiburtius: utinam illorum servi essemus quos tu damnatos appellas! qui contemserunt illud quod videtur esse et non est, et invenerunt illud quod non videtur esse et est. Cui praefectus: quidnam est illud? Et T.: quod videtur esse et non est, est omne quod in hoc mundo est, quod hominem ad non esse perducit; quod vero non videtur esse et est, est vita justorum et poena malorum. Cui praefectus: non puto quod mente tua loquaris. Tunc jubet adstare Valerianum dicens ei: quoniam non est sani capitis frater tuus, tu saltem poteris sapienter dare responsum; constat plurimum vos errare qui gaudia respuitis et omnia inimica gaudiis affectatis. 322) Ms. aperit. 329) Ms. for st. bot. 346) Ms. fele. 347) Tunc V. se vidisse ait glaciali tempore otiosos jocantes et operarios agricolas deridentes, sed aestivo tempore, dum advenissent gloriosi fructus laborum, gaudentibus illis qui putabantur vani, coeperunt flere qui videbantur urbani. Sic et nos nunc quidem sustinemus ignominiam et laborem, in futuro autem recipiemus gloriam

Bot sal resawe (syne) til our*e* med
Ay-lestand Joy, þat is na dred;
Bot ȝe, þat warldis glore has now,
In tyme to cume ful sar*e* sal grew
& for a schort tyme lestand blis
In ȝour foly are lyk to mys.«
þane þe prefe*t* ansuert hy*me* but mar*e*
& sad: »be þe prync*is*, ar*e*
Vndisconfit of þis varld hale,
Sal thole, as ȝe say, lestand bale,
& ȝe, þat are *con*tent (!) wrechis her*e*,
Sic lestand blis sal bruk but wer*e*?«
Valaryane sad til hyme þane:
»Ȝe ar na princys, bot smal men*e*,
Borne in our tyme, & de sal sone
& ȝeld resone hou ȝe haf done.«
þe prefe*t* sad, þat wes fel:
»In sic spek ganys no*ch*t to duel.
Mak sacryfice for-out delay
&, quhar þu lykis, pas þi way!«
þai brethire þane vnerely
Sad to þe prefe*t* opynly:
»Lele sacrifice to god we gife,
& sal do, til we ma lif.«
Q*uod* þe prefe*t* to þame one-ane:
»Of ȝour*e* god tel me þe name!«
Valaryane til hyme þa*ne* ca*ne* say:
»Cert*is*, his name fynd þu na ma,
þo þu had wengis for to fle.«
þe prefe*t* sad: »ȝet think*is* me
þat Jubiter is no*ch*t þe name
Of god þat suld be I(n) mast fame?«
Valaryane sad: »Jubiter*e*
Ves þe name of a murtherer*e*
& of a kyd houllour*e*,
þat racht noþire of mensk na honour*e*.«
þane ansuert hyme Almachius
& sad: »gif suth be þu sais ws,
Al þis warld erris bot þu ane
& þi bruthire, þat has ȝone tane
To trew in a god verraly?«
Valaryane þane sad in hy:
»It is no*ch*t anerly we twa
þat a god al-ane cane ta,
Bot þai are sa feile ma þane we,
þat þai ma no*ch*t nom*er*yt be,
þat resawit þis halynes,
& ay sal eke & be na les.«
þane gert þe prefe*t* tak þai*me* bath
& put þame in til preſſone rath,
In ȝemsale of Maxymy.
þat sad til þame ful fellou*n*(l)y:
»Ȝe, þat are ȝung*e* & fals alsa,
& bruthir*e*-lufe betwene ȝ^{u} twa,
Me think ȝe haste ȝ^{u} to ded nov
As til a feste men callit ȝow!«
Valaryane sad: »gif þat þu
Wil hicht til ws þat þu sal treu,
þe Joy þu sal se in þis sted
Of our*e* sawlis, as we are ded.«
þane Maxymyne sad: »fyr*e* me bry*ne*,
Gyf I þat god þane trou no*ch*t in*e*
þat ȝe treu, gyf þat I se
þe thing*e* suth ȝe sa to me.«
þar*e* Maximyne but ony mar*e*,
& al þat euir*e* w*ith* hyme war*e*,
& þe fel tormentour*is* alsua,
Of pape Vrbane ca*ne* baptyme ta,

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et aeternam mercedem. Vos autem nunc transitorium habetis gaudium, in futuro autem invenietis aeternum luctum. 365) Cui praefectus: ergo nos invictissimi principes aeternum habebimus luctum et vos personae vilissimae perpetuum possidebitis gaudium? Cui V.: homuntiones estis, non principes, tempore nostro nati, citius morituri et Deo rationem plus omnibus reddituri. Dixit autem praefectus: quid verborum circuitu immoramur? offerte Diis libamina et illaesi abscedite. Sancti responderunt: nos Deo vero quotidie sacrificium exhibemus. Quibus praefectus: quod est nomen ejus? Cui V.: nomen ejus invenire non poteris, etiamsi pennis volaveris. Praefectus dixit: ergo Jupiter nomen Dei non est? Cui V.: nomen homicidae et stupratoris est. Ad quem Almachius: ergo totus mundus errat et tu cum fratre tuo verum Deum nosti? V. respondit: nos soli non sumus, sed iunumerabilis multitudo hanc sanctitatem recepit. 407) Traduntur igitur sancti in custodiam Maximi. Quibus ille ait: o juventutis flos purpureus, o germanus fraternitatis affectus, quomodo ad mortem quasi ad epulas festinatis? Cui Valerianus ait quod, si crediturum se promitteret, gloriam animarum eorum post mortem videret. Et Maximus: fulminibus igneis consumar, si non illum solum Deum confitear quem adoratis, si contingat quod dicitis. Ipse igitur Maximus et omnis ejus familia et universi carnifices crediderunt et ab Urbano, qui illuc occulte

þat in hydlis come þame til
& þare request (did) with gud wil.
& in þe dawing*e* of þe day
In hye voice cane to þame say:
»Ȝe, þat are *Cr*istis kny*ch*tt*is* mad,
Putt*is* fra ȝou nov but abad
Vorkis of myrknes, & clethis ȝ^{u}
In armys of licht in*e* hast nov!«
Almachius þe prefe*t* herd
How þat þer *cr*istine kny*ch*tt*is* ferd;
þane gert he tak þai*me* ry*ch*t ſone,
& syne eftire for-out hone
He gert leid þame of þe ton*e*
Four myle, one þat condicione:
Gyf þai to Jubiter*e* ry*ch*t þare
Vald sacryfy but ony mar*e*,
þai suld ga fre at þare wil,
& al þar gudis tacht þame til; f. 359
& gif þai gruchit to do sa,
þare nekis suld þai strik in*e* twa.
þane ware þe brethir*e* one led,
Til þai come til þe lȳmytstede;
& for þai wald no*ch*t sacryfy,
þai war vnhedit bath in hy.
þane Maximyne, þat þar*e* was
Quhene þat ves done in þe place,
Sad: he saw angelis cume done
In þe tyme of þare passione
& þare ſawlis vpe in hewine bar*e*
V*ith* þame in to wynly fayr*e*.
Sone eftire as þis ves done,
To þe prefe*t* ves tald sone
þat Maximy*ne* *cr*istine ves mad.
þe quhilk þane but (mar) abad
Gert men*e* w*ith* lumpis of led
Dyng*e* hyme, til he ves ded.
þane Cecile tuk þe bodys thre
& in a grawe gert þai*me* lad be,
V*ith* sic honour*e* as scho cuth do
& as þe tyme askyt to. —
Almacius þane wes besy
To get þe gudis gredely
Of þe forsad Valaryane
þat til his spouse Cecil had tane,
& of Tyburcius his bruthir*e*,
& lewit no*ch*t ane for vthir*e*.
& sowne wes fundy*ne* þ*at* Cecile
þar gud(is) had to kepe a quhyle.
For-þi hir gert he bryng*e* hyme til,
To grype þe gudis in to wil.
& as scho bro*ch*t ves hyme befor,
He sad til hir*e* w*ith* ſturt & ſchore:
»Til ydolis þu mak sacryfice
& þame honoure in al wyse«,
Ore ellis for to thole gret payne
& fynaly þare-for be slane.
þa*ne* turmento*ris*, þo þai vald ſenȝe,
Word of ned hir*e* til distrenȝe,
Gret ry*ch*t sar*e*, for sa far*e* a thing*e*.
Sa vyse, sa far*e* (!) & sa ȝyng*e*
Vald ta þe ded sa wilfully.
þane sad scho til þame in hy:
»It is no*ch*t, ȝungmen*e*, as ȝe tho*ch*t;
For my ȝouthed her*e* tyne I no*ch*t,
Bot gifis filth & takis gold fyne,
& giffis a lacht place of duelling*e*
& takis a place of bewte,
Sic as ma nocht comprisit be,

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venit, baptisma susceperunt. 428) did fehlt. 429) Igitur dum aurora nocti finem daret, Caecilia (!) exclamavit dicens: eia milites Christi, abjicite opera tenebrarum et induimini arma lucis. 429) Cecile fehlt? 435) L. A. kurz: Quarto igitur milliario ab urbe sancti ad statuam Jovis ducuntur et, cum sacrificare nollent, pariter decollantur. 440) l. mylis. 451) Tunc Maximus cum jurejurando asseruit se in hora passionis eorum angelos vidisse fulgentes et animas eorum quasi virgines de thalamo exeuntes, quas in gremio suo in coelum angeli detulerunt. Almachius vero audiens Maximum christianum effectum, eum plumbatis tamdiu caedi fecit quousque spiritum excussit. Cuius corpus s. Caecilia juxta Valerianum et Tiburtium sepelivit. 467) Tunc Almachius facultates amborum coepit inquirere et Caeciliam tamquam Valeriani conjugem coram se fecit adstare jussitque ut ydolis immolaret aut sententiam mortis incurreret. Cum autem ad hoc ab apparitoribus urgeretur et illi vehementer flerent, eo quod puella tam decora et nobilis ultro se morti traderet, dixit ad eos: hoc, boni juvenes, non est juventutem perdere sed mutuare, dare lutum et accipere aurum, dare vile habitaculum et accipere pretiosum, dare brevem angulum et accipere forum pellucidum. Si quis pro nummo solidos daret, nonne velocius festinaretis? Deus autem, quod accepit simplum, reddet centuplum. Creditis his quae dico? Et illi: credimus Christum verum esse Deum, qui talem possidet famulam. 474) Ms. gud. 478) l. bad hir. 479) Ms.

& giffis bot a lytil wra,
A vyd merkat þare-for I ta.
Richt as ma*ne* suld gif ȝow
Tene ß for a penny now,
I trew þat ȝe suld haste ȝ^{u} þene
To gife a pe*n*ny & take tene;
Sa to god gif we gife ocht
Of warldly thing*e* þ*at* he has wro*ch*t,
He sal gif ws þarefor in med
Ane hundre tyme sa fele, but dred.«
Sad scho þane: »trew ȝe þis?«
»Ȝa, sad þai, sa hafe we blis,
Ve trew þat Criste is god verray
þat sic a s*er*uand has þis day.«
þay of a wil eu*ir*ilkane
Gert brynge*e* þe bischope ald Vrba*ne*:
Of quha*me* richt þane bapty*me* ca*ne* ta
Four hu*n*dre p*er*sonis & ma.
Almachius gert hir*e* til hy*me* bri*n*g
& sad hir*e*, as w*ith* smylyng*e*,
He sad: »of quhat *con*dic*io*n*e* is þu?«
Scho sad: »gentil-woma*ne*, I trew.«
Almacius sad (hir) syne tyte:
»I sper*e*, womane, of þ*i* ryte.«
Cecile sad hyme: »þine askine
Of foly takis begy*n*nynge,
Venand I suld ans*ue*r(is) twa
Vndir a demand þe to ma.«
Almacius sad til hir*e* bon*e*:
»Quhene has þu sic presumpc*io*n*e*
Of redy ansuer*e* til a man*e*?«
& Cecile sad til hyme þane:
»Of conscience gud & clere
& fath vnfenȝet, but were.«
Almacius sad hir*e* one hicht:
»Me think þu knawis no*ch*t my my*ch*t.«
Scho sad: »ȝis, I cane wele fynd
þi poweste lik a bose, of wynd
þat fillit war*e* & w*ith* a prene
Mo*ch*t out be latine for-out wene
& ſ*e*ige (?) and to-giddir*e* fal
& tyne þe *v*owsty blawing al.«
Almacius cane til hir*e* say:
»V*ith* in*iure* þu begy*n*nis ay
& in It syne perseueris;
Quhat is he þat þe þis leris?«
Q*uod* scho: »iniur*e* is it nocht f. 360
Bot fraud in word be tho*ch*t (!);
þar-for, gif I do wrang, me teche,
Or w*ith* fals wordis I þe fleche,
Or blame þi-selfe þat me blamys
& of fraud me defamys.
Bot we, þe haly name þat wat
Of god, ma nyt it na-gat,
& bettir*e* is de happely
Na for to *lif* her*e* wrechitly.«
Almacius sad in þat tyde:
»Quhy spekis þu w*ith* sic pryde?«
»Na, q*uod* scho, pryd is It no*ch*t,
Bot It is stedfastnes of tho*ch*t.«
Almacius þa*ne* til hir*e* ca*ne* say:
»þu wreche, wat þu no*ch*t I may,

þu st. to. 486) l. nobil st. fare. 503) Ms. ned? 498) Ms. ß. 509) Vocato igitur Urbano ep. CCCC et amplius baptizati sunt. Tunc Almachius s. Caeciliam ad se vocans ait: cuius conditionis es? Et illa: ingenua sum et nobilis. Cui A.: ego te de religione interrogo. Cui C.: interrogatio tua stultum sumit initium quae duas responsiones una putat inquisitione concludi. Cui A.: unde tibi tanta praesumtio respondendi? At illa: de conscientia bona et fide non ficta. Cui A.: ignoras cuius potestatis sim? Et illa: potestas vestra est quasi uter vento repletus, quem si acus pupugerit, omnis protinus rigor pallescit et quidquid in se rigidum habere cernitur, incurvatur. Cui A.: ab injuriis coepisti, et in injuriis perseveras. C. respondit: injuria non dicitur nisi quod verbis fallentibus irrogatur; unde aut injuriam doce si falsa locuta sum, aut te ipsum corripe calumniam inferentem, sed nos scientes s. Dei nomen omnino negare non possumus, melius est enim feliciter mori quam infeliciter vivere. Cui A.: ad quid cum tanta superbia loqueris? Et illa: non est superbia sed constantia. Cui A.: infelix, ignoras quia vivificandi et mortificandi mihi tradita est potestas? Et illa: contra veritatem publicam probo te nunc esse mentitum, vitam enim viventibus tollere potes, mortuis autem dare non potes; es igitur minister mortis, non vitae. Cui A.: jam depone amentiam et sacrifica Diis. Cui C.: nescio ubi oculos amiseris; nam quos tu Deos dicis, omnes nos saxa esse videmus; mitte igitur manum et tangendo disce quod oculis non vales videre. 518) Ms. þat st. þi. 521) Ms. ansger*e*. 522) þe to = to þe. 523) Ms. bon*e* st. son*e*? 528) Ms. a st. &. 535) Ms. ſ*e* *i*ge undeutlich und mit Lücke; l. seige? 536) Ms. bowsty? 538) Ms. inwy st. injure. 546) Ms. & st. or, 547) or st. &. 550) Ms. de hir*e* st. lif here. 557) Ms. giffis st. gif. 565) Ms. mak

Giffis (!) me lykis, now fla þe,
Or, gif me lykis, lat þe be?
For sic poweste is tacht me til
þat I ma do quhat-say I wil.«
þane sad scho: »I ma p*re*we wele
þat þu has leyt Ilke deile
Agane opyne suthfastnes;
For, þo þu of powar*e* wes
þe lyf to *t*ak of ony man*e*,
Of power*e* wes þu neu*ir* ʒet þa*ne*
To quhykine ma*ne* þat ded had bene;
For-þi is þu s*er*uand but wene
Of doulful ded & no*ch*t of lyfe,
& no*ch*t of quyet, bot of stryfe.«
Almacius cane til hir*e* say:
»þat wedand wodnes do away
& sacryfy our*e* godis til,
Gyf to luf langer*e*, be þi wil!«
Sad Cecile þane, or scho stynt:
»It semys þu has þine eyne tynt;
For, þat þu godis cane cal,
Ar bot stanis & stokis al,
As þu ma w*ith* þi handis taste,
þo þu ma no*ch*t se a laste.«
þane ves Almacius ry*ch*t wa
þat scho sic ansuer*e* cane til hy*me* ma,
& gert me*ne* til hir*e* ine hir*e* led,
For he wald (þat) scho war dede;
& al a day & al þe nycht
He gert leid meelte in me*n*is sy*ch*t,
& band hir*e* faste fut & hand
& kest hir in þe led bry*n*nande.
Bot of het scho feld nomar*e*
þane scho in a bath set þane var*e*,
For ocht þat scho cane se or here
Na changit co*n*tenance na cher*e*,
Bot ves blyth, as scho had bene
In maste my*ch*t þat eu*ir* wes sene.
And as Almacius þat herde,
As out of wit ner*e* he ferde;
In*e* to þat leid, þat bry*n*nyt swa,
He bad strik hir*e* nek in*e* twa.
& þo *þ*e basar strak hir*e* thrise,
He mo*ch*t vnhied hire na-wyse;
&, for þe law bad, þat, quha
Suld haf þe hed st*ri*kine hy*me* fra,
þe ferd strak suld haf na-way,
For-þ*i* þe basare ʒed his way
& lefyt hir*e* lyand in þat sted,
Thre days fullely, as ner*e* ded.
& in þe meyne-tyme no*ch*t-for-thy
Scho delt hire gudis vysly
Ymange powr*e* folk þ*at* had ned,
& til vntrowand godis sede
Sew & to god wysly wane
Thru hire preching*e* mony ma*ne*,
& þame þat scho co*n*uertit swa,
Fra Wrbane scho gert bapty*me* ta,
& sad hy*me* þat scho had mad p*ur*chas
To god þat scho my*ch*t luf þe space
þat scho my*ch*t þai*me* til hy*me* co*m*mend
þat to be baptist scho hy*me* send,
& of hir*e* house of lyme & stane
Gert mak a kirk, of sanct*e* Vrbane
Halouyt. & eftire lad hir*e* þar*e*
Quhare nov fele bischopis *grawyne* ar*e*.
& þis, þat I tel her*e*, done wes
Eftir*e* þat Criste had tane flesch
Twa hu*n*dre thre & thretty ʒer*e*;
& þane wes emp*er*our*e* but wer*e*

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st. tak. 581) Tunc iratus Almachius jussit eam ad domum suam reduci ibique tota nocte et die jussit eam in bulliente balneo concremari. Quae quasi in loco frigido mansit nec modicum saltem sudoris persensit. 583) Ms. me st. ine. 587) l. bind. 591 u. 2) umzusetzen. 594) Ms. my*ch*t st. myrth. 595) Quod cum audivisset Almachius, jussit eam in ipso balneo decollari. Quam spiculator tribus ictibus in collo percussit, sed tamen caput ejus amputare non potuit, et quia decretum erat ne quartam percussionem decollandus acciperet, eam semivivam cruentus carnifex dereliquit. 599) Ms. he. 600) l. vnheid. 606) Per triduum autem supervivens omnia quae habebat, pauperibus tradidit et omnes quos ad fidem converterat, Urbano episcopo commendavit dicens: triduanas mihi inducias postulavi ut nos tuae beatitudini commendarem, et hanc domum meam in ecclesiam consecrares. S. autem Urbanus corpus ejus inter episcopos sepelivit et domum suam in ecclesiam ut rogaverat, consecravit. Passa est autem c. a. d. CC et XXIII (!) tempore (Alexandri imperatoris. Alibi autem legitur quod passa sit tempore) Marci Aurelii, qui imperavit c. a. d. CCXX. 615) tilge þat. 616) l. lif þis. 620) of st. þat?

Marcyus, þat Arelyane
Had þane til his surname. —
Now, sanct*e* Cecile, þat had sic grace
þat, quhat þu wald, þu my*ch*t p*ur*ches
Fra Jh*es*u, þat þu lufit swa:
Purches ws, or*e* we hyne ga,
Of þis varld þat we ma twyne
But schame, det or dedly syne.

XLIV. Lucy.

Ȝhete wil I wryt of þe story f. 361
Here next of sanct*e* Lucy,
þat borne wes of Syrycusane,
& mychty kyne had mony-ane;
Scho wes far*e*, wyse & chaste
& set hire hart one god maste
& to serwe hyme wes no*ch*t swer*e*.
Sa hapnyt hir*e* a tyme til her*e*
þe gret lofe of sanct Agatha:
& mad hir*e* hydire for til ga
& þat (hir) fe(r)tre for to wak
& þare to god hire prayer*e* mak —
For of Agatha þe renovne
Ger*t* hire haf deuocione;
& hir modyr Eutycia
Scho tretyt w*ith* hire for to ga,
For four ȝere scho had (had) þe Il
þat oftymys fallis weme*ne* til
Na scho my*ch*t get na medycine
þat cuth hir*e* stanche of þat pyne,
& for scho trewis sanct*e* Agas
Of hele suld get hire mod*ir* grace.
Samyne þai went of dewote wil
Of Agatha þe fe(r)tre til,
& wok þar & prayt a ny*ch*t;
& one morne þat dais ly*ch*t,
Quhene þai herd þe bellis ryng*e*
& prest*is* sch*u*pe þai*me* mes to syng*e*,
þane went þai til alter*is* ser*e*
Deuotely messis for til her*e*.
& ymang*e* vthir*e* wes a mes
Quhar þe ewangel repetyt ves
Of a woma*ne* þat of tweching*e*
Of Cristis heme but vthir thing*e*
Of sic seknes gat hele quyt
Of hir*e* sad treucht thru meryt.
þane sad Lucy: »modir der*e*,
Gyf þu trewis wrytine is her*e*,
Trow Agas has hyme ay present
For quha*me* scho sufferit herd torment;
& þarfore, wil þu twech now
Hir fe(r)tre & ferme trew,
I trew þu sal p*ar*fytly be
Hale of þine infirmyte.«
& as þe messis war al done,
þe folk went hame at þe novne,
Bot þai twa at þe fertre lay
In gret deuocione for to pray.

Vgl. L. A. Cap. 4; die etymol. Einl. fehlt. 1) L. A. kurz: Lucia virgo Syracusana nobilis genere, audiens famam s. Agathae per totam Siciliam divulgari, sepulcrum ejus adiit cum matre sua Euthicia annis quatuor fluxum sanguinis incurabiliter patiente. 5—7) nicht in L. A. 26) Inter ipsa igitur missarum solemnia contigit ut illud evangelium legeretur in quo dominus mulierem ab hac passione sanasse narratur. 28) Ms. schape? 37) Tunc Lucia matri dixit: si credis his quae leguntur, crede Agatham illum semper habere praesentem, pro cuius nomine sustinuit passionem: si ergo ejus sepulcrum credens contigeris, perfecta continuo sanitate gaudebis. 45) Igitur recedentibus cunctis et matre et filia juxta sepulcrum in oratione exsistentibus, Luciam somnus arripuit: viditque Agatham in medio angelorum gemmis ornatam stantem et dicentem sibi: soror mea Lucia, virgo Deo devota, quid a me petis quod ipsa poteris praestare continuo matri tuae? nam ecce per fidem tuam sanata est. Evigilans autem Lucia matri suae dixit: mater mea, ecce sanata es: per ipsam ergo te deprecor quae suis orationibus te sanavit, ne mihi de cetero nomines spon-

& tyd Lucy for to slepe:
&, as hire tho*ch*t, takand kepe,
Saw Agatha at hir*e* richt hand
V*ith* ful feile angelis stand,
Schrud in schenand wed
Brichtar*e* þane silu*ir*, but dred,
& sad hire: »cystir*e* Lucy der*e*,
To god deuote, in tho*ch*t ful cler*e*,
Quhy askis þu (of) me þat þu
To þi modir*e* ma gif now?
For þi treucht has mad hir*e* hale
& bete wele of al hir*e* bale.«
þane waknyt sanct*e* Lucy
& til hir*e* modir*e* sad in hy:
»Lo, modire, þu art mad hale,
For þu trewyt to my tale.
þar-for be hir*e* I coniur*e* þe
þat thru sic travale helyt þe,
þat to spouse me þu ne*m*myne no*ch*t,
Bot, quhat-eu*ir* it wes þu tho*ch*t
In weding*e* fore to gif to me,
To gyfe to pour*e* men*e* I leife þe.«
Hire modir*e* sad: »cou*er* my*ne* ene
&, quhat to þe spedful be sene
To do of my g*u*d, do alsone!«
þane Lucy til hire sad but hone:
»It þat þu gifis at þi ded-day,
þu gifis, for þu ma no*ch*t away
Ber it; for-þi þe gud þu giff,
Gif þu wil thank haf, til þu liff;
To gif þi gud, thank has þ^{u} na*ne*,
Quhene þu of þis lyf is tane.
For-þi, til þu has powste,
Gif, & þu sal rewardit be.«
þare-for, quhe*ne* þir*e* twa co*me* hame,
Sanct*e* Luca & hir*e* forsad dame,
þai gef þar*e* gudis plentuisly
To þame þai saw mast nedy;
& quhen*e* þar meble ilke day
Ves ner*e* delt clenely away,
þane ſawyt þai, as þ*at* ves done,
þar*e* gudis w(n)mowable sone.
& as þis come to þe knawyng*e*
Of hyme þat suld haf in wedi*n*g*e*
Lucy, speris þat hir*e* nowriſe f. 362
Quhar-for hire gudis in sic vise
Var sald for mast part away
& delt to pour*e* me*ne* ilke day.
& scho, þat ves var & wyse,
Sad, þat Lucy in merchandrise
Had fundine a thing*e* for to by
Quhar*e*-in mare p*ro*fyt cane ly
þane in ocht þat suld has þai
Be lyklynes al way,
& þat in til his na*me* scho bo*ch*t,
For scho to mak riche tho*ch*t (!).
& he, þat ſete had his lykyng*e*
Alhale in temp*or*ale thing*e*,
To sel þe gud ves mar*e* besy
Be-for þane ves sanct Lucy,
Venand þat he suld at h*is* weding*e*
þare-thru hafe doublyt al h*is* thing*e*.
& syne quhe*ne* he p*er*sawit veile
þat al wes sald Ilke dele
& ymang*e* pour*e* me*ne* delt away,
þane to þe prefe*t* but delay,
þat to name had Paſcasius,
He went & plenȝet of his spouse
þat scho had tane þe cristine fay
Agane þare lawis oſyt Ilke day
In contrar*e* of þe emp*er*oure,
Of co*m*mone thing*e* þat has þe cur*e*.

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sum, sed quidquid mihi datura eras pro dote, pauperibus elargire. 67) l. to me spouse. 68) l. þi. 72) Ms. besene. 73) Ms. god st. gud. 71) Cui mater: tege prius oculos meos et quidquid volueris, de facultatibus facito. Ad quam L.: quod moriens das, ideo das quia ferre tecum non potes: da mihi dum vivis, et mercedem habebis. 76) Ms. ma haf nocht. 77) Ms. giffis. 78) Ms. liffis. 83) Cum ergo rediissent, fit quotidie distractio rerum et dantur in necessitatibus pauperum. Interea dum patrimonium distribuitur, ad sponsum notitia pervenit: requirit sponsus a nutrice de his. Respondit illa caute quod utiliorem possessionem sponsa sua invenisset quam suo volebat nomine comparare, et ideo videbatur aliquanta distrahere. Credidit stultus carnale commercium et coepit auctor esse vendentium. 84) Ms. luca. 93) Ms. athir*e* st. hir*e*. 98 ff.) B. missversteht den lat Text. 101) Ms. suld st. sald. 110) Ms. hafte st. hafe. 111) Venditis autem omnibus et pauperibus erogatis, sponsus trahit eam coram Paschasio consulari, dicens eam christianam esse et contra leges agere Augustorum. Invitante igitur Paschasio ad sacrificia ydolorum respondit: sacrificium placens Deo est visitare pauperes et eis in necessitatibus subvenire: et quia amplius non habeo quid offeram, me ipsam sibi tribuo offerendam. Cui P.: ista verba

Paschasyus þane in al hy
Befor hyme gert bryng*e* Lucy,
& bad þat scho suld Criste forsak
& sacrifice til ydolis mak.
Sad scho: »thankful sacryfice
& plesand to god mony-wyse
Is to helpe pur*e* me*ne* & fede
& visit myst*er*ful in ned.
Bot now, for no*ch*t is lefyt me
Quhar-of I ma gif cheryte,
Of my-selfe wil I offerand mak
To god, þat in thank sal It tak;
For I haf dressit my ful wil
Hou I ma fonest cume hy*me* til.«
Til hir*e* þane sad Pascasyus:
»Sic wordis suld þu no*ch*t say ws
Bot erar*e* lyk þe til *a* fole,
As þu art cled in Crist*is* stole;
For to me mak þu no*ch*t þat spek
þat has þe lawis for to kepe
Of hyme þat is nov emp*er*our*e*
& al þe varld has in cur*e*.«
þane Lucy sad: »richt as þu
þe law of þi prynce kepis nov,
Ry*ch*t sa þe lawis sal I kepe
Of my god in ded & speke;
& for þi princ*is* þu art rad,
& cristine treucht serwe god me bad;
þi p*ri*nce wil no*ch*t þu wreth nov,
& I to wreth god sal eschew;
þu til þi p*ri*nce wil enples,
& to serwe god is myne ese.
þarefor do þu þat þe spedful Is,
For ry*ch*t sa wil I do I-wys
It þat is my maste p*ro*fyt.«
Paschasius sad (til) hir*e* tyt:
»þi pat*ri*mone, wele p*er*sawe I,
þu hastely (!) dispend*it*, as se I,
One þai*me* þat has corr(u)mp*it* þe,
þar-for as hur*e* þu ansuer*is* me.«
þane til hyme sad Lucy:
»S*ir*, my pat*ri*mone haf I
Stablit in*e* sa sykir*e* place
Quhar*e* foule corrupc*i*on*e* neu*ir* ves;
Bot sic corrupturis as þu
To me at lykyne spek*is* nov,
I wiste neu*ir* in body na tho*ch*t
Na ȝet wit sal, dred þe no*ch*t!«
Paschasyus sad þa*ne* hir*e* til:
»þat þu me tald, it wa*r* my wil,
Quha ar fyler*is* of þe body
& of þe tho*ch*t.« þa*ne* sad Lucy:
»Of þe *thocht* fyler*is* are ȝe
þat wald entyse ws þ*at* we
Suld cese to serwe o*ur* creator
Fore It þ*at* ſeruis no*ch*t ane hour*e*;
& corruptour*is* of cors ar þai
þat varldly lyking*e* ſett*is* ay
Befor lykyne þat ma no*ch*t
Cese, bot þar*e*-of has na tho*ch*t.«
þe prefe*t* sais: »al sic spekyng*e*
Sal sese, fra we be-gyne to ding*e*.«
Q*uod* Lucy: »trew þu but les
þat godis vord ma neu*ir* cese.«
Q*uod* þe prefe*t*: »I trev þat þu
Trewis þu art god ry*ch*t nov!«
Sad Lucy: »I wat þat I f. 36
Ame godis s*er*uand encrely,

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tibi simili stulto narrare poteris, mihi autem, qui principum decreta custodio, ista frustra persequeris. 121) Ms. paschanyus. 137) Ms. & st. a. 143) Ad quem L.: tu principum tuorum decreta custodis et ego Dei mei legem custodiam: tu principes times et ego Deum timeo; tu illos offendere non vis, et ego Deum offendere caveo; tu illis placere desideras et ego ut Christo placeam concupisco. Tu ergo fac quod tibi utile esse cognosces, et ego faciam quod utile mihi esse perspexero. Cui P.: patrimonium tuum cum corruptoribus expendisti et ideo quasi meretrix loqueris. Cui L.: patrimonium meum in tuto loco constitui, corruptores autem mentis et corporis nunquam scivi. Respondit P.: qui sunt corruptores corporis et mentis? L. dixit: corruptores mentis vos estis qui suadetis ut animae suum deserant creatorem; corruptores vero corporis sunt qui corporalem delectationem praeponunt epulis sempiternis. 158) Ms. hastely st. has. 159) Ms. cormmpit. 163) Ms. neu*ir* Il in. 168) þe st. þu. 173) Ms. bodyis st. thocht. 181) P. dixit: cessabunt verba cum perventum fuerit ad verbera. Cui L.: verba Dei cessare non possunt. Cui P.: tu ergo Deus es? Respondit L.: ancilla Dei sum, qui dixit Cum steteritis ante reges et praesides e. c. (B. führt aus); non enim vos estis e. c. P. dixit: in te ergo spiritus sanctus est? Cui L.: qui caste vivunt, templum spiritus s. sunt. Cui P.: ego faciam te duci ad lupanar, ut ibi violationem accipias et spi-

Til his appostolis þat ca*ne* say
»»Se, ȝe dout be na way
Befor king*is* quhe*ne* ȝe sal stand
Or befor precydent*is* of þe land,
Quhat ȝe sal say in þat hour*e*,
Na of ȝour*e* ansuer*e* haf na cur*e*!
For wysdome sal I gif ȝu til
& mowth til ansuer*e* þai*me* w*ith* skil,
For in ȝow sal þe haly gast
Til al mak ansuer*e* mast & leste.«««
þe presydent sad: »wenis þu
þe haly gast is in þe nov?«
Lucy ansuert hyme in hy:
»Quha her*e* weile lufis & chastely,
Of þe haly gast*e* tempil ar þai.«
Pascasius þane can*e* til hire say:
»To þe bordale þu sal be led
& be sa fylit in þat sted
þat tyt þe haly gast fra þe
For fylth of þi flesche sal fle.«
Q*uod* scho: »þe body ma no*ch*t
Be fylit bot of consent of tho*ch*t:
For, þo þu ger me*ne* fyle me
Agane my wil, my chastyte
Sal doublit be me to þe crone
þat I sal wyne for my wardone;
For of my wil neu*ir* sal I
*Con*sent to fyle my body,
For ony payne or ony wa
þat þu to me þar*e*-for ma ma.
For my body ay is bone
To haf al pyne & passione
For godis sak, quha*me*-in I trew.
Do furth þar*e*-for! quhat bydis þu?
For þu sal fynd me redy ay
To tak mar*e* payne þa*ne* thu think ma.«

þe presyde*nt* gert (til) hyme bryng*e*
Ser*e* houlour*is* & gef byddyng*e*
Hir to þe bordale to led,
& quhe*ne* scho var in*e* þat sted,
þa suld ger be c*ri*yt tyt:
Quha-sa-eu*ir* had appetit
Til haf a maydine but med,
þai suld þame to þe bordale sped,
For þar fynd suld þai a madine
To mak assith til þai*me* al Ilkane;
& þat nane suld hir*e* body spar*e*
Til ony lyfe in hire war*e*.
þane þai went furth but abad,
To do þat þai in byding had;
Hir to þe bordale wald þai haf bro*ch*t
For sic cause, — bot þai mo*ch*t no*ch*t:
For þe haly ga*s*t had sa
Stithit hire, þat nane of þai
My*ch*t of þat place a fute hir*e* ster*e*.
þe presyde*nt*, þat wes by ner*e*,
Ves amowit ful gretu*m*ly,
& gert a tho*u*sand me*n*e in hy
Cume to draw hyr*e* furth of thret.
Bot þai my*ch*t hire na forthir get,
þo bath hir*e* fet & hir*e* handis
Var bundine faste w*ith* Irne bandis.
To helpe þame come, a tho*u*sand me*ne*, (!)
Fyfty ȝok of oxine þene,
To flyt hire furth one þe way;
Bot in waste (wes) al did þai,
For vnsterit scho stud stil
As a crag, to byd god*is* wil.
Enchau*n*tur*is* þane he gert cu*me* fere,
Hir w*ith* enchanment*is* to ster*e*;
Bot scho my*ch*t no*ch*t steryt be
Mar*e* þane war*e* a rutfast tre.

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ritum sanctum perdas. Cui L.: non inquinatur corpus nisi de consensu mentis, nam si me invitam violari feceris, castitas mihi duplicabitur ad coronam; nunquam autem voluntatem meam ad consensum poteris provocare. Ecce corpus meum ad omne supplicium est paratum. Quid moraris? incipe fili dyaboli desideria poenarum tuarum exercere. 202) I. lifis. 203) Ms. gast*is*. 206) fylit. 241) Ms. gad. 225) Tunc Paschasius lenones fecit venire, dicens iis: invitate ad eam omnem populum et tamdiu illudatur donec mortua nuntietur. Volentes autem eam trahere, tanto pondere spiritus sanctus eam fixit ut omnino eam movere nequirent. 244) Fecitque P. mille viros accedere et manus ejus et pedes ligare, sed eam nullatenus poterant movere; tunc et cum viris mille paria boum adhibuit, sed tamen virgo domini immobilis permansit. 256) Ms. bydn. 257) Vocatis autem magis, ut suis incantationibus moveretur, omnino moveri non potuit. Tunc dixit P.: quae sunt illa maleficia quod una puella a mille viris non moveretur? L. dixit: non sunt ista maleficia, sed beneficia Christi; porro, si adhuc decem millia adhibueris, aeque ut primum immobilem me videbis.

þane þe presydent ca*ne* sper*e*:
»Quhat wichecraft dois þ^u her*e*
þat þu, (þat) is maydine al ȝ*inge*
& lyk is til a teynd*ir* thing*e*,
Ma no*ch*t be had a fute of lynth,
Of men*e* na oxine for þe strinth?«
Q*uod* Lucy: »neu*ir* ȝet delt I
W*ith* wichecraft, bot sikirly
It is of Criste þe benyfice,
þat stithis me on*e* þis wyſe;
For, gyf þu wald ȝet ek to
Ten*e* thousand, (þai) suld nomar*e* do.«
þane ves it tald þe p*re*syd*en*t
þ*at* wiſchcrafte & Inchau*n*me*n*t
V*ith* nectyng mo*ch*t be lousit sone.
þane gert he caste on*e* hir*e* but hon*e*
Of necting a gret qua*n*tyte,
þat foule ves to fele or se,
þar-w*ith* for to flit hyr*e* tho*ch*t.
Bot al ves in wast þai wro*ch*t.
& quhene he my*ch*t do nomar*e*,
A ful gret fyr*e* he gert mak þar*e*
About hyr one ilke syd,
þat scalyt far*e* þe low & wyd, f. 364
& kiste þare-in pyk & bryntſta*ne*,
To bryne hyr*e* bath lyr*e* & bane.
Bot þat grewit hyr*e* nomar*e*
Na It a tempryt bath war*e*.
þane Lucy one hicht ca*ne* say:
»Of god I haf gottine delay
Of my m*artir*dome, for þat I
Out of dout suld put sikirly
Al c*ri*stine me*ne* to thole passione
& say to wyne ay-lestand crone,
& til eke schame als þe mar*e*
Til hethine þat vntreuful ar*e*.«
Pascasius ves þane ful wa
Quhen*e* he saw hyme scornyt sa;
For-þi his frendis, þat war*e* ner*e*,
Til confort hyme & mend h*is* cher*e*,
A sword in hire hals ca*ne* thryng*e*.
Bot þat hire refit no*ch*t þe speking*e*,
For scho sad: »trewly, I tel ȝow
þat to kirk pece is giffine now,
For þis day ded has tane
Of his warld Maxymyane,
& Dyoclyciane but dout
Of his kynrik (is) put owt.
& as Agatha, my cystir*e* fre,
Is p*ro*tectryse of þis cyte
Of Cathanen*e*, ry*ch*t swa sal I
Mak prayer*e* to god Ithandly
Of Cyricusane for þe towne,
þat to helpe (it) god be bon*e*.«
& ry*ch*t as scho þis tale (had) tald,
Fra Rome come me*ne*, þ*at* ves bald,
þa*ne* band þai Pascasyus ry*ch*t þar*e*
& led hyme sa to cesar*e* —
For cesar had herd syndry tel
þat þis Pascasius ves fel
& refit gudis for gredynes
In þe Cunctre quhar*e* he ves.
& quhen*e* he ves bro*ch*t to Rome,
Of þe senat thru þe dome
His nek þai gert strik in twa,
&, quhar*e* he ſeruit, (he) cane ga.
& sanct Lucy out of þat sted,
Quhare scho for god tholyt ded,

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263) Ms. is is st. þat is. 273) Putans vero P., secundum quorundam figmenta, quod lotio fugarentur maleficia, jussit eam lotio perfundi; cumque nec sic moveri posset, angustiatus nimis copiosum ignem circa eam accendi picemque, resinam et fervens oleum super eam fundi jussit. 287—8) nicht in L. A. 289) Dixitque L.: inducias impetravi martirii mei ut credentibus timorem auferam passionis et non credentibus vocem insultationis. 297) Videntes autem amici Paschasii eum angustiari, in gutture ejus gladium immerserunt; quae nequaquam loquelam amittens dixit: annuntio vobis pacem ecclesiae redditam Maximiano hodie mortuo et de regno suo Diocletiano expulso, et sicut civitati Catanensi soror mea Agatha data est protectrix, sic et ego civitati Syracusanae concessa sum interventrix. 310) þis st. þe. 315) Dum haec virgo loquitur, ecce ministri Romanorum veniunt, Paschasium apprehendunt, vinctum ad Caesarem secum ducunt; audierat enim Caesar quod universam provinciam fuerat depraedatus. Veniens ergo Romam et senatui accusatus pariter et convictus capitali sententia est punitus. 327) Virgo vero L. de loco in quo percussa est, mota non est nec spiritum tradidit quoadusque sacerdotes venirent et corpus domini ei traderent, et omnes astantes amen domino responderunt. In eodem loco autem est sepulta et ecclesia fabricata. Passa autem est tempore Constantini et Maxentii c. a. d. CCCX. Nach 332 fehlen Verse. 333) & st. quhar? 334) Ms. ſcho st. þai.

Ves no*ch*t ſteryt, bot duelt stil,
As lyk wes to be godis wil;
Bot quhen*e* prest*is* in gud ente*n*t
Had mi*ni*ſtiryt hir*e* þe sacrame*n*t,
& scho had ȝoldine god þe geste,
þai mad a fare grawe in (til) haste
& hyre entyryt vorthely,
As oyse of kirke wes, deuotely.
þane come hire my*ch*tty fre*n*d*is* b*ut* hon*e*
& mad a crafty kirke fulsone,
Quare restis & sal do ay
Hire poudyre til of dome þe day;
& ſeffyt it mychtyly
Of gret rent*is* & mychty,
To sustene þai*me* þare ſuld lyfe,
þare s*er*uice to god ay to gyfe,
In lowing*e* of god firste & syne
In honour*e* of þis haly virgine.

. . . .

Twa emp*er*our*is* vare þat tyme:
þe tane ves callyt Co*n*stantine,
& þe todir*e* Maximyne;
Eſtir Criste our*e* flesch had tane
Thre hu*n*dre tene ȝere & ane,
þis ded ves done, ȝe red her*e*,
þe XIII day of diſcembre, but ver. —
Nov Lucy, for quha*me* god of hewine
þis wro*ch*t for þe, or*e* þu went hyne,
þu purchas ws sic grace þ*at* we
Our*e* lyf led (her) in sic degre,
Ovt of þis warld þ*at* ve ma twy*ne*
But schame, det & dedly syne.

XLV. Cristine.

The gentil virgine s. C*ri*stine,
þat god s*er*uit v*ith* hart fyne,
Come of kyne of mykil my*ch*t,
þat s*er*uit god(is) day & ny*ch*t;
& in Tyro of Ytaly
Hir fadire duelt as mast my*ch*tty.
& for scho ves his perand ar*e*,
Fetyſe, faſonyt wele, & fair*e*,
He mad a tour*e* of lyme & stane —
A starkare mo*ch*t be fundine na*ne*:
þar-in put he his dochtyr*e* der*e*;
& twelf madynis, þ*at* fost*er*it ver*e*
Vith hire to serwe (hir), he gert ga
In þe tour*e* hire s*er*uice to ma;
& godis gert he mak syndry
Of gold & siluire mychtyly
& put þame v*ith* hyr*e* in þe tour*e*,
For scho suld do to þai*me* hono*ur*e,
& incense laid in a wy*n*do by
Quhar-w*ith* scho suld sacryfy.
þane for þe cause of hir*e* bewte f. 365
Ful mony ȝarnyt hire to se,
Til hafe hire in weding*e*;
Bot hire kyne wald for na thing*e*
þat scho til ma*ne* suld gyffine be,
Bot ſ*er*we furth in virginite,
Til þar godis til enplese —
For, as þame tho*ch*t, þ*at* ves mast ese.
Bot scho ves tacht wele in*e* (til) haste
Be steryng*e* of þe haly gaste,
& al þ*ai* ydolis mar*e* & les
Scho had in to wlatso*m*mes,
& þe incense, þa*r*-with scho
Vikit sacrifice suld mak þai*me* to,
In a wyndo scho lad it by
& it hyd þare ful craftfully. —
Hire fadir*e* come a day p*er*cace
In to þe tour*e* quhar his docht*ir* ves:

Vgl. L. A. Cap. 98; die kurze etymol. Einl. fehlt. 1) Christina nobilissimis parentibus orta, in Tyro Italiae, a patre suo in quadam turri cum XII pedissequis collocata est, Deos argenteos et aureos secum habens: et cum pulcherrima esset et a multis in conjugium peteretur, parentes ejus nulli eam concedere volentes, ut in deorum cultu maneret. 4) Ms. god st. godis. 7) Zus. 29) Ipsa autem a spiritu sancto docta, ydolorum sacrificia abhorrebat et incensa Diis immolanda in fenestra abscondebat. 31) Ms. þat st. þai. 33) Ms. þat st. þar. 37) Venienti autem patri ejus pedissequae dixerunt:

& hir twelfe mady*nis* tald hy*me* sone
Hale how his dochtir*e* had done,
þat sacrifice vald mak na day
Til hire godis be ony way,
»For scho sais, c*r*istine is scho.
Seis þarfor quhat ȝe wil do!«
þane hir fadir*e* kissit hir ofte
& gluthryt hir *with* vordis softe
& hir entysyt mony-wyse
To godis to mak sacryfice,
& sad (til) hir: »my dochtir*e* dere,
Do furth my byding in gud cher*e*!«
Q*uod* scho: »þi docht*ir* cal no*ch*t me,
Bot I his dochtyre ay sal be
& sacryfice (one) til hyme mak
þat sal in thank ry*ch*t wele It tak:
þat is, to god in trinite,
To quhame for euir*e* I offer me,
& no*ch*t to godis, þat neu*ir* had
Lyfe, bot are v*ith* handis mad
& ma no*ch*t spek, se na ga —
Quhatkine godis suld be þa?«
þane sad þe fadir: »gif þat þu
Vil no*ch*t to syndry godis now
Mak sacrifice, at lest til ane
. . . .
Sa þat þe lafe no*ch*t crabyt be
Na gretly grevyt at þe!«
þane sad scho: »þu has sad wele
Vnwittandly, sa haf I seele!
For I mak my*ne* offerand but wer*e*
Euir-ilke day to godis sere,
& are bot a god no*ch*t a laste,
þe fadire, þe sone, þe haly gaste.«
þane sad þe fadir*e*: »sene þ*at* þu
þai ſer*e* godis honour*is* now,
Quhy wil þu no*ch*t honour*e* *with*-al
Al vthire þat goddis ve cal?«
Q*uod* scho: »þo I ne*m*myne thre
P*er*sonis, ma bot a god be:
Fadire, sone, & haly gaste,
& þire thre, quha vele cuth taste,
Is bot ane in diuinyte,
þo I ne*m*myne p*er*sônys thre.«
Hire fadir vent (in) wrath away.
& Crystyane but (mar) delay
Gadryt sa*m*myne þai godis al
Of gold & siluer*e* & brak smal
In smal pec*is* but delay
& gefe to pour*e* me*ne* away. —
Hire fadire, venand vele to do,
A-nothir*e* tyme come hir*e* to,
To þai godis to do honour*e*
þat he befor lewit in þe tour*e*:
& he fand nane he hono*ur* mo*ch*t.
þare-of gret ferly hyme tho*ch*t,
& at C*r*istine he speryt sone
Quhat scho v*ith* his godis had don*e*.
þane hire maydin*is* ca*ne* hy*me* say
þat scho (had) delt þame al away
& brokine þame in pec*is* smal —
þat hyme tho*ch*t verſte of al.
& quhene he wist þ*is* ves done,
He gert hir*e* clathis tak of son*e*
& gert me*ne* ding hire ful faste
V*ith* handis fel, til þai my*ch*t leste;
& þat he gert do ythandly,
Til twelfe me*ne* war wery.
C*r*istine sad (til) hire fadire þane:
»But honour*e* & schame Ivyl*e* ma*ne*
& wlatſume to god sykyrly,
Se hou al þere are very

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filia tua domina nostra diis nostris immolare contemnit, sed christianam se esse asserit. Pater autem ei blandiens ad deorum culturam eam provocabat; cui illa: noli me vocare filiam tuam, sed ejus quem sacrificium laudis decet; non enim diis mortalibus, sed deo coeli sacrificium offero. Cui pater: filia mea, ne uni Deo tantum sacrificium offeras, ne tibi alii irascantur. Nach V. 64 fehlt ein Vers. 39) Ms. madys. 63) Ms. ane he. 67) Cui illa: bene locutus es nesciens veritatem; offero enim sacrificium patri et filio et spiritui sancto. Cui pater: si tres deos adoras, cur etiam alios non adoras? Cui illa: tres illi una Deitas sunt. 74) Ms. ſer*is*. 84) Post hoc C. patris sui deos confregit et aurum et argentum pauperibus erogavit. Rediens pater, ut deos adoraret, sed ipsos non inveniens, et ab ancillis, quid de illis C. fecerit, audiens, iratus eam jussit exspoliari et a XII viris caedi, adeo ut ipsi ministri deficerent. 88) Ms. geft in gefe corr. 96) Ms. gudis. 97) Ms. maydine. 104) þai st. aind? 107) Tunc C. patri dixit: sine honore et pudore et abominabilis Deo, qui me caedunt deficiunt, pete illis a diis tuis virtutem, si valeas. 108) Ms. Ivyld. 109) wlat aus wlaf corr. 117) Tunc catenatam eam in carcerem mitti jussit. Audiens hoc mater vestimenta sua scidit et ad carcerem pergens, filiae pedi-

þat dyngis me, & ȝet but ver*e*
In godis s*er*uice I p*er*sewer*e*;
þarefor suld þu be prayer*e* seke f. 366
Tyl þi godis, þare strinthis til eke,
& sa, to nev þare vertu, fand,
For þai haf ner*e* tynt þare aynd.«
þane gert he bynd hire faste
Vith yrne chenȝeis & hire caste
In tyl a presone depe & myrk.
& quhe*ne* hire mod*ir* herd þ*is* verk,
Scho rafe hire clathis & hir*e* har*e*
& cryit loud & he ca*ne* rar*e*,
& to þe presone vent ful sone
& til hire doucht*ir* fete fel one-ane
& sad: »*Cri*styane, my dochtyre bry*ch*t,
þat of myne ene is sou*er*ane ly*ch*t,
Vith hartly vil to þe I pray
þat þu wil rew of me þis day!«
Q*uod* scho: »quhy callis þu me
þi douchtire? for I haf one me
þe name of god almy*ch*tty.
For-þi ga þi vay in hy!«
& quhe*ne* þe modire saw þat scho
Mo*ch*t no mar*e* *with* hir*e* douchtyr*e* do,
Til hire husband scho co*me* sone
& tald hyme al hou scho had done,
& þat scho my*ch*t be na skyl
Of hire douchtyr*e* turne þe wil.
Hire fadire þane of fellon*e* tho*ch*t
Gert hyr*e* befor hyme sone be bro*ch*t
& bad hire, scho suld sacryfy
Til þare godis in al hy,
Ore ellis thole torment sa fel
þat it suld ferly be to tel,
»& þu sal neu*ir* callit be
My doucht*ir*, trewly, I tel þe.«
þane sad scho (til) hyme but hone:
»A ful gret grace þu has me done
þat sic hicht mak*is* to me
þat þi doucht*ir* I sal no*ch*t callit be;
For of Sathanes trewly art þu,
Ȝa, fadire, fermely þis þu trew!«
þane co*m*mandyt he to perſe hir flesch
With scharpe nalys, þat teynd*ir* was,
& hire ly*m*mys to draw in-twyne,
Til ony lyf war*e* hire in*e*.
þane Cristyane of hire flesch ca*ne* pul,
þat rywine wes, a handful
& kyste (it) in hir*e* fadir*e* face,
& sad tyl hyme, þat angry wes:
»þu tyrand, þat þi flesch ca*ne* get
Of þi body, now It ete!«
Hir fadire þane but ony hone
Gert hir o(ne) a quhele be done,
& fyr*e* *vith* oyle þ*ar*-on*e* gert he
Be mad i*n* gret qua*n*tyte.
þane þe gret lo ſcalit on*e* heid
& slew fywe hundir*e* i*n* þ*at* sted;
Bot til hir*e* it did na lath,
In body na ȝet in clath.
Ȝet vend hir*e* fadir*e* sekirly
Al þat had bene sorcery;
For-þi one nev he gert hir*e* bynd
& in a myrk *pr*essone hir*e* ſlyng*e*.
& as cu*m*yne ves þe ny*ch*t,
He bad his menȝe þai suld dy*ch*t
A hewy stane (&) til hir*e* bynd faste
& in þe se syne hir*e* caste.
& quhe*ne* þai had his bydd*in*g don*e*,
Godis angel apperit sone

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bus se prostravit, dicens: filia mea Christina, lumen oculorum, miserere mei. Cui illa: quid me dicis filiam? nescis quia nomen Dei mei habeo? 124) l. fel done. 133) Cumque nihil sibi persuadere posset, ad virum rediit et quid sibi responderit indicavit. Tunc pater jussit eam ante tribunal suum duci. Cui dixit: sacrifica diis! si non autem, multis afflicteris sacrificiis et mea filia non diceris. Cui illa: magnam mihi gratiam praestitisti quia jam me non vocas filiam dyaboli; quod autem de dyabolo nascitur, daemon est, tu es, pater, ipsius Sathanae. 147) Ms. buth st. but. 153) Tunc ille jussit carnes ejus ungulis radi et membra ejus tenera disrumpi; C. autem de carnibus suis accipiens in vultum projecit patris dicens: accipe tyranne et carnem a te genitam comede. 163) Tunc pater super rotam eam posuit et ignem cum oleo accendit, sed flamma exsiliens MD (!) viros occidit. Pater autem ejus, omnia haec magicis artibus adscribens, ipsam iterum in carcerem mitti fecit et facta nocte jussit pueris suis ut lapidem grandem ad collum ejus ligarent et in mare projicerent. 177) tilge bynd? 179) Quod cum fecissent, protinus angeli eam assumunt, Christus autem ad eam descendit et eam in in mari baptizavit dicens: baptizo te in Deo, patre meo, et in me Jesu Christo filio ejus et in spiritu sancto. Et commisit eam Michaeli archan-

& hir*e* in handis hynt in hy
& held hir*e* one lofte ba*ne*-dry;
þane Cryste hy*me*-self, þat al mo*c*h*t* se,
(Come) of h*e*wine, þat in þe se
Baptyste hir*e* & cane say:
»I baptyse þe her*e* þis day
In god, my fadir*e*, & in me
& in þe haly gaste, al thre;«
& to sanct*e* Mychel hir*e* betacht,
þat blythly hir*e* in ha*n*di*s* lacht
& set hir*e* one land al dry.
& quhen*e* hir*e* fadir*e* þ*is* ferly
Herd, strak hy*me*-self in þe front,
Ȝet sayand, as he wes wont:
»Quhat wichecrafte oysis þu,
þat þe se na ma now
Drowne þe, for ocht me*ne* ma do?«
þis answer*e* scho mad hy*me* to:
»þu fellone fule & vnhappy,
Of god sic grace gewine haf I.«
Hir*e* fadire (þane) co*m*mawndi*t* sone
þat scho in preson*e* suld be don*e*,
& one þe morne hir*e* to ta
& hir*e* heid strik of hir*e* fra. f. 367
Bot Vrbane, hir*e* fadir*e*, þat ny*c*h*t*
Ves fundine ded be godi*s* my*c*h*t*.
To quha*me* a Jug*e* ca*ne* succed
Callyt Denyse, ewil of ded;
þat gert a kirtil (!) be mad meet
For hir*e* ſyd done to þe fete,
Of yrne, as ane habreſone;
& as þis ves redy mad bon*e*,
In to þe fyr*e* he gert it caste,
& drew it syne on*e* hir*e* faste,
& walland oyle & pyk alſon*e*
He gert caſt þar*e*-abeone;
& gert four*e* wicht me*ne* to ga
þat suld rol hir*e* to & fra,
þat scho þe sōner*e* suld be ſlane
Eftyr*e* þat Ilke fellone payne.
Bot scho vnhurt lofit god ȝarne
þat scho, nov-borne as a barne,
Ves rokit sa, feland na sar*e*,
As barne þat in þe kardil var*e*.
þat Juge, as he þis had sene,
Nowly gert tak hyr*e* in teyne
& schawe hir*e* heid to þe suerd,
& gert me*ne* tak hir*e* eft*ir*werd
Of hir*e* clathis & gert hir*e* be
Led nakit thru þe cyte,
Tyl Apolyne til scho ves bro*c*h*t*.
& þane to pray scho cesyt no*c*h*t*,
Til þe fals ydol don*e* ca*ne* fal
& in poudre louſyt al smal.
& as þe Jug*e* þis herd say,
He wes sa red: but delay
He fel done þar*e* stand-ded.
& þar*e* succedit in his sted
A fellone Jug*e* of mony ane,
þat callyt wes Julyane.
& he ane oyne gert be mad
Red-het & put hir*e* in but bad,
& closit it, as þat ves done.
Bot godis angel(is) come sone
& duelt (þar) w*ith* hir*e* dais fywe,
V*ith* hir*e* sang*e* lowand god of lywe.
þane come þar*e* fele þe sextday,
To se how hir*e* body lay
þat þai wend bene brynt had:
& fand hir*e* bath bly*th* & glad,
Lowand god at al hyr*e* my*c*h*t*
þat of his angelis gef hyr*e* sy*c*h*t*.
Ȝet Julyane went witt*ir*ly,
& al vthire, it had bene sorcery;

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gelo, qui eam ad terram adduxit. 184) Ms. howine? 192) Quod audiens, pater frontem suam percutiens dixit: quibus maleficiis hoc facis ut in mari maleficia tua exerceas? Cui illa: stulte et infelix, a Christo hanc accepi gratiam. Tunc in carcerem eam misit jubens ut in crastino debeat decollari. Ipsa autem nocte Urbanus pater suus mortuus invenitur. 207) Huic quidam judex iniquus successit nomine Elius, qui cunam ferream succensam cum oleo, resina et pice parari fecit et Christinam ibidem jactari cunamque a viris IIII agitari, ut citius consumeretur. Tunc C. Deum laudavit, qui eam nuper renatam denuo volebat, ut infantulam, incunabulis jactari. 222) Ms. & st. þat. 222 u. 226) Ms. nov. 225) Tunc judex iratus fecit radi caput ejus et nudam per civitatem usque ad Apollinem duci, ubi ydolo imperavit, et corruens in pulverem est redactum. Quod audiens judex expavit et spiritum tradidit. 227) l. sward. 237) l. stane. 238) Huic successit Julianus; qui fornacem succendi fecit et Christinam intus jactari; ubi per V dies cum angelis cantans et deambulans illaesa permansit. 246) l. & vith? 257—252) Zus. 253) Quod audiens Julianus et magicis artibus hoc adscribens,

þane twa ſ*erpentis* he gert bry*ng* o*ne*-ane
þat haspidis has to name,
& als fellone vthyr*e* twa
þat to na*me* has vypera,
& twa colubris ry*ch*t fellone
Befor hir*e* he gert lay done.
þe s*erpentis* hir*e* fete ca*ne* lyke
& hurt hir*e* no*ch*t, þo þai var wyk;
Aspidis til hir papis so*ch*t
& sukyt þame & noyt no*ch*t;
Colubres a-bout hyr nek lay
Vnhurtand, lykyt ſuet away.
þane Julyane, þat þis has sene,
Vend it sorcery had bene;
Til his enchantour*e* þa*ne* sad he:
»Me think þu begilis me,
þat gerris no*ch*t þire best*is* byt
& fla ȝone maydine but respyt «
þane he p*ro*fit his craft to do;
& al þai best*is* socht hyme to
In*e* mykil brath in to þat sted
& gert hyme fal done stand-ded.
þane Cristine, þ*at* wes no*ch*t rad
For þai best*is*, but bad þai*me* bad
þat þai suld pase til wild*ir*nes,
Quhar of me*ne* wes na*ne* acceſe,
& neuir*e* (mar) cume to grewe man;
& furth went þai richt þane.
& Dynyse, þat ȝet lay ded,
þe secund Jug of þat sted,
At hir*e* prayer*e* scho rasit þa*ne*;
& he become cristine ma*ne*.
Ȝet Julyane, þat wes sa thra,
Bath hire papis gert ryf h*ir* fra;
& me*ne* my*ch*t se þare gret ferly:
þat mylk for blud come out i*n* hy.
& seand þat, he wes (ful) wa
& sone gert carwe hir*e* tong i*n*-twa;
Bot scho þe spek tynt na deile
Bot, as befor, spak als wele,
& scho strak Julyane in þe E
V*ith* It & lettyt hyme þane to se.
þane Julyane, þat wes wa,
In his hand a bow cane ta
& w*ith* ane arrow in hire syd
He mad a slope, depe & wyd,
& of ane *v*thir*e* arrow þare
He strak hir thru þe hart, sa sar*e* f. 368
þat to god scho ȝald þe gaste,
þat it resawit in til haste.
& þis in Tyr*e* done ves,
Eftir Criste resaw*it* our*e* flesch
Twa hu*n*dre lxxxvii ȝer*e*;
& þane ves emp*er*our*e* but wer*e*
þe fellone Dioclysiane,
þat cristine me*ne* slew mony-ane.

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duas aspides, duas viperas, duos colubros ad eam mitti fecit; sed serpentes ejus pedes lingun aspides nil nocentes ad ubera pendent, colubri collo se volventes sudorem lingunt. Julianus autem incantatori dixit: numquid et tu magus es? irrita bestias. Quod cum faceret, serpentes in eum impetum fecerunt et eum protinus occiderunt; tunc serpentibus imperavit C. et ad desertum locum ire fecit et mortuum hominem suscitavit. 273) p*ro*fit = tried. 287) Tunc Julianus mammillas ejus praecidi mandavit, de quibus lac pro sanguine fluxit. Deinde linguam ejus praecidi fecit, C. vero, nequaquam loquelam amittens, praescissuram linguae accipiens in faciem Juliani projecit et oculum ejus item percutiens eum excaecavit. 297) Iratus Julianus duas sagittas circa cor ejus et unam in latus ejus dimisit, et illa, percussa, spiritum Deo tradidit c. a. d. CCXXXVII sub Dyocletiano. (Der letzte Satz über die Reliquien fehlt in B.) 301) of st. vith. 305) l. Tyro.

XLVI. Anastace.

(Þe) nobil womane Anastace
In Rome of *gret* kine borne wes
& douchtir ves of a mychty
Man*e*, callit Pretaxaty,
& payane he wes neu*ir*-þe-les;
Bot hir*e* modir*e* *cr*istine wes,
A womane of (ful) gud fame,
& Fansta scho had to name.
& scho hir*e* douchtir gef to ler*e*
To Grisogone, þ*at* *with* gud cher*e*
In cristine treucht mad hire p*ar*fyt;
& scho to ler*e* It had delyt.
Syne til a ma*ne* of gret kyne
Ner*e* by Rome *with* mykil wyne
Scho ves giffine, þat (had) to name
Publy, a ma*ne* of gret fame,
& vedit hir*e* & bro*ch*t til house,
As afferyt til his spouse.
Bot scho, þat tho*ch*tful wes ay
Of Jh*es*u Criste & of his fay,
Tho*ch*t, scho suld no*ch*t marit be
V*ith* a payane sic as wes he;
Ane vthire cause wes ane
þat chaste scho suld luf alane; —
For (t)hire causis fra his bed,
Fenȝeand hire sek, away is fled.
& quhar scho wiste ony war*e*
Liffand in to Crist*is* lar*e*
Put in p*re*ſſone, scho vald *g*ai
& pur*e* clething*e* one hire ta —
In mykil dout ythandly —
& confort þai*me* ful besyly
V*ith* alm*us*-dedis, les & mar*e*,
Vesch þare fet & keme þ*ar* har*e*.
þane *Publy* strat kepy*ne* til h*ir* mad,
þat sa narroly fud ſcho had,
& (in) ane house gert stek*i*t be,
þat narroly my*ch*t scho furth se,
Bot a wyndo til haf disport,
But mare disport or conforte (!).
þis tyme Dyoclyciane
Gert Grisogonus be tane
& put in presone ymang*e* vthir*e*;
þe quhilk scho fed as hire bruth*ir*
Als lang*e* as scho had acceſe;
Bot fra tyme scho closit ves,
Sic remed ȝet purchaste scho
þat a kerlyne come hir to,
A medyatrice, to cume & ga
Betwene Anastace & al þai
Godis confessour*is* þat war*e*
In presone or in bandis sar*e*,
Bot be-twene maste teyndirly
(Hir) & Grisogone, þat was haly;
Be þis kerlyng*e* þa*ne* wald scho
Hir almus-dedis to þame do;
L*ettr*is of confort þane alswa
Betwene þame bare scho to & fra.
& quhene lang*e* it had bene þis,
Hire fellone husband Publyus
Maugre his to Pers ves send,
Certane nedis for*e* til end;
& to kepe his spouse ordenyt he
A wykit man*e* of his menȝe,

Vielfach abweichend L. A. Cap. 7; ähnlicher, jedoch noch ausführlicher, ist Vinc. Bell.

1) L. A. Anastasia nobilissima Romanorum filia praetaxati (V. B. praetextati) illustris, sed pagani, a matre sua Fantasta christiana et a b. Chrysogono fidem Christi edocta est; tradita autem Publio in uxorem, languorem simulans semper se ab ejus consortio abstinebat. 2) þat st. gret. 16 u. 35) Ms. Paulyne st. Publy, vgl. V. 60. 19—24) nicht in L. A. 24) l. lif. 25) Ms. hire. 27 ff.) L. A. blos: Qui audiens eam cum una tantum ancilla in vili habitu christianorum carceres circuire et iis necessaria ministrare, fecit eam arctissime custodiri, ita ut etiam alimoniam eidem denegaret, volens autem eam sic perimere ut posset in ejus largissimis possessionibus lascivire. 33—4, 37—40) nicht in L. A. (vgl. V. B.). 39) l. but. 54) hir fehlt. 41—150) nicht in L. A.; diese l. blos: Putans igitur se mori, dolorosas epistolas Chrysogono mittebat et ille consolatorias remittebat (dieser Satz sollte nach V. 84 folgen, vgl. V. B.). Interea vir ejus moritur et illa a carceribus liberatur (vgl. 85 ff.), Ähnlicher V. B., ausser 67—78, 129—146; nach 84 fehlen vielleicht Verse). 77) Ms. vn moble oder in

& ordenyt hir*e* vatir*e* & Iwil bred —
For he vald ry*ch*t fayne haf h*ir* ded. —
& sa bad he þat It suld be
Ore he agane-come, for causis thre:
þe first: (for) steryt his entent
Ves, for scho vald no*ch*t consent
In weding*e* to fulfil his wil
In luste of flesch, as hy*me* tho*ch*t skil;
þe todir*e*: be-cause þat scho
þe cristine treucht had tane h*ir* to;
þe thred cause (þat) cane hyme ster*e*:
For scho had landis ſar*e* & ſer*e*,
Vn-moble & in gret qua*n*tyte,
&, gif scho ded war, hal had he. —
& as he wes passit his way,
þis fellone s*er*uand but delay
Sa fellonly hir*e* sone ca*ne* trete
In strat ʒemesel & in ſewte,
þat hir lyfar had bene ded
þane sic lyfe ony tyme to led.
Thre moneth eftir*e* þis ewy*n*ly
þe caryone of fellone Publy
To Rome ves bro*ch*t be þe se.
& al þai menʒe þane cane fle, f. 369
Til Anastace þat kepar*is* ware,
In syndry plac*is* here & þare.
& scho, mad quyt (þane) of presone,
Brukit al hire possessione;
& þane sudendly scho ſald
Al hire gud(is), by quha vald,
& quha of gud ned had maste,
Scho relewit þame in til haste,
& eraste quhar scho wist ony ves
In presone or in seknes;
& skonryt w*ith* nane
How foule seknes sa þai had tane,
Bot mekly vald scho wesch þar fet
& w*ith* ſofte sawis þare ſar*is* bet
& dicht þame & keme þare har*e*,
As þe modir suld do þai*me* bar*e*.
& firste to Grisogone tald scho
Al hale þat hapnyt had hir to,
& of þe ded of hir*e* husband
& hou scho brokine ves of band;
þat lowit god bath he & scho
Ful ofte, as þame byrd wel to do. —
þane þai of Rome be wryt gert tel
To Dyoclesyane þe fel,
þat faste ves ſlayand c*ri*stine me*ne*,
In Aquiely quhar he wes þane:
How þe cristine (mene) grew ay
& how fele folk lewit þare lay;
þare-of, þa*i* ſad, wes mast to blame
Grisogonus be his ry*ch*t name.
& (he) wrat agane & bad sla
Al c*ri*stine (mene) þat þai my*ch*t ta,
& Grisogonus þai suld hy*me* send,
þat he of hyme my*ch*t mak su*me* end.
& þai his biding*e* did ry*ch*t sone
& send hyme Gresogone but hone.
þane ſolouyt Anastacya
Grisogone, in wele & wa.
Quhene he to Dyoclysyane
Come, he (til) hyme sad one-ane:
»Of þe prefe*t* tak þe dignite
& of consul, as kynd is þe,
& lat na foly þe our-ta,
Bot sac*ri*fice to godis ma!«
Grisogonus til hyme ca*ne* say:
»In tho*ch*t I honour*e* a god ay,
& v*or*ſchepe hyme in*e* hart I sal
& honour*e* in my dedis al,
& honoure sal I neuir*e*-mar*e*
þame þat symulac*ris* ar*e*
& dewilis þat þai*me* duell*is* in; —
& wil þu thole me, ore þ^{u} blyne,
I sal þame brak in powd*ir* smal,
For I þame wary & euir*e* sal.
& þ*e* pouer*e* þu hichtis me,
& þe gret state & dignite

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meble? 82) Ms. ſewte st. fawte. 93) Ms. ſuld? 94) Ms. gud. 99) skonryt loathed. 102) l. salvis? 117) Ms. þat st. þai. 123) Ms. scheinbar beding. 143) Ms. þu pouer*e*. — 151) L. A.: Haec habebat tres ancillas pulcherrimas, quae sorores erant: quarum una dicebatur Agapete, altera Thionia, et altera Yrenia. Quae cum christianae essent et praefecti monitis nullatenus obedirent, in cubiculum eas reclusit, ubi coquinae utensilia servabantur. Praefectus autem in earum ardens amorem ad eas ivit, ut suam libidinem exerceret. Qui in amentiam versus, putans se tractare virgines: cacabos, patellas, caldaria et similia amplectens osculabatur, et cum ex hoc

I refuse & forsakis ay,
As vndire my fet I do clay.«
þane fellone Dyocliciane
Gert Grisogonus be tane
& gert sone cute his nek in-twa,
For sacrifice he ne wald ma. —
Ȝet Anastace had madynis thre,
þat vald for na necessyte
Lefe hire, & wes: Agyne,
Thyonia þe todir þe*n*e,
þe thryd of þame Yrenen hicht;
þai ſ*er*uit god at al þare my*ch*t.
& þe prefe*t*, for þai var ȝi*n*ge,
Gert þame thre al (til) hyme bri*ng*e
& co*m*mawnd þame to sacrify.
Bot playne nay þai sad in hy,
For þai for hyme & vthir*e* nane
Vald leif þe treucht (þat) þai had ta*ne*.
þane in (gret) dyspyt gert he
þame put in presone al thre.
& Anastace bad þame by
& þame to serwe ves ful besy.
& þe presone, quhar*e*-in þai
Var, ner*e* þe kechine lay,
& in it for to kepe vmquhile
Of þe kechine ve*s* vtensel.
& þo þat place ves lacht & myrk,
Ȝet god cane his mycht*is* wirk
& of his my*ch*t mad it schenand,
& confort þame v*ith* angel sang*e*.
& for þire thre ver farly fayr*e*,
þe prefe*t* yddire had repar*e*;
Bot as he to þame cu*m*yne wes,
His tho*ch*t changit in sic wodnes
þat, quhene he tho*ch*t þai*me* til e*n*brase
Or til kyse, as his wil wes,
Pott*is* or pa*n*nis vald he hynt
In armys & kiſe, or he stynt.
& as he wend he had done
Til his wenyng Inuch, al-sone f. 370
Fra þat place þa*ne* vald he ga,
Raggit & rent & blak alswa;
Sa þat þai þat bad hyme þen*e*
Beout þe dur*e*, cuth hy*me* no*ch*t kene
Bot erar vend he had bene
A vod ma*ne*, fra þai (had) hy*me* sene;
For-þi dispytuisly vald þai
Dyng*e* hyme & put hy*me* a-way.
þane to þe emp*er*our*e* to ga
He dressit hyme, h*is* playnt to ma
þat me*ne* had done hyme sic Iniur*e*.
Bot, or he to þe emp*er*oure
My*ch*t cume, me*ne* ȝet sar*e* hyme dang*e*,
Sume v*ith* ſcurg*is* & su*me* v*ith* wand,
& sume in (to) his face vald spyt,
& vthir su*me* (kest) richt ful dryt,
& su*me* mony ſar buffet
One his face ful sadly set;
For al þai þat hy*me* had ſene
Vend brane-wod he had bene.
& v*ith* al þis sa blynd ves he
þat he my*ch*t no*ch*t hy*me*-selfe ſe,
Bot as (to) his awne sy*ch*t
He ves ry*ch*t cu*m*ly, fare & bry*ch*t. —
& þe fend quha*me* he had
Lang*e* ſeruit, sic reward hy*me* mad. —
No*ch*t-þane gret sorow ca*ne* he ma
þat herd hy*me* syne defoulit sa.
As (it) ves tald hy*me* eftir sone
þat þai thre madȳnis it had don*e*
Be wichcraft & sorcery,
þar*e*-for he spoylit þai*me* in hy,
þat he my*ch*t nakit se þar*e* flesch
Quhar-in *his* sufferane delit ves.
& as he vend‸mak þai*me* bar*e*,

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satiatus fuisset, foras exiit nigerrimus et deformis et vestimentis concisis. Quem servi qui eum pro foribus exspectaverant, sic aptatum videntes, cogitantes quod in daemonem versus esset, eum verberibus affecerunt et fugientes solum reliquerunt. 153) Ms. lefe. 193) Cumque imperatorem adiret ut de hoc conquereretur, alii virgis percutiebant, alii lutum et pulverem in eum projiciebant, suspicantes quod in furiam versus esset. Oculi autem ejus tenebantur ne sic se deformem videret; quapropter mirabatur plurimum cum sic eum omnes deridebant, quem in tanto honore habere consueverant; videbatur enim ei quod ipse et omnes albis vestibus essent induti. 200) kest fehlt. 213) Putans vero, cum sic se deformem ab aliis didicisset, quod puellae sibi per artem magicam hoc fecissent, jussit eas coram se expoliari, ut eas saltem nudas aspiceret; sed statim earum vestimenta sic corporibus adhaeserunt ut nullo modo exui valerent (222 = V. B.). 216) Ms. he spoylit st. he bad spoyl. 218) Ms. þar st. his. 225) Praefectus autem prae admiratione ita obdormivit stertens quod etiam

220 Of þar clething ferly fel þar*e*:
For þai wald nomar*e* a-way twyne
þane suld haf done þar*e* awne ſky*ne*,
Sa mo*ch*t þai be naway
Fra þar*e* bodys be tane away.
225 Sa þe prefe*t* for abaſing
Fast routand fel on*e* slepyng*e*,
& sadly slepand lay (al) stil,
For ocht (þat) me*ne* my*ch*t do hyme til;
& his frendis þat of hy*me* wro*ch*t,
230 Sa slepand til his Inys hy*me* bro*ch*t. —
Quhe*ne* Dyoclisiane þene herd
Hou w*ith* Dulycius It beferd,
Ane erle, callit ſ*ir* Cycynyu(m)e,
Til his p*rese*ns he gert cume
235 & bad (hyme) he suld but pyte
Ger ſla þai v*er*ginis al thre.
Cycinius þane in til yr*e*
Of dry mater*e* gert mak a fire,
& þer thre madȳnis he gert cast in*e*,
240 Venand in haste þai suld bryne.
Bot þai þar-in bad but m*er*ryng*e*
Of clathis, of corse or of vth*ir* thing*e*,
Bot ȝald þe saulis to god of hewy*ne*,
þat þame resch*au*yt v*ith* angel stewy*ne*.—
245 þe emp*er*our*e*, þat fellon*e* wes,
Til a prefe*t* gef Anastace,
Til haf hir*e* til his wyf frely,
Gyf he my*ch*t ger*e* hire sacryfy.
þe prefe*t* þar-of ves ry*ch*t blyt*h*
250 & had hire til his chawm*ir* suyt*h*
& becuth hir til enbrase;
Bot he þe sy*ch*t tynt in þat place.
Til his fals godis þa*ne* went he,
To consal þai*me* gyf he my*ch*t be
255 Recou*er*it of his maledy.
& þai ȝald hyme ansuer*e* in hy:
»For þu grewit Anastace nov,
Til vs but bad gewine is þu,
To duel *with* ws but end in hel
& euir*e* thole torme*n*t cruel.« 260
His s*er*uand(is) led hy*me* hame þa*ne*.
& in his house as he wane,
He ȝald þe gast but (mar) abad,
As his mawment*is* hy*me* tal(d) had. —
& til ane vthir prefe*t*, as he wes 265
Ded, gefine ves Anastace;
þat gert hir*e* in presone do.
& quhene It wes tald hyme to
þat scho wes riche habu*n*dandly,
He sad hir til al prewely: 270
»C*ri*stine woma*ne* gif þu wil be,
þu mon*e* do as god byddis þe,
þat sais: »»he þat renu*n*cis no*ch*t
Til al þat he has, he ma no*ch*t
My discipil ony-way be««; 275
þare-for gif al þi gud to me!
Bot þu renunce til al þi gud,
þu s*er*uis hyme no*ch*t þ*at* deit o*ne* rud,
For god in his ewa*n*gel sais treuly
»»Na-ma*ne* ma twa lordis s*er*ue««; for-þi f. 371 280
þu ma no*ch*t her*e* s*er*ue to riches
& als to þi god *with* besynes.
For-þi renunce al v*ith* gud wil,
& þi god sa þu ma s*er*ue til.«
Sad scho: »sucht is, god bad 285
Sel al þe gudis þat I had
& gif (to) pur*e* me*ne*, & no*ch*t ryk;
& þat þu pour*e* be, is no*ch*t lyk;
þar-for, gif ocht I gyf þe to,
Aganis god*is* byding*e* I suld do.« 290

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a pulsantibus non poterat excitari (229—230 vgl. V. B.). 231—244) L. A. blos: Tandem virgines martirio coronantur; (ausführlicher V. B.). 225) sa st. and. 229) Ms. wrocht st. rocht. 232) Ms. hou it. dulynus, V. B. Dulcetius. 233) Ms. Cycymyne. V. B. comitem Sisinium. 234) Ms. p̄n̄s. 244) Ms. reſchouyt st. resauyt. 245 ff. = L. A. (V. B. ist weit ausführlicher). Et. A. ab imperatore cuidam praefecto traditur, ut, si eam sacrificare faceret, postmodum in uxorem eam haberet. Cumque eam in thalamum induxisset et eam amplexari vellet, statim caecus effectus est. Deos adiit quaerens si evadere posset. Responderunt dicentes: quia s. Anastasiam contristasti, nobis traditus es et amodo semper nobiscum in inferno torqueberis. Cumque domum reduceretur, inter manus puerorum vitam finivit. 265) Tunc A. alii praefecto traditur, ut eam in custodia detineret. Audiens enim quod infinitas possessiones haberet, privatim dixit ei: Anastasia, si vis esse Christiana, fac quod praecepit dominus tuus; ille enim praecepit: qui non renuntiaverit omnibus quae possidet e. c. Omnia igitur quae habes, mihi da et vade quo volueris et vere Christiana eris. 277—284) Zusatz. 294) Ms. gud st. god. 285) Cui illa: Deus meus praecepit: vende omnia quae habes et da pauperibus, et non divitibus; cum ergo

þe prefe*t* þa*ne* gert bynd h*ir* faste
& in a depe presone caste,
þa*r* scho suld duel but drink or mete
Or ellis o*ch*t, my*ch*t hir refete.
Bot god send til hir*e* Theodaſe,
þat twa moneth befor ſlane ves (!),
& fed (hir) þar of hewinely fud,
þat naman*e* wist hou it ves gud.
Syne ves scho put in exile
Of Palmaryas in ane Ile,
W*ith* twa hu*n*dre v*er*gînis clene;
& fand fele þar*e* þat had bene
In exile lang*e* for Crist*is* sak,
In fasting*e*, prayer*e* & in wak.
Eftir*e* þat þe prefect al
Of þe p*re*ssone til hyme gert cal,
& befor (hyme) a gret fire mak,
& Anastace band til a stak,
& brynt hire in poud*ir* smal;
& syndry of þe lawe w*ith*-al
Be ser*e* paynis he put to ded.
Bot ane þar*e* ves in (to) þat sted
þat tynt had gud(is) in plente
For Cristis sak, bot ay sad he:
»C*ri*ste sal na-ma*ne* fra me ta,
For payne, passione na for wa.«
Ʒet þane sone Apolyna
þe cors of Anastace cane ta
& in hir ʒard gert it enter*e*,
Of gastly Joy v*ith* gret affere;
& eftir (þat) son*e* scho gert wirk
One hir grawe a costlyk kirk,
Quhar-in suld me*ne* hir vorschepe ay
In lowe of god til domysday.
þis vndir Dyoclicyane
Ves done, quhe*ne* of god war gane
Twa hundre auchty & sewine ʒer*e*
Eftir þat Cryst our*e* flesch tuk her*e*. —
þane pray ve to sanct Anastace,
þat to serwe god þis besy ves,
þat scho mak ws hyne to twyne
But de*t*, schame or dedly syne.

XLVII. Effame.

Effame, þat ves far*e* of face,
A senatour(is) dochtir ves
Of Rome w*ith* þe best of ane.
In tyme of Dioclesyane,
Quhen*e* *scho saw* hou c*ri*stine men*e*
One syndry wys var torme*n*t þene,
To þe Jug þane of þe ton*e*
Scho sped hire, þo he ves fellone,
& one hye voice sad hyme to
þat Cristis s*er*uand hal ves scho,
& syne to Crist sic vitnes bar*e*
þat hart*is* of fele, þat þa*ne* var
Red for of payne þe bitt*ir*nes,
Scho strenʒeit of hire stedfastnes.
& as þat Jug had put of lyf
Mony cristine successiue,

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dives sis, contra praeceptum Dei facerem si aliquid tibi darem. 291) Tunc A. diro carceri fame crucianda traditur, sed a s. Theodora (V. B. Theodota), quae jam per martirium coronata fuerat, per duos menses esca coelesti pascitur. Tandem cum CC virginibus ad insulas Palmarias ducta est, ubi multi propter nomen Christi fuerant relegati. 293) Ms. þat st. þar. 305) Post aliquos vero dies praefectus omnes ad se vocavit et Anastasiam ad palos ligatam ignibus concremavit, alios vero diversis suppliciis interemit. 305) Ms. prefeic? 311) Ms. to st. be. 312) bot st. and. 312) Inter quos unus erat qui pluries propter Christum multis divitiis spoliatus, semper dicebat: Christum saltem mihi non auferetis. 317) Appollonia autem corpus s. Anastasiae in viridario, facta ibi ecclesia, honorifice sepelivit. Passa est autem sub Diocletiano qui coepit c. a. d. CCLXXXVII. (312 ff. nicht in V. B.) 332) Ms. ded.

Vgl. L. A. Cap. 139 de s. Eufemia. Die etym. Einl. fehlt. 1) Eufemia filia senatoris, videns christianos tempore Dyocletiani tam diversis poenis laniari, ad Priscum judicem properavit et Christum publice confitens exemplo suae constantiae etiam virorum animos confortabat. 2) Ms. senatou*r*. 5) Ms. schaw st. scho saw. 14) l. strenthit. 15) Cum igitur judex christianos successive occideret,

He prayt þame þ*at* lifand war .....
Thru paynis *þai* saw me*ne* thol þar.
Bot Eufame, þat sic payne sene had,
Abasit ves na-thing*e* na red,
Bot ay þe mare stedfast ves scho
þe h*a*rdare payne þai ȝed to,
& cryit one (þe) Jug*e* lang*e*
þat he did hire mykil wrang.
þane sperit he at hir*e* son*e*
Quhat wrang*e* he had hir don*e*,
& blyth ves, wenand in hy
þat scho come for to sacrify.
þane sad scho: »me*ne* wele vat
Of my kine þe noble estate
& I *ame* knawine in þis ton*e*
V*ith* þe best vpe & done;
þane þe folk of symple kine
& vnknawine þ*is* ton*e* withine
Befor me sendis to tak crone
Of Crist for med of his passion*e*,
& me deferr*is* for to wyne
þe Joy þat my delyt is in*e*?«
þe Jug sad: »I wend þu
To sacryfy ver cu*m*yne nov
& til haf reucht of þi ȝouthed,
Sa to turment þu no*ch*t ȝede.« f. 57a
Q*uod* scho: »þar-for I come no*ch*t,
Bot erar to thole is my tho*ch*t.«
& for scho cane sic ansuer*e* ma,
þe Jug*e* son*e* gert hir ta
& in a myrk pressone h*ir* lay;
& one þe morne quhe*ne* it ves day,
Vnbundine gert hir cu*me* þare
Ymang þame þat bundy*ne* var far.
& as scho come til his presence,
Scho co*m*pleynit of þe gret offence
þat he did hir agane þe law,
Of þe emp*er*our*e* hafand na*ne* aw,
For he let hir vnbu*n*dine gang*e*
& nane vthir — þat callit scho wrang*e*.
þane gert he buffit hir ry*ch*t sar*e*
& led to presone but ony mar*e*,
& folouyt hir, beand in wil
His lykine v*ith* hir til fulfil.
& strakly scho v*ith*-stud ay,
For ocht þat he cuth do or say;
For god his hand*is* þa*ne* sa dy*ch*t
þat to force hir he had na my*ch*t.
þane trewit he wele but wene
þat enchantit he had bene;
For-þi he send his stewart rath
To gif hir gud & hicht hir bath,
For alkine sly*ch*t to wyne hir wil,
His hasty lykine til fulfil.
& as he come to þe pressone,
Ry*ch*t þare he fel done,
&, þo he had þe keys bro*ch*t
V*ith* hyme, duris opynit he no*ch*t,
Na w*ith* hamer*is* na ax brak,
For al (þat) he mo*ch*t do or spek,
þo he pressit neu*ir* sa faste.
& hyme assaylit at þe last
A feynd, þat gert hy*me* rar*e* & cry
& ryfe hyme-self dispituisly;
Sa þat scantly v*ith* þe lyfe
He eschapit þat fele strife.
þane wes scho of presone tane
& one a rond quhele set o*ne*-ane,

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alios praesentes esse jubebat, ut saltem territi immolarent, dum constantes tam crudeliter laniari viderent. Nach 17 fehlt ein Verspaar. 18) Ms. he st. þai. 19) Cum ergo coram Eufemia sanctos cruderiter detruncaret, ipsa eorum constantia amplius provocata injuriam a judice se pati clamabat. Tunc judex gavisus est putans eam sacrificiis velle consentire. Unde cum ab ea, quam sibi injuriam faceret, requisivisset, illa ait: cum sim genere nobilis, cur mihi ignotos et advenas anteponis et priores facis ad Christum pertingere et ad promissam gloriam pervenire? Cui judex: putabam te ad mentem rediisse et gaudebam te tuae nobilitatis vel sexus meminisse. 31) Ms. come st. ame. 33) l. þane quhy? 36) his st. þar. 45) Reclusa igitur in carcere et sequenti die cum vinctis sine vinculis est adducta. Iterum gravissime est conquesta cur contra legem imperatorum sibi soli a vinculis parceretur. Tunc alapis durissime caedidur et in carcere recluditur. Quam judex secutus ex libidine opprimere voluit, sed illa viriliter reluctante manum ejus virtus divina contraxit. 61) strakly st. starkly. 65) Tunc putans se incantatum, praepositum domus suae ad ipsam direxit, ut multa promitteret si eam faceret consentire. Nach V. 70 sind V. 61—2 wiederholt: & starkly scho *with*-stud ay For ocht þat he cuth do or say. 71) Sed ille carcerem clausum nec clavibus aperire potuit nec securibus frangere, donec a daemone arreptus clamans et se ipsum dilanians vix evasit. 83) Deinde educta

Foul of colis red-bry*n*nand;
& he þat mad it, ves sta*n*nand
V*ith*-in it & be a takine tacht
*A*s þai suld torment *vith* al macht,
þat ves: as he suld knot withine,
To draw fast suld þai begyne,
For þane þe gret fir suld brek oute
& bryne þe madyne bane & route.
& he þat in þe quhele (a)bad
As he had al redy mad,
þe Irne of his hannd ca*ne* fal
Quhar-w*ith* he suld turne w*ith*-al;
& þai þat vtrely (!) var but wene,
Vend þe taki*n* it had bene,
& drew fast at al þare macht
þe quhele a-bout, as he þai*me* tacht:
& hyme þat closyt ves þar-in*e*
In askis smal it ca*ne* fon*e* bryne;
Bot Eufame, þat stud o*ne* þe quhele,
God haile kepit Ilke deile,
Na þe fyr*e* deryt hir na-thing*e* —
þar-of scho ȝald til god lofing*e*.
þe kyne þane of þat craftly ma*ne*
þat in þe quhele brynt ves þane,
A gret fir mad a-bout þe quhele,
Hir to bryne venand wele.
Bot as þe quhele ves brynt avay,
Ane angel come but (mar) delay
& set hir one a hil one hicht
& held hir hale thru god*is* my*ch*t.
In þat place wes þane ane,
þat callit ves Appelliane,
þat to þe Jug*e* son*e* cane say
þat »þai þat are of c*ri*stine lay
Bot be yrne ma no*ch*t be
Ourcu*m*yne; þarefor I co*n*sel þe
þat þu hire nek ger strik i*n* twa.«
Fele of þame þane ca*ne* led*er*is ta
To bring hire sone fra þat hicht
Quhar scho lofit godis my*ch*t;
& as þai had þe led*er*is set
Fra of þe hicht hir*e* to get,
He þat wes mast in gud wil
His handis for to strek hir til,
Ves sa tane of pa*r*lesy
þat as half-ded stil ca*ne* he ly.
& ymang*e* vthir*e* ane þare ves,
þat to name had Soſtynes,
þat til clyme til hir presit fast:
& ves conu*er*tyt at þe last
& askit hir pa*r*done mekly,
Syne hynt a swerd in hand i*n* hy
& to þe Jug*e* sad þat he
Had lewar w*ith* þat suerd ſlane be
þane he wald hand one hir lay
þat godis angel kepyt ay.
Ȝet þe Jug*e* fel & fer*e*
Gef byding*e* til a chan*c*eler*e*
þat he suld haf hir hyne away
& syne gif byding*e* but delay
þat ȝung*e* me*ne*, þar lust til fulfil,
þat madyne þai suld gang*e* til
& tr*a*uale hir þar sa lang*e*
Til scho failyt þame ymang*e*.
& quha eraſt come hir to,
Sic wa*n*tones forto do,
Saw mony madynis stand hir by
Prayand to god increly;
& al þat þat sicht had sene,
Be-come cristine son*e* bedene.

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posita est super rotam, cuius vectes carbonibus pleni erant, et artifex intra rotam tale signum trahentibus dedit ut, quando sonum faceret, simul traherent et sic exeunte igne vectes corpus ejus dissiparent. 85) foul st. ful. 88) Ms. *as?* 95) Sed nutu Dei ferramentum, quo rota temperabatur, de manu ejus decidens sonum fecit et continuo illis trahentibus rota artificem comminuit et Eufemiam stantem super eam illaesam servavit. 97) l. outerly. 98) Ms. takit. 107) Tunc parentes artificis lamentantes supposito igne ipsam cum rota comburere volebant, sed rota combusta E. ab angelo soluta in quodam loco excelso incolumis stare conspicitur. 107) l. crafty. 115) Appellianus judici ait: virtus christianorum nonnisi in ferro vincitur, unde consulo ut eam facias décollari. Erectis igitur scalis cum quidam ad eam capiendam manum mittere vellet, mox totus paralisi solutus vix inde semivivus eductus est. 131) Alius autem nomine Sosthenes ascendens continuo mutatus ab ea veniam petiit et evaginato gladio ad judicem clamavit quod se ipsum libentius occideret quam eam quam angeli defendebant contingeret. 138 Ms. vᵗ st. had. 142) Ms. chameler*e*. 141) Denique inde educta judex cancellario suo dixit ut ad eam omnes petulantes juvenes convocaret, qui tamdiu eam illuderent donec

þe presydent þa*ne* ves ful wa,
Seand hyme ourcu*m*ine sa;
For-þi he gert þe maydy*ne* þar
Be tane & hangit be þe hare.
& for scho þar-of ro*ch*t na-thing*e*,
He gert hir in pressone thring*e*,
Sex dais, bủt ony fude
Of met or drink, to do hir gud;
& eftir*e* sone þe sewynd day
Betweine four stanis gert hir lay
& pressit hir, to do hir pyne,
As men*e* dois grappis of þe wyne.
Bot þe angel hir kepyt swa,
þat in na torment ves hir fra,
þat þai stanys turnyt al
Thru hir prayer in povdir smal.
þane ves þe presydent ry*ch*t wa
A(t) a maydine our*e*-come hy*me* sa,
& had schame þat he ne docht
For ony payn*is* chang*e* hir tho*ch*t;
þane he put hir in a place,
At a-bout hir vele closit wes,
& let in til hir best*is* thre,
þat var of sa gret cruelte
þat þai wald ryf & swely sone
Mane or best but ony hone.
Bot god þai best*is* mad sa mek
þat þai fel al thre til hir fet
& faynand hir þare talis knet
& as a cheare*e* þar-on*e* hir gert sit,
& schamet sa þe presydent
Ful gretumly in his entent.
þane come a turmentour*e* (al)-sone
For to tak wrake for-owtyne hone
Of hir þat gert þe presydent
For schame be ner*e*-hand schent:
& thrang*e* a sword in til hir syd
& mad a slope, depe & wyd,
& sa to god mad a martyre.
To quha*me* þe Jug*e*, as for his hyr*e*,
Of costly gud gef a kirtil
& of fyne gold a wrethe þar-til.
& fra þat gif(t) he had tane,
Vnese ves he of þe place gane
Quhene a fel lyone son*e* hy*me* met
& veryt hyme but langar*e* let
& rawe (hyme), þat vnese mo*ch*t
Of his body be fundine ocht.
& þis fel Jug*e*, þat P*ri*ſtius hicht,
Ȝet his awne flesch day & ny*ch*t,
Til he hyme-self had bro*ch*t to ded,
Of mānis helpe but remed.
& eftir þis ves sanct Eufame,
þe haly virgine of gud fame,
In Calſidone to sepultur*e*
Ful richely (brocht) in gret honour*e*.
& scho tholit sic passione
Fra Crist*is* incarnacione
Twa hundre & aucht ſcor*e* of ȝer*e*,
As I trew wele but (ony) wer*e*. —
I pray hir helpe vs sa hartly,
Ve leid our*e* lyfe sa gudly,
Out of þis varld (þat) we may twy*ne*
But schame, det & dedly syne.

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fatigata deficeret. Sed ille ad eam ingrediens et multas virgines splendididissimas circa eam orantem videns, monitis ejus protinus christianus effectus est. 155) Praeses vero per capillos virginem suspendit, sed etiam immobilem permanentem negato cibo in carcere recludi fecit, ut VII die inter IIII magnos lapides sicut oliva constringeretur. Illa vero quotidie ab angelo satiata, dum VII die intra lapides durissimos posita esset, ad ejus orationem ipsi lapides in cinerem tenuissimum sunt redacti. 165) hir st. be. 171) Unde praeses se victum a puella erubescens, eam in foveam projici jussit, ubi tres tantae immanitatis bestiae erant quae omnem hominem deglutirent. Quae statim blandiendo ad virginem concurrentes et junctis ad invicem caudis ei quasi cathedram ad sedendum praebentes, judicem hoc videntem vehementius confuderunt. 172) Ms. a st. þat. 174) Ms. payne. 184) Ms. set? 185) Unde cum praeses fere prae angustia moreretur, ingressus carnifex, ut domini sui injuriam vindicaret, gladium in latus suum fixit et Christi martirem fecit. 194) Quem judex pro mercede veste serica induit et torque aurea eum circumdedit; sed egrediens a leone arripitur et ab eo penitus devoratur. Unde sui eum diutius perquirentes, vix pauca ossa ejus cum veste scissaet torque aurea repererunt. 203) Priscus quoque judex se ipsum comedens mortuus est inventus. 207) S. autem E. in Chalcedonia cum honore sepulta est, (meritis cuius omnes Judaei et gentiles Chalcedoniae in Christum crediderunt). Passa est autem c. a. d. CCLXXX. L. A. schliesst mit einem Citat aus Ambros. in praef,

XLVIII. Juliana.

Sanct Julyane, ȝet ve rede,
To þe prefect of Nichomede,
Eulegius þat to name had,
Ves handfast; & þo he hir bad
Consent til hyme, as he callit skil,
þe band of maryag*e* to fulfil,
Be na vay vald scho do sa
Bot *h*e cristine treucht vald ta.
& as hir fadire herd þat scho
Vald no*ch*t consent his wil to do,
He gert dispoile hir but bad
Of al þe clathis scho one had,
& *with* wandis dou*n*gyne ry*ch*t Il
Til hir spouse bad gif hir til.
þat sad til hir: »my lema*ne* der*e*,
Quhy ſcornis þu me, lat me her*e*,
Refusand me, & I ne wat quhy?«
Scho ansuert hyme deliuerly : f. 374
»Sa þat þu in (my) god wil trew,
To do þ*i* wil I co*n*sent now;
& mar gett*is* þu no*ch*t of me,
Bot þu trew & baptyst be.«
þane sad he: »my le*m*ma*ne* der*e*,
þat ma I do be na maner*e*,
For, & I did, but ony doute
Our emp*er*our*e*, þat is sa stout,
Suld send one me to ta
& son*e* ger*e* strik my neke in-twa.«
þane sad scho til hy*me*: »gyf þat þu
þi varldis lord sa dredis nov
þat dedly *is* & mone away,
þane byrd me wele my lord dred ay
þat is vndedly & sal *deme* al
Eftir our*e* dedis, gret & smal.
Do furth þare-for þat lykis þe,
For þu sal neu*ir* dissawe me.«
þar men*e* þane dang*e* hir ſar*e*,
Syne hangit hir (vp) be þe har*e*
Half a day, & moltyne led
He gert ȝet a-pone hir hed.
& as he saw þat hurt hir no*ch*t,
Chênys of yrne son*e* var wro*ch*t,
þar-v*ith* stratly scho ves bundine
& syne in a pressone thrungine.
& as scho ves þar alane,!
For to fand hir þe feynd has tane
þe schape of angel, of his my*ch*t,
& come til hir, schenand ly*ch*t,
& sad til hir: »Julyane,
Of god ane angel I ame ane,
& send me for to moneſt þe
þat, or þu forthire torme*n*t be,
þat þu til god(is) sacryfy.«
&, helpand god, scho vest in hy
þat it wes Sathane, hir fe*l* fa,
þat hir þane entysyt sa;
& gretand to god scho ca*ne* pray
Deuotely & þusgat say:
»Lord of hewine, I pray to þe
þu thole me no*ch*t tynt be,
Bot schew me quhat he is
þat in*e* þis wyse me entysis.«

Vgl. L. A. Cap. 43. 1) J., dum Eulogio praefecto Nicomediae desponsata esset et nollet sibi aliquatenus copulari, nisi reciperet fidem Christi, jussit eam pater suus exspoliari et gravissime caedi ac ipsi praefecto tradi. Cui praefectus ait: dulcissima mea Juliana, cur me ita delusisti ut me sic renueres? Cui illa: si tu adoraveris Deum meum, acquiescam tibi, alioquin nunquam dominus meus eris. 8) Ms. þe. 20) Ms. þu st. þi. 23) Cui praefectus: domina mea, hoc facere non possum quia imperator amputari faceret caput meum. Cui J.: si ita times imperatorem mortalem, quomodo vis ut imperatorem non timeam immortalem? Fac quidquid vis, quia me decipere non valebis. 25) Ms. for I & I. 33) Ms. dred st. deme. 37) Tunc praefectus jussit eam gravissime virgis caedi et dimidia die per capillos appendi et plumbum liquefactum in capite ejus fundi. Quod cum nihil ei nocuisset, ipsam catenis ligavit et in carcerem reclusit. 45) Ad quam venit dyabolus in specie angeli dicens: Juliana, ego sum angelus domini qui me ad te misit ut te debeam commonere ut diis sacrifices, ne diu crucieris et tam mala morte moriaris. Tunc J. flens oravit dicens: domine Deus meus, ne permittas me perire, sed ostende mihi quis est qui mihi talia persuadet. Facta est ad eam vox ut ipsum apprehenderet et quis esset ipsum cogeret eum confiteri. 53) Ms. god. 55) Ms. fet st. fel. 63) Quae cum eum tenuisset

A voice þane come til hir (al)-sone
& bad hir tak þat wik sprit sone
& hyme vndir hir fet lay,
Quhat þat he ves to ger*e* hy*me* say.
þe wykit spryt þane son*e* scho lacht,
As godis voice hir tacht,
& quhat he ves þat hy*me* ca*ne* frane.
& he sone sad hir agane:
»I ame a feynd; to dissawe þe,
Sathane my fadir*e* her*e* send me
. . . .
In þis forme, dissawand þe.«
Ȝet sad Julyane but delay:
»Quha is þi fadir*e*, þu me say!«
Q*uod* he: »Belȝebus, I-wis,
Of feyndis al þe fadir*e* is,
þat send(is) vs to do (al) Ile;
& quhene we do no*ch*t al h*is* wil,
He gerr*is* dyng*e* ws schreuytly,
& our*e* al maste fellonly
Quhene we thole vs in ony gre
Of c*ri*stine ma*ne* ourcu*m*ine be.
þare-for wat I witt*ir*ly
þat for my sorow here come I,
Sene I my*ch*t no*ch*t our*e*cume þe
Bot tholis me ourcu*m*ine be.«
Sad scho: »quhat fleis þ^{u} mast
Of þe cristine, þu tel in hast,
& in quhat tyme left gref ȝ^{e} may
Cristine me*ne*« scho bad hy*me* say.
Sad he: »ferrest fle we þane
& left greuis cristine man*e*
In tyme of mes of haly kirk,
To lowe god quha beis no*ch*t Irk,
& quhene prayer*e* or preching*e*
Is sad of god in to lowing*e*,
Or vthir-quhar þat increly
Men*e* s*er*uis god deuotely;
Bot our*e* al tyme þa*ne* ar ve schent
Quhar tretyt is þe sacrame*n*t
Of godis body at altar*e*-burd
þat prest*is* þar mak*is* be h*is* vord,
For we mon*e* obey þar-til
& It honour*e* agane our*e* wil.«
þane Julyane hy*me* hynt in hy
& v*ith* þat chenȝe hyme band st*ra*tly
þar-with þa hir bundy*ne* had,
& fast dang*e* one hy*me* but bad
þat al hir my*ch*t ful increly,
Til þat þat feynd fast ca*ne* cry
One hir but cesyng ay o*ne*-ane:
»Haf of me mercy, Julyane!«
þane estir in*e* to lytil space
þe prefect, þat fellon*e* wes, f. 375
Of Julyane þat had gret tho*ch*t,
Of p*re*ſſone bad scho suld be bro*ch*t.
þane bro*ch*t scho furth in hir hand
þe fel feynd bundine in a band,
þat cryit one hir euir*e* in ane:
»Haf mercy of me, Julyane,
& ger me namar*e* scornyt be,
þo þu sic mastry haf of me!
For I haf tynt al my power*e*
Ony cristine for til der*e*.
& cristine, I her*e* wele say,
Ar co*m*monly m*er*cyful ay,
& þu of me has pyte nane!
Mercy, mercy, Julyane!»
No*ch*t-þane scho drev hy*me* to þe ton*e*,
& in a depe gauſk kist hy*me* done,
þat ves a ful foule pyt,
Ry*ch*t vgly & ful ves It.

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et quis esset interrogasset, dixit ei quod daemon esset et quod ad eam decipiendam pater suus misisset ipsum. Cui J.: et quis est pater tuus? Respondit: Beelzebub, qui ad omnia mala nos dirigit et facit nos graviter verberari quotiens a christianis fuerimus superati, et ideo scio quod malo meo huc veni, quia te superare non potui. Nach 72 fehlt ein Vers. 80) Ms. dyngis st. dinge. 88) L. A. indirect: Inter alia quae confessus est, dixit quia tunc maxime a christianis elongatur quando misterium dominici corporis agebatur et quando orationes et praedicationes fiebant. 91) Ms. to cristine. Ms. ma*ne*? 95) Ms. be is. 106) Tunc J. retrorsum manibus ipsum ligavit et ad terram ipsum dejiciens cum catena cum qua erat ligata, ipsum durissime verberavit, dyabolus autem clamans rogabat eam: domina mea Juliana, miserere mei. 115) Ms. prefeic? 114) Tunc jussit praefectus ut J. de carcere educeretur et exiens trahebat post se daemonem alligatum; daemon autem rogabat eam dicens: domina Juliana, noli amplius de me ridiculum facere, non enim potero ultra in quempiam praevalere: christiani enim dicuntur misericordes esse, et tu nullam de me misericordiam habes.

þane cane he ry*ch*t rudly rar*e*
135 & sad: he had schame fer mar*e*
þat woma*ne*, þat be kynd wes
Brukil bath of mynd & flesch,
Had schamefully hyme ourcu*m*yn*e* þa*ne*,
þane it had bene ony mane;
140 For quhe*ne* he ne mo*ch*t eschewe
To wyne ma*ne*, he beguth þ*at* Ewe;
For-þi he wend sa he mo*ch*t
Julyane, in fanding*e* bro*ch*t.
þe prefect þa*ne* gert Julyane
145 Til his presence bring*e* one-ane
& speryt quhat craft ſcho oysyt,
þat hyme & his sa-gat dyspisit.
Scho sad: na craft it wes,
Bot god gef hir tholmodnes,
150 þat of his paynis scho ne ro*ch*t —
In god sa scho set hir tho*ch*t.
Q*uod* he: »ȝet p*ro*we sal we
Gif þu ma ourcu*m*ine be.«
A quhele þa*ne* he gert sone dy*ch*t,
155 Ry*ch*t awful to ma*n*is sy*ch*t,
& one hit gert hir be done
& stent hir þar-one but hone
V*ith* cordis stark one Ilke syd,
Til bath þe flesch raf & þe hyd,
160 & syne hir banys sa to-quaſſyt
þat þe self merch out passyt.
Bot god his angel til hir sende,
Til confort hir & til amend,
þat brak þe quhele in pec*is* smal
165 & mad hir (hale) & so*n*d at al.
þane þai þat saw þis (þar)-aboute,
Of godis aw had sic doute
þat fele of þame þe ſeynd forsuk
& to god & his treucht þai*me* tuk.
170 & þat tyme war hedyt þene
In þat place fywe hu*n*dre me*ne*,
& eke twa hundre & thretty
Of we*m*ane þat var sta*n*nand-by;
& to þai al god gef þe crone
Of m*artir*dome for þar wardone. 175
Ȝet my*ch*t þis no*ch*t suffince (!) til
þat presydent, þat wes sa Il,
Bot gert set in til his yr*e*
A mykil pot apone þe fyr*e*
& gert melt it ful of leyd (!), 180
& kaste hir in atour*e* þe hed;
Bot þe fel payne grew*it* (hir) no*ch*t
Bot as a bath as hir tho*ch*t.
þe prefect þane his god*is* smal
Varyt & ba*n*nyt eu*ir* þame al, 185
þat mo*ch*t no*ch*t (ger) for al þar my*ch*t
A ȝyng madine to ded be dy*ch*t,
Na ȝet to ger punys hir sa
þat scho hir purpos suld fal fra,
& wytand wele ſyne how scho 190
Sa mykil wrang had don*e* þai*me* to.
Ȝet tho*ch*t he no*ch*t neuir*e*-þe-les
To fulfil þar*e* wikitnes,
& bad his tormentor*is* hir led
A-way & strik of hire hed. 195
& as þai var *with* hir ga*n*and,
þe selfe feynd, scho furth dang*e*,
In þe fygure come in hy
Of a ȝung*e* ma*ne* & fast ca*ne* cry
& sad: »se, ȝe spar*e* hir no*ch*t 200
þat gret wrang*e* til ȝo*ur* god*is* wro*ch*t
& me þis ny*ch*t scho has fel do*n*gine
& in a foule pyt me thru*n*gyne!
For-þi gyf hir hir warȝeld nov,
Or mykil mar*e* scho sal hourt ȝ^{u}.« 205
þane Julyane kyſte vpe þe E,
Quhat he þat vas, for to se,
þat to þe puple sa-gat spak
& set one hir sa mekil lak.

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130) Sicque per totum forum ipsum traxit et postea in quandam latrinam ipsum projecit. 134—143 nicht in L. A. (ähnlich die altengl. Margar.). 146—153 nicht in L. A. 135) Ms. fermar*e*. 144) Cum autem ad praefectum pervenisset, in quadam rota adeo est extensa quod omnia ossa usque ad medullarum exitum sunt confracta, angelus domini autem rotam comminuens ipsam momento sanavit. Quod videntes qui aderant, crediderunt et statim decollati sunt viri D et mulieres CXXX (!). 157) l. stentit be. 176) Deinde cum in quandam ollam plumbo liquefacto plenam missa fuisset, sed plumbum velut temperatum balneum factum esset, maledixit praefectus Diis suis qui unam puellam punire non poterant quae tantam injuriam iis irrogabat. 187) Ms. ȝynd. 188) tilge to. 192) Tunc jussit eam decollari: quae dum ad decollandum duceretur, daemon quem verberaverat, in specie juvenis apparens clamabat dicens: nolite ei parcere, quoniam deos vestros vituperavit et me hac nocte graviter verberavit; reddite

þane þe feynd fled in hy
& rarand roydly he ca*ne* cry:
»Alace, alace me wrech maste, f. 376
I dout scho sal tak me in haste
& bynd me & bete me ful ſar*e*«,
Sa fled he but ony mar*e*.
þane band þai hir in þat sted
& in hast strak of hir heide.
& hir kyne, þat var my*ch*tty,
Gert mak hir sepultur*e* in hy.
Quhar eftir*e* in to lytil space
A costlyk kirk til hir mad ves,
þar god wirkis for hir nov
Ferlys fele, to gere me*ne* trew,
Of al seknes giffand remed
To þame þat sek*is* in þat sted,
Til worschipe god in entent
& kene (!) to quha*me* sic grace he lent.
& als sone as Julyane
Out of þis present lyf ves tane,
þe prefect passit to þe se,
To pas our*e*; bo*t* son*e* wes he
Drownyt, & four*e* & thretty me*ne*
þat his s*er*uand*is* var as for þene,
& al war castine thru þe ſtorme,
Bath he & his, one þe morne
In a forest be þe se-syd;
þar*e* wild best*is* þat tyd
Come & ȝet þai*me* al sa clene
þat mar*e* of þai*me* ves no*ch*t sene. —
Sanct Julyane, þat ourco*me* her*e*
Fele paynis in tholmod chere
& ves neu*ir*-þe-les s*er*uand
Leile to god, I tak one hand,
For þe deſ*er*t þat þu ca*ne* ma
To god, þat þe awansit sa,
To god of hewine þu pray for me
þat I ma sa worthy be,
Ovt of þis lyf þ*at* I ma twyne
But schame, deit & dedly syne.

XLIX. Tecla.

Qwene Paule prechit godis vord,
þat befor al it had in hurde,
It hapnyt hyme p*er*case to cume
To þe tone of Yconyum*e*.
þane Onesiphorus herd say
þat to þat ton*e* Paule (come) þe vay;
V*ith* wyf & barnys he hyme met
& til his Inys son*e* hyme feit
& hyme resawit in blythnes,
& mad feste to mar & les.
& sone eftire Paule mad ſ*er*mone
Til al þat til her*e* hyme var bone;
& of þis tale þe p*ro*prete
Ves mast þat tyme of chaste.
& as he her*e*-of prechand ves,
Be þe wyndou hapnyt sit p*er*cace
A damycele, þat to name
Tecle (had), of ful gud fame,
& dochtyr ves to Theody
& handfast to Thāmary;
& fra scho herd Paule preche
Godis word & þe folk teche,
At þat wyndou scho set stil
Til he prechit þe puple til,
& for no*ch*t vald p*ar*t away,
Bot set stil bath ny*ch*t & day.
þane angrely come Thamar*us*,
Hir spouse, til hir & sad (hir) þus:
»Tecla, quhat thing*e* amowis þe,
þat ha*s* na scha*me* to byd fra me?

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ergo sibi quod meruit! Cumque J. paululum oculos aperuisset et videret quis esset qui talia loqueretur, daemon aufugiens exclamavit: heu me miserum, adhuc puto quod me vult capere et ligare. 216) Cum ergo b. J. decollata fuisset, praefectus navigans in mari cum XXXIV viris, orta tempestate submersus est. Horum autem corpora cum mare eructasset, a feris et avibus sunt comesta. 218—227 nicht in L. A. 227) kene st. hire?

Die Quelle zu Tecla sind die Acta ed. Grabius, s. Galland Bibl. patr. I. 8) Ms. feit. 13) þis st. his. 14) l. chastite. 16) Ms. sic. 19) l. Theocly. 30) Ms. had. 34) Ms. hir. 52) fehlt nocht? 58) Ms. & st. as. 73) Ms. hir st. þar. 74) l. bryne. 75) bad fehlt. 80) Ms. gert. Nach 81 fehlen Verse. 101) a st. þe. 108) Ms. sad st. sa. 145) Ms. ſad st. send. 146) his fehlt. Ms. ſeſomium.

For-þi to me þu twrne in hy
& lewe al sic verray foly.!«
Bot quhe*ne* he saw he sped nathing*e*
For hi*s* enculȝe or entysing,
To þe p*ro*consul he ȝed sone
& tald al hyme he had done.
þane þe p*ro*consul gert but mar*e*
Sanct Paule be bro*ch*t hy*me* ry*ch*t þar*e*,
& Tecla als he gert be bro*ch*t,
þat come vith a Joyful tho*ch*t.
& as Paule come of presone (!),
þe puple c*r*yit *with* hye sone:
»Quhy letti*s* þu weme*ne* to be
Maryt *with* men*e* in þis cyte?«
þane Tecla spak na word þa*ne*
Bot beheld Paule, þe haly ma*ne*.
Hir modire þane, Theodya,
þat saw hir doucht*ir* stil stand sa,
Cryit loud, þat al my*ch*t her*e*:
»Tak my doucht*ir* & bryne hir her*e*,
þat al wema*ne* ensampil ma ta
þus þare spouse to p*ar*t fra!«
Ȝet ves þe p*ro*consul þa*ne* wa
þat þane sa c*r*yit Theodya;
& gert Paule of þe cyte di*ng*e,
& Tecla eftir furth gert bryng*e*, f. 377
þat scho suld brynt be but bad,
As hir modire þ*at* dome giffine had;
& to þe place vent, or he stynt,
Quhar Tecla þane suld be brynt.
& *with* hyme vent mony, to se
Hou (þat) Tecla suld brynt be;
& befor al hir spouse ca*ne* ga,
þat to name had Thamyra,
To se þe fyr*e*, to bere þe wod —
For to se hir bryne sa, tho*ch*t he gud.
& quhene scho dispoilit wes
Of al hir clathis mar*e* & les,
Til entre in þe fir but let,
þe p*ro*consul for pyte gret
& of hir stedfastnes had wondire.
No*ch*t-þane of wod dry as teyndire
þa mad a caf & put *þa*r-in
Bath pyk & tere, to ger it bryng*e*,
& (bad) hir clyme apone þat cast.
& scho þare byding did in haste
& bath hir armys strekyt þane
In fourme of croice & syne vpe wa*ne*.
V*ith* bellyse þai blew þe fyr*e*,
To ger*e* it bryne in to gret yr*e*.
Of hir god had sic mercy . . .
þat al þat hard tremlyt in hy;
Vndire & a-beofe fel done
Slete & snaw in sic foisone
þat flokit (wes) þat fir alsone
As me*ne* a candel suld haf done.
þe low þare-of scalyt wyd
& syndry brynt one Ilke syd;
Bot Tecla vist of nomar*e* sar*e*
þane scho wyst or scho come þare. —
þis meyne-tyme sanct Paule ves
Duelland in a p*r*iwe place,
& Aneſyophir*e* al *with* hyme
V*ith* wyf & barne, in to Daphyme.
& as Paule þare fastand lay
& prayand til one þe thrid day,
þe chyld of Aneſophyrus,
þat fastit lang*e*, to Paule sad þus:
»Ve hungire sar*e* & bred has nane.«
For-þi Paule has his kirtyl tane
& gef it til a barne in hy
& bad hyme þare-v*ith* bred by
& cume agane til hyme gud-sped,
þat he my*ch*t al þe menȝe feyd.
& þare þe barne ȝed to by bred,
He saw Tecle in þat sted,
& til hir sad: »hou now?
Sa, Tecle, quhar gais þu?«
Q*uod* scho: »I haf of godis my*ch*t
Eschapit þe fire þat ves dy*ch*t
To bryne me, to brule & smeke,
& now sanct Paule I gang*e* to seke.«
þane sad he: »cume v*ith* me & I
Sal bryng*e* þe til hyme ner*e* her-by,
þat for cause of þe nov greti*s*
& v*ith* teris his cheki*s* weti*s*
& fastis als deuotely,
þat god suld haf of þe mercy.«
& quhe*ne* þe barne had Tecle bro*ch*t
To Paule, he had Joy in tho*ch*t
&, as he saw hir face, ca*ne* say:
»God, king of hewine, blissit be ay,
þe fadire of our*e* lord Jh*es*u
Cryst, I lof þe hartly nov!

For It þat I askit þat þe,
Of þi grace (þu) has grantit me,
Of þis maydine þat *with* þe lyf
Eschapyt has be mykil st*ri*fe.«
þane sad Tecle to Paule ry*ch*t þar*e*:
»Maist*er*, I wil cut of my*ne* har*e*
&, quhar þu passis, folou þe.«
þane sad he: »þat ma no*ch*t be,
For þe vedir is fel & Il,
þo þu to trawale be in wil;
& þu art als of gret bewte,
For-þi þe far mar*e* dred I me
þat vthir ocupacione
Or, ma fal, temptacione
Our-tak þi tho*ch*t & ger þe fal
Fra þine entent in part or*e* al.«
Q*uod* scho: »gif me al anerly
In god a takine, quhar-in I
Agane temptacione ma stand!«
þane he hir blissit *with* his hand.
þane Paule s*en*d Onos*o*phoru*m*
& (his) als to *Ycon*ium*e*,
& (he) vith Tecle held his way
Til Antioche but delay.
As þai in þe cyte þa*ne* come,
A man*e*, þat Sandr*is* had to na*me*
& of þat ton*e* ves þe ourma*ne*,
Fra he had sene Tecle þane,
He luffit hir ry*ch*t increly;
& þane in til gret hy
In his armys hynt hir sone.
& scho, þat tho*ch*t it Ildone,
Cryit hye: »supprice me no*ch*t
Na haf no*ch*t foly in to tho*ch*t!
For godis ſ*er*uand nov ame I,
Of þe best kine of Ycomy,
& for I wald *with* na-ma*ne* wed,
I ame fled out of þat sted.«
& for he vald no*ch*t lewe (hir) þane,
His mane in (to) hir hand scho wa*ne*
& rawe of it a gret p*ar*t done
& of his heid kist it done son*e*.
þis ma*ne* þa*ne*, suppos þat he
Hir luffit in to sic degre,
He wes eschamet no*ch*t-for-þi:
& to þe p*ro*consul went in hy
& h*ir* as sac*ri*lege be-tacht
To þe p*ro*consul. þat son*e* hir lacht
& fraynit gif scho sic trespas
Had done & gif scho c*ri*stine ves.
& for scho grantit al þis sone,
þe consul bad þane but hone
þat fele best*is* suld loſit be
Til wery hir, þat al my*ch*t se;
& þar-to set a certane day.
þane Tecle cane hy*me* mekly say
þat he vald thole for to be
Hir kepit in virginite
Na thole na-ma*ne* do hir vnry*ch*t,
Quhil scho suld *with* þai best*is* fy*ch*t.
A michty wyf þa*ne*, Triphena,
Cane Tecla þane in ȝemsel ta . . . .
& hir*e* doucht*ir* apperit hir til
In slepe, þat callit ves Falcinil,
& sad: »modir*e*, in name of me,
Tak Tecla & hir modir*e* be,
Sa (þat) scho be our*e* aduocat
Anence god, til amend our*e* stat!«
Tryphena þa*ne* þis madine lacht
& did ry*ch*t as hir docht*ir* tacht.
þane eſtire in þe mornyng*e*
Stratoclem (!) ca*ne* Tecla furth bryng*e*;
& Trypha vald no*ch*t p*ar*t hir*e* fra
Bot be þe hand (scho) ca*ne* hir ta
& sad: »as (I) my docht*ir* der*e*
f. 378 Led to þe grawe, sa but wer*e*
I sal gang *vith* þe, for to se
Hou þe best*is* dois *with* þe.«
Son*e* ves Tecla fra Tryphe had
& spoylit of hir clathis but bad
& set in to þe deput place
þat for sic gilt ordenyt ves;
& lattine var til hir*e* belyfe
Barys & lyōnys, hir til ryfe.
& ymang*e* þai best*is* ves
Richt stark & fel a lyōnes:
þat come to Teclis fet in hy
& to kepe (hir) þar cane *ly*.
þane come a fel bar in þe sted,
Tecla to ryfe & ſla stand-ded;
Bot sone þe lyones hir met
& ſlew þar but langar*e* let.
Syne come a lyone fel & fere
& to ſla Tecle nichit ner*e*;

Bot sone þe lyones hyme met
& hynt in armys for-out let,
& þare to-gidir facht þai bath,
Til stane-ded var þai rath.
Quhene he saw þis my*ch*t no*ch*t awalȝe
Na þe best*is* vald hir no*ch*t assalȝe,
To þe consul he sad in hy:
»Bulys, þat ar fel, haf I:
To þame þarfor Tecle ȝe bynd,
Haffand hir hand*is* fast behynd!«
þe consul sad þane v*ith* soroful wil
To Sandr*is*: »do quhat þu wil!«
þane band þai hir fut & hand,
Hand & fut þai*me* ymang*e* (!);
& for þai*me* to gere her wod ga (!),
Ȝet bry*n*nand Irne þai ca*ne* ta
& kist ymang þe bulis son*e* o*ne*-one,
To ger*e* þai*me* fla hir*e* þar richt sone.
& quhe*ne* þe bulis be-couth to ga,
þe fir þar*e* bandis brynt i*n* twa,
þat þai ry*ch*t mekly passit away
& did (hir) nothire tene na tray.
& Triphena, þat þis beheld,
Is flongyne far in to þe feld;
þane al hir menȝe in þat sted
Cryand loud sad, scho ves ded.
þe consul þane a-baisit vas,
& al þe cyte mar*e* & les;
& Sandr*is* ves in sic effray
þat he fel done & syne ca*ne* pray
To þe co*n*sul þat he suld hafe
Mercy of hyme & of þe lave
& ger*e* Tecle be mad fre,
For dout þat tynt var þe cyte;
»For gif cesar*e* p*er*cace ma her*e*
Hou Tryphena, his cusing*e* dere, f. 379
In þis maner*e* be falline done,
He sal bryne vs & þis tone.«
þe consul þa*ne* gert bring*e* hy*me* ner*e*
Tecle, & at hir cane sper*e*:
»Quhat þu art, tel me nov,
& v*ith* quhat crafte þu delis nov,
þat þe na fel best twech ma?«
þane til hyme mekly ca*ne* scho say:
»Of lifand god s*er*uand ame I:
þat-for na best ma me wery.« . . . .
. . . .
& comavnd hir to bring*e* h*ir* sone
Hir clathis, & one þai*me* ves done.
þane gud confort tuk T*ri*phena
& blyth agane Tecle cane ga
& in armys hynt hir in hy
& sad: »nov trew I sekirly
þat þai at ded ar ryse sal.
Cu*m* þine & bruk my gud*is* v*ith*-al!«
þane ȝed scho hame v*ith* hir ewine
& v*ith* hir duelt dais sewine;
Hir menȝe sa tacht scho þane
þat fele of þame to god scho va*ne*.
Syne to Marra*ne* ca*ne* scho pas,
Quhar sanct Paule þa*ne* put vas,
& al þer dedis cane til hym*e* tel
P*er*ordre ewine as þai fel.
& þar-of Paule had gret ferly
& lowit god ful increly;
& fele, þat herd it, var ry*ch*t þar*e*
Co*n*fermyt in*e* to Crist*is* lar*e*.
To Paule þa*ne* sad scho: »nov wil I
V*ith* þi leif pas til Ycony.«
Sad he: »*ga* þi gat & saw
Godis vord for-out aw!«
þane c*ri*stine (mene) til Tecla send
Gold & clathis, hir til mend.
Til god Tecla prayer*e* ca*ne* may,
& sanct Paule als, for Trifena.
& Tecle lewit a gret p*ar*t þene
Of gold to Paule, to gif pour*e* men*e*,
& held hir get til Ycony,
Til Onosophirus herbry.
& to þe erd fel in þat place,
Quhar scho thru Paule va*ne* god*is* g*ra*ce,
& gretand sad: »god, I lof þe
þat in þis place þi licht send me!«
þane fand scho Thamyru*m* nev ded,
Hir fadire, þat duelt in þat sted;
& hir modire Th*y*odyane
Lifand (þar) scho fand ȝet þane,
& hire conuertit but delay
Thru hir*e* preching to C*ri*st*is* fay
& mad hir*e* trew þ*at* þar*e* is nane

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180) say st. pray. 181) l. thole hir. 196) Stratoclem st. Sandris, Grab. Alexander. 212) Ms. by st. ly. 233) l. for to gere þame. 235) tilge sone. 251) Ms. gert. Nach 264 fehlen Verse. 264) l. þarfor. 278) l. Myram. 288) Ms. gef st. ga. 311) Ms. ſcilẽcyane. 320) Ms. in hou euire in. 321) Ms. or st. of.

Bot mychty god of hewine alane.
& fra þine to Scile*u*cyane
Scho went, & v*ith* hir mony-ane
þat to god scho va*ne* thru s*er*mone,
& in pece endyt in þat tone,
God of hewine hir helpand,
Forout end ay regnand:
To quhame honour*e* & Joy be
In ewire-mar*e* tyme, p*er*cheryte. —
Now, Tecle, þat þis for god strafe
& ay þe victory cane hafe,
Hou euir*e* in herd payne þu þane
In fyr*e*, o*f* best tholit or mane,
& þe v*er*tu of tholmodnes
Ay kepyt in to stedfastnes,
& with sic uertu & w*ith* ma
Our*e*-come wele þi fellon*e* fa
& al his wilis Ilke-dele;
Als wyfly as I trew þis vele,
& þat þu has v*ith* god sic grace
þat quhat þu wil þu ma p*ur*ches,
V*ith* hart als trewly p*r*ay I þe
þat þu my*ne* advocat vald be,
To god fra hyne þ*at* I ma twy*ne*
But det, schame & dedly syne.
Amen amen amen. p. c.

L. Katerina.

(Von der Hand des ergänzenden Schreibers.)

(Anfang fehlt.)

. . . .

& sa betyd a tyme þat he f. 380
Of Alexandir to þe cite
Was cu*m*yne, for neddis þat he had
For to do þare; & suiorne mad;
& tuk p*ur*pus, sic was his will,
To sac*ri*fice his godis till.
þane c*er*tane terme set he sone
Quhe*ne* þat he wald þis war done,
& gert sone awfull l*ett*ris wryt
& seile þai*me* w*ith* his seile all tyt,
& w*ith* his messinger*is* þai*me* send
Of his empire fra end till end,
Wndir gret payne biddand till all
þat þai suld cume, bath gret & small,
At certane tyme richt to þat place
þat in his l*ett*ris callit was,
Bath pour*e* & Rik, oñe þ*ar* best wise,
Till mak till ydolis s*er*uice;
& c*ri*stine þat wald no*ch*t do swa
But pitte tho*ch*t he for to sla.

Thane all þa*t* folk bath fer*e* & nere,
þat of sic co*m*mawndme*n*t my*ch*t here,
Till Alexandir but delay
Come apone þat c*er*tane day.
& he in þat tyme gert mak place,
Quhar all þe folk, þat eu*ir* þar was,
He my*ch*t feit opynly and see,
Euir*e*-ilke mane in his degre,
Quha sac*ri*fice mad till hy*me* queme
& quha did no*ch*t, þat he my*ch*t deme.
þane he armyt was and dicht
In gold, þat schenand was full bry*ch*t;
& of hey stat full mony ma*ne*
Had he about hyme sta*n*nand þane.
þane was gret wondir for till here
þe noys, þe raryng*e* & þe bere
Of noyt & schepe & menstralsy,

Vgl. L. A. Cap. 172; doch hat B. eine weit ausführlichere Quelle benutzt. Der Anfang (c. 85 V.) fehlt, da ein Blatt im Ms. ausgefallen ist; das Gedicht hatte wohl eine längere Einleitung. Der ergänzende Schreiber benutzte eine bessere Vorlage als der Hauptschreiber des Ms.

L. A.: Catherina Costi regis filia omnibus liberalium artium studiis erudita fuit. Cum autem Maxentius imperator omnes tam divites quam pauperes ad Alexandriam convocaret, ut ydolis immolarent, et christianos immolare nolentes puniret: Catherina, cum esset annorum decem et octo et in palatio divitiis et pueris pleno sola remansisset, audiens animalium diversorum mugitus et cantantium plausus misso illuc nuntio inquiri jussit celeriter quid hoc esset. 25—34. 39—48

þat my*ch*t bene hard, quha had be*ne* by.
Ferliſull was þat offerand þane
þat in þat place mad mony ma*ne*,
Euir*e*-Ilke ma*ne* in þare degre,
Of gret tresoure & gold & fee
& of alkynd of bestiale sere;
þai þat sympill or pou*ir* ware,
Offerit foulis, sume mare su*me* les,
Eftir*e* þare stat & þare my*ch*t was.

IN þat tyme Katrine duelli*ng* had
In till a p(a)lace, quhar þ*at* scho bad,
Of all rich and fare in þat cyte,
In mekill welth and nobilte,
As till a kingis doucht*ir* feryd.
& as scho herd sic noys, scho sper*it*
Quhat at it was, & send alsone
Ane, for to wit quhy it was done.
& quhe*ne* scho wist þe enchesone
Quhy sic noys was, scho mad h*ir* bone
& w*ith* full honest cumpany
Hiddir has tane hire way in hy,
&, to fend hire fra hir fa,
Takine of cors cane oſie h*ir* ma;
& swa come to þat place in hy
Quhar scho saw ser me*ne* sacr*i*fy.
& ymang wthir scho has sene
Sume þat befor c*ri*stine had bene,
Bot þane for dout, þai had of dede,
Mad sacrifice in to þat sted.
Quhe*ne* scho saw þat, hire h*er*t was sar*e*;
þane to þe emp*ri*oure but mare
Or radnes or but abaysing*e*
Scho ʒed and sad till hy*me*: »ſ*ir* king*e*,
Resone requeris, and dignite
Of þi hye stat alß wald, þ*at* we
Hayliſte þe far*e*, w*ith*-þi þat þu
Knaw þi malyes & w*ith*-draw now
Sic s*er*uice fra þ*is* goddis fals,
þat þe diſſawis & þame als
þat trewis in to stok or stane;
For þar ma be na god bot ane,
þat hewine & erth mad & all thing*e*
& Is but end and begy*n*nyng*e*;
Throw quha*me* all *kingis* re*n*gnis i*n* land,
& bot quha*me* ma na kinrik stand;
In hyme, of hym*e* & thr^u^ hy*me* all
Has be giffine bath gret & small;
& as he mad of no*ch*t althing*e*,
Sa sall althing*e* at his lykine
Sese and faile quhe*ne*-euir*e* he will, f. 38r
For ocht þat ma*ne* ma do þare-till.«

Thane ansuert þe emp*ri*oure,
Till hir spekand w*ith* gret cur*e*,
Wenand w*ith* resone to conclud
Hir in hire spekine, þat was gud;
Bot he awaile my*ch*t in na thing*e*,
Bot was still. & (scho) sad: »ſ*ir* king*e*,
To spek w*ith* þe þis I begane
Wenand þu had bene a wisma*ne*;
Bot nov of co*m*mu*ne* thing*e* will I
Spek w*ith* þe, and ask*is* quhy
This multytud þu gert cu*me* here,
But cause, of mony landis ser*e*,
Till ydolis to do honoring*e*
þat ma þai*me* helpe in naky*ne* thing*e*;
& als þu m*er*walis for to se
Of ma*n*is werk þe sutelte
As þu ma se in templis ser*e*,

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nicht in L. A. 21) Ms. þai oder þar? 55) Quod cum didicisset, assumtis aliquibus de palatio signo crucis se muniens illuc accessit ibique multos christianos metu mortis ad sacrificia duci conspexit. 67) Quae vehementi dolore cordis sauciata ad imperatorem audacter se ingessit et sic ait: salutationem tibi proferre, imperator, et ordinis dignitas et rationis via praemonebat, si creatorem coelorum agnosceres et a diis animum revocares. Stansque ante januam templi per varias conclusiones syllogismorum allegorice et metaphorice, diserte et mystice multa cum Caesare disputavit. 81) Ms. thing st. kingis. 82) l. but. 94) scho fehlt. 94) Deinde rediens ad commune colloquium dixit: 95) haec tibi tamquam sapienti proferre curavi, nunc autem, quare incassum congregasti hanc multitudinem ad colendam stultitiam ydolorum? Miraris hoc templum manu artificum operatum, miraris ornamenta pretiosa, quae velut pulvis ante faciem venti erunt. Mirare potius coelum et terram, mare et omnia quae in iis sunt, mirare ornamenta coelorum, solem sc. et lunam et stellas; mirare famulatum eorum, qualiter a mundi initio usque ad finem nocte et die currunt ad occidentem et redeunt ad orientem nec unquam fatigantur; et cum haec animadverteris, interroga et disce quis sit eorum potentior; cum autem ipsum ipso donante intellexeris nec similem illi invenire valueris,

þat craftly ar wro*ch*t & clere,
Schenand thru gold & polist stanys,
þat in p*ro*ceß of tym*e* sone wanys:
For nedling*is* faile mo*ne* althing*e*
þat of þis erth hath begy*nn*yng*e*.
Bot þu suld moyse here & m*er*wall
Of hewine & erth, þ*at* ma no*ch*t faile,
& se (&) all þat ar in þame,
& sone & mone & planett*is* plane —
Of þe enhourme*ntis* all of hewy*ne*
þ(ou) suld m*er*wale, & sternys sewine,
How, fra þ*is* warld war mad, þ*at* þai
Has s*er*uit god bath ny*ch*t and day
& (in) þar*e* stat eu*ir* ar þai stabill,
Dowand þare deit, wncoru*m*pable.
Be-hald þis weile & þu sall se
Quheþ*ir* is mast*er*, god or he
þat makis þe thing*e* þ*at* ma no*ch*t left,
Sene warldly thing*e* ma neu*ir* be fast
& all ydolis of stok & stane
Mone nedling*e* rot & wast & wane;
þane suld þu weile p*er*sawe & see
þat lyk to god ma na-thing be;
& gyf þu ma consawe þ*is* thing*e*,
þu honou*r* hyme as suthfast king*e*!
For he is god of goddis all
& verray lord of gret & small.«
þane quhe*ne* scho had disputit lang*e*
W*ith* Maxens in þat mykill thra*nge*
Of C*ri*stis incarnacione
& syne of his assumpcione
& all þe wark*is* þat he dide
For ma*ne* in to þis ȝerd, or kyd:
Maxens abaisit a quhile sat still,
& syne þ*is* sad þe madine till:
»Fair*e* woma*ne*, thole, quhill we haf do*ne*
þ*is* sac*ri*fice, & syne alsone
Oure answere we sall ȝeld to þe.«
& in þe me*ne*tyme co*m*maund *he*
Till his palais hir for to led
& treit hir weile in word & deid
& kepe hir w*ith* gret deligence;
For he ferlyit of hir prudence
& of hir wondir*e*-gret bouute,
þat was richt f*er*lyfull to se;
& w*ith* þat richt hir*e* fare haffi*nge*
Ekit hire bouute in gret thing*e*.

Sowne eftir*e* þat þe emp*ri*or
Till his palace w*ith* gret honou*r*
Come and gert bryng*e* hy*me* Kat*ri*ne,
& hailiste hir & sad hyr*e* syne:
»þi far*e* spek haff we hard haly
& of þi prudence has ferly,
Bot, for þat we occupyd war*e*
In sacrifice of goddis ser*e*,
We vndi*r*stud no*ch*t all þi taile;
Bot now we will þu tell ws haile
Quhar þu was borne, & of quhat ky*ne*
þat þu come, tell ws mar*e* & my*ne*!«
þane answert scho & sad: »Catone
Forbad his sowne in his lessone
To law hyme-self or lof gretly:
For, quha-at swa dois, dois foly.
Yhet-þane I sall tell þe my kyne —
Bot no*ch*t for pryd na lowe to wyne,
Bot erer for hymylyte f. 382
I will tel of my kyne to þe; —
For-þi, *s*ir king*e*, wyt þu þat I
Ame docht*ir* to þe king*e* Costy
& succedis till hyme as ayr*e*
Of rentt*is* gret & landis far*e*;

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ipsum adora, ipsum glorifica, ipse enim est Deus Deorum et dominus dominantium. 101 u. 102) umgesetzt. 113) & fehlt. 116) Ms. þat st. þou. 117) l. was. 133) Cumque de filii incarnatione sapienter plurima disputasset, stupefactus Caesar non valuit ad hoc respondere, tandem ad se reversus dixit: sine o mulier, sine nos finire sacrificium et post hoc tibi responsa reddemus. 143) Ms. sald. 144) Ms. þe st. he. 144) Praecepit igitur eam ad palatium duci et cum diligentia custodiri, admirans nimiam ejus prudentiam et corporis pulchritudinem. Erat enim speciosa valde et incredibili pulcritudine omnium oculis admirabilis videbatur et gratiosa. 149 u. 152) Ms. bounte st. bewte. 151) Ms. richt hir*e* st. hir*e* richt. 153) Veniens igitur Caesar ad palatium, dixit Catherinae: audivimus tuam eloquentiam et mirati sumus tuam prudentiam, sed in deorum sacrificiis occupati, omnia plene intelligere nequivimus; nnnc autem ab initio progeniem tuam reqnirimus. 158) has st. had. 165) Et s. C. ad hoc: scriptum est (Cato ist nicht genannt): nec te collaudes nec te culpaveris ipse: hoc faciunt stulti quos gloria vexat inanis. Confiteor tamen meam progeniem, non tumore jactantiae, sed humilitatis amore, ego enim sum C. Costi regis unica filia, quae, quamvis in purpura nata et liberalibus disciplinis non mediocriter instructa, haec tamen omnia contemsi et ad dominum J. Chr. confugi; dii autem quos

& borne I wes in þis cite,
And welthfully fost*er*yt, p*ar*de,
& seit to lare & leryt weile;
Quhar-w*ith* I ca*ne* p*er*sawe & feile
þat ydolis ar bot dewillis all,
& mawmentt*is* als, bath gret & small;
& þat na god bot ane ma be,
Richt sone I ca*ne* p*er*sawe & se:
þat is þe god of mycht*is* maste,
þe fadir*e*, þe sowne, þe haly gaste,
A suthfast god in p*er*sōnis thre;
To quha*me* all hale I haf tane me
& ſ*er*we sall hyme atour*e* althing*e*
As to my lord & ſ*ir* & sou*er*ane king*e*.
For þi godis, to quha*me* þat þu
Dois sic s*er*uice & honoris now,
Ma nothir*e* helpe þai*me*-self na the —
Gyf þu had grace, þu my*ch*t weile se.
þarfor vnhappy ar þai all
þat ma*n*is wark*is* will godis call,
þat ma nothir*e* in word na deide
Succur*e* or helpe ma*ne* in to nede
Na agane parele mak defence.«
þane till hire answert þ*is* Maxens:
»Maydine, gyf þ*is* be suth þu sais,
All þis warld erris mony-wais
& suthfastnes sais þu allane.
But suthtwitnes suld no*ch*t be tane
Bot in þe mowthis of twa or thre;
Quharfor me*ne* suld no*ch*t trew to þe,
Suppos þat þu ane angell war*e*
Or hewynly u*er*tu in þe bar*e*;
Bot mekill les ȝeit suld me*ne* trew
A brokill woma*ne* as is þu.«

Thane sad scho hy*me*: »I p*ray* ȝ^u, ſ*ire*,
þat þu be no*ch*t ourcu*m*yne w*ith* Ire;
For Ire distroblis sa th*e* tho*ch*t
þat suthfastly deyme ma it no*ch*t,
þo*ch*t he war neuir*e* sa wyſe a kyng*e*,
As Cattowne sais in his teching*e*;
& þarfor, gyf þu king*e* will be,
In tho*ch*t lat resone gowerne þe;
Bot, be þe b*o*dy giff þu will
Gowerne þe, þu beis a thrill.«
þane sad þe king*e*; »gyf þ^u had my*ch*t,
Me thing þu wald w*ith* venemyt ſly*ch*t
Tak ws in gyrne dissatfully
Thru samplis of philosophy.«
þane for þe king*e* p*er*sawit weile
þat he resist my*ch*t neu*ir* a dele
Agane hir wyt, for-þi gert he
Seyre l*ett*ris p*ri*wely mad be
& send þame sone furth her*e* & þar
Our all þe greit empyre wyd-q*uar*
Till all þat had Renowne of wyt
& of far*e* spekine sa*m*myne knet,
& co*m*mawndit þai*me* þai suld þai*me* sped
Till hy*me*, as þai wald haf gret med
& hono*ur* gret & thank all thre,
Of Alexandir to þe cite.

(H)ys messing*er*is þa*ne* furth ar ga*ne*
& sped sa wele, or eu*ir* þai ſane,
þat fyfty mast*er*is haf þai bro*ch*t
W*ith* þame, sa wyse þ*at* na-ma*ne* mo*ch*t
In all þis warld fynd me*ne* sa wise
Na of gret sciens haf sic gret p*ri*se.
þe emp*er*our*e* þai*me* hailist ful swyt*h*
& of þar cu*m*my*n*g*e* was ry*ch*t blyt*h*.
þane sp*er*it þai þar enchesone
Quhy he gert þai*me* cu*me* to þ*at* towne,
& sa mony, of landis ser*e*.
þane sad he to þame: »gret myster*e*

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colis, nec te nec alios juvare possunt. O igitur infelices talium ydolorum cultores, quibus advocata in necessitate non adsunt, in tribulatione non succurrunt, in periculo non defendunt. 190) tilge & *ſir*. 200) Cui rex: si ita est ut dicis, totus mundas errat et tu sola verum dicis, cum tamen omne verbum in ore duorum vel trium testium confirmetur, si angelus esses, si coelica virtus, adhuc tibi nemo credere deberet, quanto minus cum femina fragilis esse probaris! 211) Cui illa: ne, obsecro, Caesar, a furore tuo te vinci permittas, ut in sapientis animo non stet turbatio dira. Sic namque poeta (Cato wird nicht genannt) ait: tu si animo rexeris, rex eris, si corpore, servus. 213) Ms. thi st. the. 219) Ms. b^{o}dy. 222) l. think. 221) Et rex: ut video, pestifera calliditate nos illaqueare disponis dum per exempla philosophorum sermonem protrahere niteris. 225) Videns autem Caesar quod ejus sapientiae obviare non posset, mandavit occulte per litteras ut omnes grammatici et rhetores ad praetorium Alexandriae festinanter venirent, immensa munera recepturi si concionatricem virginem suis assertionibus superarent. 237) Adducti sunt igitur de diversis provinciis L oratores, qui omnes

Gert me assemble ȝou & call —
& gyf ȝe ber*e* ȝow weile, ȝe sal
Resawe hono*ur* & p*ro*fyt now,
As in my l*ett*ris I wrat ȝou.
Here is cu*m*yne till oure presence f. 383
A madyne of full gret prudence,
þat throw gret wit & sutelte
Concludis all my me*ne* and me —
Na-ma*ne* of ws had tuth na towng*e*
To co*n*clud hir, þo*ch*t scho be ȝounge;
For scho p*ro*ffis w*ith* skillis ser*e*
þat all oure goddis ar dewillis her*e*
& of na my*ch*t for till helpe ma*ne*.
For-þi, gyf yhe othir ma or cane
Co*n*clud hir & ourcume w*ith* skill,
For to Reward ȝou is our*e* will;
For scho is of sic sutelte
þat, bot gyf scho co*n*cludyt be,
Scho ſ*a*ll þe pupill haill ger*e* er*e*
& all our*e* treucht full mekill war*e*;
For richt mony begy*n*nis now
Throw hir in hire god to trew.«
þane ansuert ane of þai*me* my*ch*tty
W*ith* gret dedi*n*gne dyspytuisly:
»O þu lord of gret maieste,
Quhatkine co*n*sall amowit þe
Till assemble þis mony wyse
Of þine empyr*e* of ser*e* p*ar*tyse
For to co*n*clud a madine small,
Sene þ*at* þe lest wis of ws all
Micht haf co*n*cludit hire lichtly
In science of philosophy,
& swa my*ch*t of our*e* s*er*uandis ane
A gretar*e* wark haf wnd*ir*tane?«
þe king*e* þa*ne* sad: »w*ith* strinth my*ch*tt y
Haf gert þe madine sac*ri*fy;
Bot yhet I haf seit my*ne* entent
To co*n*clud hir w*ith* argume*n*t.«
þane sad þe mi*n*ist*er*is to þe king*e*:
»Gere þe madine befor ws bring*e*,
& scho for all hir gret science
Sall haf na word to mak defence
Aganis ws, þa*ne* scho neu*ir* had bene
At scole na ȝet na l*etti*r sene;
& sa sall all se oppynly
Hire ourcu*m*yne with sucquidry,
Sa þat scho sall apertly say
Scho saw neu*ir* wyse ma*ne* to þ*at* day.«

A cRistine ma*ne* has herd þis tale
And tald It to sanct Kat*er*(i)ne hale,
Quhatkine purpos þhir me*ne* has ta*ne*
To confund hir, þat helpe had na*ne*.
þane to god hale scho hir betacht
& p*ra*yt hyme for his mykill macht
To gif hir grace swa for to do
þat It my*ch*t lowing*e* be hyme to,
& at scho my*ch*t sic defence ma
þat it war senschepe till hir fa.
W*ith* (þat) ane angel come hir till,
þat bad hir be of stedfast will,
For god suld gif hir wit & grace,
Sa mykill, þat na*ne* in to þat place
Agane hir suld haf tuth na tong*e*
Hir to resist, þo*ch*t scho was ȝoung*e*,
Bot þat scho suld vincuſ*e* þai*me* all,
& þat throw hir god suld þai*me* call
Of m*ar*tir*dome to tak þe crowne.
þane war full mony kny*ch*t*is* bone
To fesch hir; & scho come al-sone

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mortales in omni mundana sapientia excellebant. Quibus interrogantibus cur de tam remotis partibus evocati fuissent, Caesar respondit: (248—52 Zusatz) Est apud nos quaedam puella sensu et prudentia incomparabilis, quae omnes sapientes confutat et deos omnes esse daemones affirmat; quam si superaveritis, cum honore magno ad propria redibitis. 266) Ms bot scho gyf. 267) Ms. fell. 268) l. were. 271) Ad haec unus indignatus stomachanti voce respondit: O magnum imperatoris consilium, qui ob unius degenerem puellae conflictum sapientes mundi de remotis partibus advocavit, cum unus ex nostris clientulis eam poterat levissime confutare. Et rex: poteram quidem hanc vi ad sacrificandum impellere aut poenis exstinguere, sed melius judicavi ut vestris argumentis penitus confutetur. Cui illi: adducatur coram nobis puella, ut sua temeritate convicta nunquam se sapientes vidisse cognoscat. 283) Ms. my*ch*tty 297) L. A. kurz: Sed cum virgo certamen quod sibi imminebat didicisset, totam se domino commendavit; et ecce angelus domini adstitit sibi et ut constanter staret, admonuit, asserens quod non solum ab his vinci non poterit sed insuper illa ipsos conversos ad palmam martirii destinabit. 313) Ms. vincuft. 316) Cum ergo coram oratoribus adducta fuisset, dixit imperatori: quali judicio contra unam puellam L oratores opponis, quos et pro victoria

Quhar at þe king*e* set in his trone,
W*ith* mony mudy ma*ne* hyme by,
& þir mast*er*is, þat war fyſty.
þane sad scho swetly to þe king*e*:
»It is no*ch*t lyk till ewyne demyg*e*
For to set fyſty mast*er*is wyse,
þ*at* of sic science has þe p*r*ice,
Agane a madine hir-alane;
& to þame als has vnd*ir*tane
For to Reward þai*me* richely,
& me þu gerris wilfully
But hope of mede aganis þai*me* all
Strif! bot ȝet Jh*es*u Crist sall
Be hop & helpe & croune alswa
To me; sene þ*at* I þis st*r*if ta
For hyme, he sall weile reward me
In his kinrik, quhar is lestand gle.«
þane, hir to strenth a-ga*ne* h*ir* fa,
þe croce scho ca*ne* apo*ne* hir ma.
þe emp*er*oure þane mad defence, f. 384
For nane suld spek bot hald silence.
& quhe*ne* sanct Kat*r*ine þ*er* fyſty men*e*
Saw stand stane-still, scho sad þai*me* þa*ne*:
»Gyf ony of yhow co*n*sawit has ocht
Aganis me in till his tho*ch*t
Or argume*n*t or subtilite,
Quhy sais he It no*ch*t furth? lat se!«
þe wysest of þai*me* þa*ne* but per*e*
Sad: »madine, we suld erar*e* here
þe begyne to spek; for we
Ar*e* cu*m*yne her*e* for þe cause of þe,
To her þ*i* wit, of weile fer*e* landis.«
þane hewid scho wpe bath h*ir* hand*is*
& sad till þame full apertly:
»Mast*er*is, I will ȝe wit þat I
Ame tacht in sacrame*ntis* sewine
Of Jh*es*u C*r*ist, þe king*e* of hewine,
Richt weile; & þo*ch*t I be ſudly
& wele tacht in philosophy
& als þe sewine art*is* ca*ne* all
þat ar in scole red, gret & small,
Yhet-þane all hale I þai*me* forsak
& her till hyme I me betak
þat is sou*er*ane & leile science,
My Joy, my hope & my defence,
Jh*es*u C*r*ist, my lord & kyng*e*,
þat bath is well & begy*nny*ng*e*,
Throw quha*me* god þe fadd*ir* wro*ch*t
þe warld & alkyne thing*e* of no*ch*t,
& Is a god, of quha*me* all thing*e*,
Throw quha*me*, & in quha*me*, mak*is* lest*in*ge,
Wnsichtfull and sichtfull bedene
Bath strenth & lenthing has, but wen*e*;
& throw pitte, þat in hy*me* is,
Quhe*ne* ma*n*kind owt of p*ar*adice
Was put throw inwy of o*ur* fa,
Wnsichtfull sichtfull schape ca*ne* ta
Of ma*n*heide & apperyt here,
Ded for to thole for oure myster*e*,
& throw his dede wane ws to lyf
þat euir*e* sall lest but pane or st*r*iſe;
& swa relewit he our*e* neide
Sichtfull in kine of our*e* ma*n*hed.
He is my wit & my science,
& als agane my fa defence.«
& quhe*ne* þis madine had þ*is* tale
Tald as ȝe haf hard al hale,
Ane of þai fyſty mast*er*is gret
Sayd þus in ir*e* & in gret het:
»Allace, quhy suld þu, lord & ſir*e*,
Of Rome þat bruk*is* þe gret e*m*pyr*e*,
A madine thole fullely þ*is* lang*e*
Manteyng a-gane our godis wra*n*g,
Bot prechis fast of a new law
& has na ſuth resone to schaw,
þat c*r*istine ſolis p*r*eſſis faste
For to ger grow & strenth & last
& is bot foly, na lesyng*e*!
We wend for to her*e* su*me* thing*e*

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remunerandos promittis, et me sine spe mercedis pugnare compellis? erit tamen merces mihi dominus J. Chr., qui est spes et corona pro se certantium. 335—419) nicht in L. A.; 420—480 L. A. blos: Verum cum oratores Deum fieri hominem aut pati impossibile dicerent, virgo etiam hoc a gentilibus praedictum esse ostendit: Nam Plato adstruit Deum circumrotundum et decurtatum (!); Sibilla quoque sic ait: Felix ille Deus ligno qui pendet ab alto. (433—8, 443—80 nicht in L. A.) 349) Ms. þe st. þi. 355) Ms. ſudly st. sutily? 385) Ms. & st. ane. 386) Ms. sayand st. sayd. 391) Ms. bot st. þat? 397) Ms. quha² þar; þar zu tilgen. 398) Ms. be st. ve. 405) Ms. þat of cr.

Quha*re*-in þ*at* wit had be*ne* or ſly*ch*t
Or quhar-to þat be ansuer my*ch*t;
For scho was reput of sic fame
Till ws, or þ*at* we co*me* fra hame,
þat we wend na*ne* had be*ne* (sa) wyse
Na of clergy haf sic p*ri*ſe.
& hir begy*n*nyng*e* has scho mad
Of ane þat Jh*es*u to name had,
þat c*ri*stine callis god & kyng*e* —
Lo her*e* a selcuth begy*n*nyng*e*! —
& he a deidlik ma*ne* as we!
& syne for his iniquite
Was tane & done to ded thr^u his! —
Quha my*ch*t mar*e* foly her*e* þa*ne* þis?«
Sanct Kat*er*ine þa*ne* but mar*e* abad
To þat mast*er* sic ansuer*e* mad:
»þat begy*n*nyng*e* of my resone
I mad of Jh*es*u, for chesone
þat he begy*n*ing*e* is of all
þat eu*ir* ȝeit was or eu*ir* be sall,
Or sichtfull or wnsichtfull th*in*g;
þat-for he is my begy*n*nyng*e*.« f. 385
þane sad þe mast*er*, þ*at* was ſle:
»Gyf he was god, quhow my*ch*t he de?«
þane ansuert þat madine bry*ch*t:
»He þat of no*ch*t althing*e* mad & my*ch*t,
Schape of ma*ne* my*ch*t tak, but wene,
& swa wnsichtfull my*ch*t be ſene,
& he þ*at* my*ch*t no*ch*t thole, deye my*ch*t.
Bot I haff ferly of þi ſlicht,
þat has of wisdome sic plente
& dout*is* þ*at* Jh*es*u C*ri*st suld be,
Syne Plato, þ*at* ȝe wisest call
In science of ȝ*our* doctorr*is* all,
In his ty*me* mad p*ro*bacione
Of C*ri*stis incarnacione;
& Aristotill, his pre*n*teis,
Ane vthir*e* of ȝ*our* doctourr*is* wise,
Granttit wele þ*at* þar was ane
þat all thing*e* steryt — ellis na*ne* —
& throw hy*me* had þar steryng*e*
& þar wphald and begy*n*nyg*e*;
& yhone Sibile saug*e* ca*ne* say,
þat was ſawis in tyl h*ir* day,
þat god þat hang*i*t one þe tree
Hye for ma*n*kind, happy is he;
& Balaan spak of þe sterne
þat C*ri*st betaknyt, in to derne,
þat of Jacob þe pat*ri*arche
Suld spring*e* & be a king full stark; —
& syne þe wysme*ne* of Calde
Wok full lang*e* tyme þ*at* sterne to se;
& eftir*e* lang, þat Balan was,
Of full lang*e* tyme in p*ro*ceſß
Thre wysme*ne* wok þat sterne to se,
& war all king*is* of Calde,
& It apperit to þar sicht
& was full mykill, far*e* & bry*ch*t
& als in It þe fygur*e* had
Of a child; and þai but bad
Folouyt It a full far*e* way,
Till þat to Bethleeme cu*m*ine war þai:
& þar þai fand his modir*e* myld,
In till hir barne haffand þ*at* child,
þe schape of quha*me* befor sa*v* þai
In þe sterne, or þai tuk þar way;
þane offeryt all þai thre in hy
To þat ȝung*e* child full deuotely,
Ane gold, ane sence, & myr*e* þe thred, —
& throu *þ*is offerand was wele kid
þat he wes werray god & mane,
þat ws fra wa to welth sy*ne* wa*ne*.
& mony vthir argument
Yhe ma weile fynd, wald ȝe ta tent,
þat ȝour*e* doctour*is* in p*ro*phecy
Has spokine of god full opy*n*ly.
For-þi me thing richt wele þ*at* ȝe
Suld kene þ*at* bot a god suld be,
þ*at* mad & mowis alkine thi*n*g
& has na*ne* end na na*ne* begy*n*nyg*e*;
Bot wise ma*ne* call I ca*ne* hy*me* na*ne*,
W*ith* i*n*gnorance þat is our*e*-tane.
Say yhe now furth quhat-eu*ir* ȝ^e will,
For to co*n*clud me w*ith* yhou(r)e skill!«
þir mast*er*is þa*ne* held þai*me* sta*ne*-still
& ilkane gowit wthir till,

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422) mad & st. mak? 424) Ms. besene. 439) Ms. saug*e* st. sag*e*, oder sanct? 461) Ms. sad st. sav. 466) Ms. his. 480) Ms. yhone st. yhour. 482) Ms. illane. 481) Cum igitur virgo cum oratoribus sapientissime disputaret et eos apertis rationibus confutaret, obstupefacti illi et quid dicerent non inve-

& say abaysit þa*ne* war þai
þat þai had na word for to say.

The emp*ri*oure þa*ne* cha*n*g*i*t h*is* mud
& of his vit ȝed ner*e*-hand vod,
& one his mast*er*is rarit rath
& þame rep*ro*wit & blamy(t) bath
& sad till þame dispitouyſly:
» O yhe werchis & wnworthi,
þat ha*d* sic na*me* & sic renone
Of science, or ȝe co*me* of towne,
þat me*ne* wend wisest ȝe had be*ne*
þat to þis tyme war hard or sen*e*,
& has na resone nov na skill f. 386
A word to spek þis madine till,
Bot standis still & ar abaysyt
& has me sodandly betrasit
& tholis ȝow ourcu*m*yne be
Of Kat*ri*ne, in disses of me !«
Of þai mast*er*is ane, þ*at* was mast,
þus to þe king*e* þa*ne* sad in hast:
» S*ir* king*e*, we war weile þ*at* þu wit:
Bo(t) thu throw resone or thru wit
Ger ws mar*e* clerly kene & se
þ*at* na richt na na lacht ma be
Sa gud as þis, we will richt now
Lewe þat lacht þ*at* we ay ca*ne* trew
& trew þe law þ*at* Kat*ri*ne schawis;
For it far*e* betir þa*ne* our law is.
For þar was na schawis þ*at* my*ch*t
þat madine ȝong*e* haffand sic sly*ch*t
Hir wyl defend hir lacht, þ*at* nehe
Suld w*ith* gud resone vincust be (!).
For we ar wond*er*it fortill her*e*
How þat in to þis m(a)dine cler*e*
þe sprit of god sa spek*is* ay,
þat we ca*ne* no*ch*t agane hir say
Syne þ*at* we first had herd h*ir* tale,
Bot turnis ws to C*ri*st all hale
& fals mawment*is* ſorsakis ay
þat in to ned helpe na-ma*ne* may.«
þane was þe emp*er*our*e* full way
Quhe*ne* he hyme saw ourcu*m*ine swa,
& swa enflawmyt thru gret Ire,
þat he richt sone gert mak a fyr*e*
In þe myddis of þe cite,
Quhar all þe folk my*ch*t one It se,
& all þe mast*er*is bad tak sone
& bundine in þe fyr*e* be done.
þane ca*ne* þir mast*er*is sa*m*my*ne* say:
» A, swet Katrine, for ws þu pray
Till Jh*es*u Criste, þat hang one tre,
In quhame we trewly trew (thru) þe,
And of þis fyr*e* þe ſelone deide
Of baptyme standis ws in sted,
Our ignorance forgiffand now,
For trewly all in hyme we trew.«
þane scho enformyt þai*me* sa wele
In c*ri*stine treucht euir(i)lke deile,
þat to þe fyr*e* glad ca*ne* þai gay,
For Crist þe m*arti*r*dome to ta.
þane crosit þai þame her & þare
& passit furth foroutine mar*e*;
þane in þat fyr*e* me*ne* ca*ne* þai*me* cast
& gert It bryne a-bout þai*me* fast.
& quhene þai war deide bedene,
A gret ferly þar*e* my*ch*t be sene:
þat þai in nathing we*m*myt war
Of bodiis na of heid na har*e*
& of þe clething*e* in na thred —

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nientes, muti penitus sunt effecti. 485) L. A. kurz: Tunc imperator contra eos nimio furore repletus increpare eos coepit cur ab una puella tam turpiter se vinci permitterent. 491) Ms. has. 501) Tunc unus magister aliorum sic ait: noveris, imperator, quod nullus unquam ante nos stare potuit quin continuo vinceretur, haec autem puella, in qua spiritus Dei loquitur, sic nos in admirationem convertit ut contra Christum aliquid dicere aut omnino nesciamus aut penitus formidemus; unde, imperator, constanter fatemur quod, nisi probabiliorem sententiam de diis quos usque modo coluimus protuleris, ecce omnes ad Christum convertimur. 503) war st. will? 504) Ms. bo oder be. 511—13) verderbt; ſchawis st. ſa wis? 513) Ms. weyl? nehe = na he. 523 ff.) Anders L. A.: Audiens haec tyrannus, nimio furore succensus, omnes in medio civitatis concremari jussit, at virgo ipsos confortans ad martirium constantes effecit et de fide diligenter instruxit. Et cum dolerent quod sine baptismo decederent, virgo respondit: ne timeatis, quia effusio vestri sanguinis vobis baptismus reputabitur et corona (nach 538 fehlen wohl Verse). Cum ergo signo crucis muniti fuissent flammis injecti, ita animas domino reddiderunt ut nec capilli nec vestimenta eorum ab igne in aliquo laederentur.

Sic wondir*e* wro*ch*t (was) þare in deide,
Quhar-thru euir*e* trew(th) ekit & grew
& mistreucht for sorow flew (!).
þane leile cr*is*tine gert grawe þai*me* sone
& deit of dede to þame be don*e*. —

Thane seit Maxens i*n* stule of ki*ng*e
& gert Kat*ri*ne befor hy*me* bring*e*,
& *with* far*e* wordis ca*ne* hyme glore (!),
Quhile one ane, quhile o*ne* ane wthir*e*,
& þat þe last sad hir: »Kat*ri*ne,
Of þi foly, I red, þu ſyne
& co*n*saile to þi ȝouthede sa,
þat is our*e*-teyndir to thole wa,
þat þu ma luf & saif þi-selfe
& bruk *with* me bath Joy & welth!
& for þu art bath wise & fair*e*
& doucht*ir* of a king*e* & air*e*,
In my palace þe secund quene
I sall þe mak foroutine wene
&, as þu will, þe nedis all
Of my*ne* empire be treit(it) ſall;
& in þe myddis of þis cite f. 387
Ane ymag*e* sall I mak of þe
With septre, as It war*e* a quene,
& all at euir*e* sall it haf sene
Sall hono*ur* It & worschipe bath;
& als I sall ger*e* mak full rath
A tempill gret of marbre clene,
Quhar-in yma*n*g my godis schene
& goddes als in till a stage
Of þi fair*e* fygur*e* ane ymag*e*
Sall be set & honoryt ay
Foroutine end eu*ir*ilkeday.
Quharfor me think þ*at* þu suld be
Awisit sowne & grant to me.«
þane sad þe madine to þe king*e*:
»S*ir*, mak me na*ne* sic entysing*e*
þ*at* is no*ch*t wodnes anerly
To say, bot to think is foly;
For to C*ri*ste I haf bundine me
Throu band þat ma no*ch*t lousit be;
He is my Joy & luf p*ar*fyt,
My p*ar*amouris & my delyt
& ſwerane of my*ne* hart *with*-all,
Na fra his luf I neu*ir*mar*e* sall
Be dep*ar*tyt, for weile na wa,
þo*ch*t I þarfor þe deide suld ta,
Na for na payne na for na thret
Na for gluthring*e* of gift*is* gret.
For-þi wirk furth þi wekyt will!
For I will na-way bow þe till
Bot tak*is* me till hewy̆nis king*e*,
þat till his gret bliſß sall me bring*e*.«
þane was Maxens all hat for teyne,
As he metall in fyr*e* had bene,
& in gret breth & in dyspyt
Bad his tyrandis naky*ne* h*ir* tyt
& bynd and beit *with* schorg*is* sar*e*,
Quhill ony haile hyd one hire ware;
& eftir*e* þat scho suld be ſone
In till a myrk donieone be don*e*,
Quhar scho my*ch*t na thing*e* here na se
þat my*ch*t hire eise or co*n*fort be,
Bot for to be in myrknes ay,
Quhill þat scho suld renay h*ir* fay;
& in pane of deid bad he
þat na-ma*ne* suld sa hardy be
To gif hir met na drink na-way
Fra þat tyme till one þe XII day; —
For he tho*ch*t weile in þat me*ne*-tyme
To put hir to sa hard engyn*e*
þat scho suld leif hir frawart will
& till his entent turne hir till.
& in þe me*ne*tyme hapnit swa
þat þ*is* Maxens worthit to ga
Of his empir*e* in to ser*e* place —
Sic bodword till hy*me* cu*m*ine was.

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535) and st. þat. 552) was fehlt. 553) Ms. euir*e* trew st. our treuth. 555) Cum autem a christianis fuissent sepulti, tyrannus virgini loquitur dicens: o virgo generosa, juventuti tuae consule et post reginam in palatio meo secunda vocaberis et imagine tua in medio civitatis fabricata a cunctis velut Dea adoraberis. 559) l. hir gluthir. 572) Ms. betreit st. be tretit. 571—2, 573—9 nicht in L. A. 587) Cui virgo: desine talia dicere quae scelus est etiam cogitare; ego me Christo sponsam tradidi, ille gloria mea, ille amor meus, ille dulcedo et dilectio mea, ab ejus amore nec blandimenta nec tormenta me poterunt revocare. 605) Tunc ille furore repletus jussit eam spoliatam scorpionibus caedi et caesam in obscurum carcerem tradi ibique diebus XII fame cruciari. 617) in st. on. 626) Ms. þ*ir* st. þ*is*. 625) Rege autem pro quibusdam causis

þane quhe*ne* þe king*e* had mad hy*me* bon*e*
& passit furth out of þe towne,
Full gret desyr*e* þa*ne* had þe que*ne* —
þ*at* yhet-þa*ne* had no*ch*t Kat*ri*ne sene —
To spek *with* hir & tell h*ir* till
þe gret fellōny & þe Ill
þat Maxens þa*ne* co*n*sawit had
Agayne hir, & þ*at* he furth Rad,
& quhatkine payne & q*uat* torme*n*t
To put hir to was his entent.
þane callit scho till h*ir* a kny*ch*t,
A nobill ma*ne* & Purphir hicht
& was to Maxens mast p*ri*we —
& twa hu*n*dreth kny*chtis* had he,
þat s*er*uit hyme bath ny*ch*t & day, —
& þusgat ca*ne* scho till hy*me* say:
»S*ir* Purphir, sene þu art ry*ch*t leile,
My co*n*sele I will þu co*n*sele
& helpe me bath in deid & will
How þ*at* I Kat*ri*ne ma cu*me* till,
To spek *with* hir & hire to se, —
I pray þe hartly þu helpe me; f. 388
& syne þu art a mast*er*-mane,
I wat weile bath þu may & ca*ne*
Eschewe richt weile, gyf þ*at* þu will
þ*er* geyalour*is* now spek sa till,
þat þai for p*ra*yer*e* or for med
Of my*ne* entent wald lat me sped!«

Thane P*ur*phir sad till hir alſone:
»Dred no*ch*t, mademe! it sall be done.«
þane till þe geyelour*is* he paste
& wro*ch*t sa wele, till at þe laste
He gat lewe þ*at* bath scho & he
Suld cume in ny*ch*t in p*ri*wete
& bath entre þe presone in, —
For hope þai had for it to wyne.
Quhe*ne* ny*ch*t was cu*m*ine & day was ga*ne*,
S*ir* P*ur*phir & þe quene allane
Come & gat richt sone entre
Of þe gyel: & þar cane se
Sa mykill licht, þat nawise It
My*ch*t be co*m*prisit in mānis wit;
Till erth þai fell þane for rednes
& lay still for abasidnes.
W*ith* þat þai feld a swet sawor,
þat excedit alkine odour*e*
Of ony spice þat eu*ir* tre bar*e*;
& *with* þat Kat*ri*ne sone but mar*e*
Callit one þai*me* bath & co*n*furd þa*me*,
Sa wele, þat þai apo*ne* feite wa*ne*;
& sad þai*me*: »C*r*ist callis yhow bath
For to tak croune h*er*-eſtir*e* rath
& for to bruk þat mykill blis
þat he has g*ra*thit till all his.«
þa*ne* blenkit þai wpe bath & (has) sene
Kat*ri*ne sic angelis betwene,
þat all hir v*o*ndis all o*ur*-quhar*e*,
þat was apo*ne* hir body bar*e*,
Enonte *with* ſawuis soft & swet
& all, þat brekine was, ca*ne* bet
& mad hire hyd sa hale & schene
þat i*t* was farly to be seyne.
Full Joyfull þane þire twaſu*me* war
Of þe swet sicht þat þai saw þar!
Sanct Kat*ri*ne þane, þe madyne clene,
W*ith* swet wordis co*n*furd þ*at* quene
& bad hir be of stawlouart will:
»For Jh*es*u Crist þu sall cume till
þis day thrid day — haf þ^{u} na dred —
& for schort pane haf lestand mede.
Dout þar-for na payne temp*or*ale,
To cume to blis þat ma no*ch*t fale,
Na for to leif þe copullyng*e*
Of warldis ma*ne* for hewȳnis king*e*,
Na for to part fra delik mane
For hyme na*ne* end has na begane,
Jh*es*u Crist, þat is king*e* p*ar*fyt,
þat for þis schort temp*or*ale delyt
Gyffis þat Joy þat neu*ir* sall blyne
To þai þat tholis pane for hyme.«

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instantibus extra regionis confinia procedente. 639—68) L. A. kurz: regina ejus nimio amore succensa cum principe militum nomine Porphyrio media nocte ad carcerem virginis properavit. 668 ff.) Anders L. A.: Quo cum regina introiisset, vidit carcérem inaestimabili claritate fulgentem — 671—82 nicht in L. A. — et angelos plagas virginis perungentes, incipiensque virgo ei aeterna gaudia praedicavit et ad fidem convertens martirii coronam eidem praedixit, sicque usque ad mediam noctem sermonem protraxerunt. 680) Ms. hir. 683) has fehlt. 685) Ms. bandis. l. *our*-al-quhare. 687) l. enontit. 688) l. brokine. 690) Ms. is st. it.

& þ*us* to þame scho p*re*chit þare,
Till it was mydny*ch*t & wele mar*e*.
þane P*ur*phire fell befor hire feit
& askit hir w*ith* wordis swet:
Quhatkine reward þat C*ri*st suld mak
Till kny*chtis* þ*at* here for his sak
Left warldis welth & te*m*po*r*ale thi*nge*.
þane till hyme sad þ*at* mady*ne* ȝing*e*:
»In þat kinrik þat is so clere,
Quharfor delyt me*ne* lewis here,
þai sall haf eu*ir*-lestand lyff
But payne or verray duel o*r* st*r*iffe.
& gif þu franis q*uat* thing*e* is þare:
þar is ese & sic welfare
þat ma no*ch*t wthir-ways be
Exp*o*ndit na wndone to þe,
Bot all þat gud is, It is þare
& illthing*e* ma þar cu*me* neu*ir*mar*e*;
& gif þu speris q*uat* gud þ*at* is:
It is sic gud, I tell þe þis, f. 389
þat neu*ir* ere herd na yhet saw hye
Na my*ch*t in hart comp*ri*sit be
þat god has g*ra*thit for all þai
þat s*er*uis hyme her*e*, quhe*ne* þa hyne ga.«
S*ir* P*ur*phire þa*ne* & alß þe quene
Throw s*er*mond of þat madene schene
War mad full blith & held þar way
Of þe do*n*ieone befor þe day.
þane (has) P*ur*phir his kny*chtis* all,
þat s*er*uit hyme, bath gret & small,
Callit & þame sic tale has tald,
þat þar halely to god þai ȝald
& war all redy for to tak
þe m*artir*dome for Crist*is* sak.

And for þe king*e* bad at þ*at* fre
Dais XII but mete suld be,
In þat tyme C*ri*st w*ith* hewȳnis fud
Fed be a dow þ*at* madine gud.
& quhe*ne* þai XII dais war gane,
To Kat*ri*ne, quhar scho seit allane,
Oure lord, of hewine god, ca*ne* aper*e*,
W*ith* multytud of angelis cler*e*
& of v*er*ginis sa mony
þ*at* for to se þame war ferly,
& bad hir suthtly knaulag*e* tak
Of hir makar*e*, for quhais sak
þat scho ent*er*yt in to sic strife,
Quhar scho wyne suld lestand lyfe,
& sad till hir: »þu stedfast be!
For in na tyme sal I lewe þe«
& sayand þis he sticht in hewy*ne*
W*ith* mekill Joy & angelis stewyne.

Thane, quhe*ne* þe emp*er*our*e* had done
His neidis, come agane alsone,
& in þe myddis of þe cite
Wpe-one þe morne he gert set be
His king*is* ſtull, & seit hy*me* done,
W*ith* ceptre in hand, & one hed crowne.
& gert Kat*ri*ne befor hyme be
Bro*ch*t, quhar all þe folk my*ch*t se:
& schaw hir poliste far*e* & schene
þat forhu*nger*it wenede had bene,
& wend su*me* ma*ne* had bro*ch*t hir fud
In to þe presone. þarefor ner*e* wod
He was & sad: »þe keparis all
þat kepyt þe þ*us*, der*e* by sall.«
þane sad scho: »ſ*ir*, met I had na*ne*
Throu warldis ma*ne* bot C*ri*ste alla*ne*,
þat throu his angelis gert me fed,
& als no*ch*t — haf þu na dreid!«
þane ca*ne* he ſoftly till hir spek,
Richt as he wald all Ill breth brak,

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711 ff.) L. A. kurz: Quae cum omnia Porphyrius audivisset, ad pedes virginis procidit et cum CC militibus fidem Christi recepit. 724) Ms. expendit st. expondit. 740) þar st. þame. 743) Quia vero per XII dies sine cibo tyrannus esse eam jusserat, Christus per hos dies, missa de coelo candida columba, coelesti eam cibo refovebat. Deinde dominus cum multitudine angelorum et virginum eidem apparuit dicens: agnosce filia creatorem tuum, pro cuius nomine laboriosum subiisti conflictum, constans esto quia tecum sum. 761) Rediens igitur imperator eam sibi praesentari jussit, et videns eam splendidiorem quam tanto jejunio aestimabat afflictam, putavit quod eam aliquis in carcere sustentasset, et furore repletus custodes torqueri praecepit. Illa vero ait; ego cibum ab homine non accepi, sed Christus me per angelum enutrivit. Cui imperator: reconde, oro, quod moneo, in corde tuo et noli dubiis respondere sermonibus; non te quasi famulam possidere cupimus, sed regina potens et electa decore in regno meo triumphabis. 778) Ms. als st. ellis. 793) Ms.

& sad: »now, madine far*e* & cler*e*,
I *pray* þe þat þu tell me here
Quhat-eu*ir* þu has in to þi tho*ch*t;
& þarof heile þu fra me no*ch*t,
Na *with* na wordis þ*at* ar dowble
Answer*e* no*ch*t, me for to distrouble!
For I yharne no*ch*t for to dissawe þe
W*ith* quhyt wordis na sutelte.
& trew weile, I yharne no*ch*t þe
A *ser*uand to me for to be,
Bot as my wyf & quene my*ch*tty
þe for to hald; & swa think I
For þi gret boute & þi wit
& þi gret gent*ri*ce sa*m*myn*e* knyt;
& als my empir*e* hale to þe
þat þi lykine sall bowand be.«

Thane sad scho: »& now I þe *pray*
þ(at) suthfastly þu wald me say
W*ith* leile wncoue*r*it Jugeme*n*t:
Quheþ*ir* þat I suld do þine e*n*tent
Erar*e* þhane to lord or king*e*
þat as his will ma do althi*ng*e,
Or for to tak a dedly mane
þat of corrupc*ion*e begane
& throu corrupcione ma*ne* be
Sic mater last as first was he
& thole seknes, quhill he is here, f. 390
W*ith* trawell and diſſeſſis ser*e*?«
þe king*e* wald þ*ane* namar*e* hy*me* fey*ng*e
Bot sad till hir w*ith* gre(t) ded*i*ngne:
»Madine, ches þe ane of twa:
Sac*ri*fice quheþ*ir* þu will ma
To my goddis & liff in blis,
Or, gyf þat þu refoysis þis,
To thole torme*n*t & perise sone?
Of þir*e* twa ches þe ane but hone
& lat me wit but fengeit far*e*,
For þu sall drich me no mar*e*.«
þane answert scho & sad: »ſ*ir*, I
Tho*ch*t neu*ir* to deile w*ith* trechery,
Bot sais planely þ*at* I will
In to na thing*e* co*n*cent þe till.
Quharfor, quhat torme*n*t þu has tho*ch*t
To do to me, differe þu nocht!
For I dyſſyr*e* my flesch & blud
To gyf for hyme þ*at* in þe Rud
Mad offerand of hyme-self for me,
þat is my blis, my luff, my gle,
My angir*e*, my Joy, my welth, my wele,
& of my*ne* sawle þe lestand heile,
& giffis lyf, þat ma no*ch*t fale,
To his luffers for þar*e* trawalle.«
Quhe*ne* þe tyrand herd h*ir* sa swa,
Out of his wit ner*e* ca*ne* he ga.
&, his anoy for till ames,
Come st*er*tand furth ſ*ir* Curſates,
þat was pr*e*ſeic of þe cite,
& sad: »ſ*ir* king*e*, herkine to me,
& wrath þe no*ch*t sa Increly!
For I sall ordand in till hy
A man*er* of sa herd torme*n*t
þat sall hir ger*e* turne h*ir* entent
& fley hir swa, þat scho in hy
Sall be fulfane to sacryfy;
& gif scho (ne) dois, w*ith* wnhard pane
Sa fellou*n*(l)y scho sall be slaane
þat all c*ri*stine, þat ma It see,
Sall co*n*cent to þi law & the.
Quharfor w*ith*-ine dais thre
Four*e* quhelis gret þu ger*e* mad be,
Of þe quhilk*is* þe felyis all
W*ith* scharpe houk*is* fichit be sall,
& all þe spak*is* one þat maner*e*
Sall be fichit w*ith* huk*is* ſer*e*,
þat sall be scharpe & ry*ch*t wele gro*n*dine,
Of fynest steile þat may be fundine;
& þir quhelis seit sall be swa

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boute st. beute. 797) Cui virgo: attende et tu et judicii examine veridica sanctione decerne quem magis eligere debeo, an potentem, aeternum, gloriosum et decorum, vel infirmum, mortalem, ignobilem et deformem. 798) Ms. þe st. þat. 801) Ms. yharne st. þhane. 802) as st. at. 805) Ms. mā st. mone. 809) Tunc imp. indignatus ait: e duobus unum tibi elige, aut sacrifica ut vivas, aut exquisita tormenta subi ut pereas. 817—22) nicht in L. A. Et illa: quaecunque tormenta potes cogitare, ne differas, quia carnem et sanguinem meum Christo offerre desidero, sicut et ipse pro me se ipsum obtulit: ipse enim Deus meus, amator meus, pastor et sponsus unicus meus. 829) l. ankire. 833) Tunc quidam praefectus furenti regi suasit ut intra triduum quatuor rotas serris ferreis et clavis acutissimis circumseptas praepararet, ut eam tam horribile tormentum dissecaret et ceteros christianos tam dirae mortis exemplum terreret; ordinatumque est ut

þat of þame twa aganis twa
Sall alwais twrne in co*n*trar*e* cours,
As thing*is* beand at rebou(r)se,
Swa þat þe twa sall rywe wpward
. . . .
Allthing*e* þat is betwe*ne* þai*me* seit,
Fra þat þai turne forouty*ne* lat.«
þane was þe emp*ri*our*e* full blyt*h*
& gert þe quhelis mak alswyt*h*,
& in þe mydis of þe cite
In opine place gert þame seit be,
þat all þe folk bath fer*e* & ner*e*
Micht se one þai*me*, quhe*ne* þai suld ſter*e*.
þane was þat mady*ne* bro*ch*t in hy
Of þe pressone, q*uar* scho ca*ne* ly,
& seit ymang*e* þe quhelis swa,
þat, gif scho sac*ri*fice wald ma,
Scho suld haf lyf & all þ*at* thing*e*
þat till hir*e* er*e* had hicht þe king*e*,
&, gyf þat scho wald no*ch*t do swa,
þe quhelis suld turne & h*ir* swa sla.
&, quhe*ne* þat scho was sa hard sted,
Richt full ferme treucht i*n* god scho had
& prayt hy*me*, as lord & kyng*e*,
þ*at* of his treucht for þe ekine
& for þe lowing*e* of his name
& eke of c*ri*stindome þe fame
& for þe pepill suld with all (!) f. 391
þat þar war gadd*er*it, gret & small,
þat he wald brek þai quhelis swa
þat þai na m*erry*ng*e* ſuld h*ir* ma.
& þane but mar*e* at hir p*ra*yer*e*
Ane angell bry*ch*t sone ca*ne* aper*e*
& þai quhelis in pec*is* small
Brak, & ſcaillit was our*e*-all:
þat þa*ne* four*e* thousand ſlew or mar*e*
Of folk*is* mistreuchtfull þ*at* war þar*e*,
& twechit neu*ir* a ma*ne* of þai
þat c*ri*stine treucht befor ca*ne* ta.
þane was þar Joy & gret lofing*e*
Of c*ri*stine folk, þat saw þ*is* think,
& full gret schame & sorow als
To þame þat trewit in goddis fals;
Full mony þa*ne*, þ*at* þ*is* has sene,
War baptist & of ſyne mad clene.
þane was þe quene in to þ^{e} hicht
Of hir palais & saw þis sicht:
& tho*ch*t þat scho wald heile nomar*e*
Fra nama*ne* þ*at* scho c*ri*stine war*e*,
Bot all vane-glor*e* full haile forsuk
& haile to Jh*e*su C*ri*ste hir tuk;
& saynyt hir & but baysing*e*
Come done & stud befor þe king*e*
& sad: »O þu my wrechid housband,
How lang*e* sall þu in errour*e* stand,
& seis her*e* sa opynly
God tak ve*n*geance for þi foly,
& will no*ch*t-yhet ſeſs to mowf wer*e*
Agane hyme þat is þi maker*e*?
Wnhappy ma*ne*, wald þu yhet trow
In to our*e* suet lord der*e* Jh*esu*,
God, at is king*e* of c*ri*stine men*e*,
& lewe þine errour & hy*me* kene
& ask forgiffnes of þi syne,
Yheit my*ch*t þu ſauchtyng*e* w*ith* hy*me* wine.
For her ma þu full clerly se
þat vthir*e* god is na*ne* bot he,
þat, quhe*ne* he will, ma quykine & ſla;
Bot þi goddis ma no*ch*t do swa;
Bot he is god of deide & life,
þo*ch*t þu full herd agane hy*me* st*ri*fe.«

The king*e* þa*ne* was sa wond*ir* wa
That ner*e* his hart ca*ne* brist in twa,
& sad: »a, wyf, quhat spek*is* þu?
I dout þ*at* su*me* c*ri*stine has now
Fra our*e* goddis p*ri*wit (!) þe

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duae uno ordine volverentur, duae autem contrario impetu agerentur, ut illae deorsum lacerando contraherent. illae repugnantes sursum devorando impingerent. Nach 861 fehlt ein Vers. 870—8) fehlt. 878) Tunc virgo dominum exoravit ut ad laudem sui nominis et conversionem populi circumstantis ipsam machinam dissiparet. 884) with st. convert? 888) Et ecce angelus domini molam illam cum tanto impetu divellendo concussit quod IV M. gentilium interemit. 897—902) nicht in L. A. 903) Regina autem quae desuper hoc adspiciebat et usque tunc se celaverat, statim descendens imperatorem de tanta saevitia durius increpavit; 911—28 nicht in L. A. 907) l. forsak. 929 ff.) L. A. kurz: Rex autem furore repletus, cum regina sacrificare contemneret, jussit eam extractis prius mamillis decollari. Quae cum ad martirium duceretur, Catherinam rogavit ut pro se dominum

Quhome-one þu suld mast hono*ur* se.
Bot I swer*e* be goddis all
þat I haf honoryt ay & sall:
Bot gif þu hono*ur* do in hy
Till our goddis & sac*ri*fy,
þat þe pappis first fra þi breste
Sall be Rywine, & syne þ*ar*-neste
I sall ger*e* t*ur*men*t* þe fulfaste,
& strik þi hed of at þe laste,
& þi body eftir*e* þi life
I sall ger*e* dogg*is* laithly rife,
& mak a bysine wyf of the,
To let wthir*e* to c*ri*stine be.«
þane sad scho: »do q*uat*-euir þu will,
For I sall neu*ir* co*n*cent þe till.«
& fra þat scho had sad hy*me* swa,
He bad his t*ur*mentor*is* hir ta
& harle roydly to þat stede
Quhare all misdoar*is* tholit deide.
þane lukit scho to sanct Kat*ri*ne
Full pytuisly & sad hir syne:
»Haly virgine, for me þu pray
To god, for quhais na*me* þis day
I ame heir*e* ent*er*yt in to strife
& for hyme tyne þ*is* temp*or*ale life,
þat he me graunt sic will þ*is* day
þat I ma t*ra*stly but effray
Thole ded for hyme, & at þ*at* ma be
In stede of baptysing*e* to me.«
þane ansuert þ*at* madine schene f. 392
& sad: »tak confurd to þe, quene!
Full dere to god & luffit art þu.
Bot wirk sa wyſly þ*at* þu now
One Jh*es*u seit þi hart ay stabile,
þat for þis kinrik cōru*m*pabile
þis day sall gif þe þi kinrik
þat but falyng lestis elyk;
For þu dois no*ch*t bot mak*is* werri*n*ge
Of failand & of dedly thing*e*
For þat king þ*at* all thing mad
& neu*ir* begy*n*nyg*e* na end had,
& for þe pane þ*at* sone is done
Wyne lestand Joy eu*ir* in to wone.«
þane lurdañis hir lichtly lacht
& harlyt hir furth, as þai war tacht,
& of hir clething*e* mad hir*e* bar*e*; —
Bot scho was cou*er*it w*ith* hir har*e*.
þane hir papis þai raf h*ir* fra,
& syne þai strak hir nek in twa.
Of mart*ir*dome eftir*e* sic end
Scho past w*ith* Jh*es*u C*ri*ste to lend. —
Syre P*ur*phir*e* for hir gret dull mad,
& come þ*at* ilke ny*ch*t but bad
& tuk hir cors & wandit wele
& It ent*ir*yt (!) eu*ir*ilke deile
W*ith* bawme, & syne ry*ch*t w*e*le gert he
In honest place It g*ra*wine be.
Apone þe morne, quhe*ne* þ*is* was done
As I haf tald ȝou her*e* alsone,
Full bysy ſp*er*ing*e* me*ne* ca*ne* ma
Quha durst þe quenis body ta
To grawe or do It hono*urr*ynge;
& als for þat cause gert þe king*e*
To questione put mony fer*e*
& punys þame one gret manere, —
þat letit no*ch*t, þo*ch*t he had wrang*e*,
bot in ſic wikidnes stud lang*e*.
þane ſ*ir* P*ur*phire but abaiſing*e*
Has present hyme befor þe king*e*,
Quhar*e* he sat in to Jugment,
& sad one þis wyse his entent:
»S*ir* king, now opinly we se
At a wod (ſ)preit trawalis þe
þat sp*ar*is nothir quyk na dede
þat c*ri*stine are, in to na stede,
Na þu ca*ne* no*ch*t hald þe co*n*tent
Of na payne na of na t*ur*ment
þat þu ma do to sic quyk me*ne*,

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precaretur. Quae respondit: ne timeas, a Deo dilecta regina, quia tibi hodie pro transitorio regno commutabitur aeternum et pro mortali sponso tibi immortalem acquires. (Tunc illa constans effecta tortores hortabatur ne quod jussi fuerant facere morarentur.) Ministri igitur extra civitatem eam ducentes (979—80 nicht in L. A.) ferreis hastilibus mamillas ejus evellunt et post caput ejus praecidunt, cuius corpus Porphyrius rapiens sepelivit. 971) l. variinge? 988) l. enointit. 991) Sequente die, cum de corpore reginae quaestio fieret et multos ex hoc ad supplicium tyrannus protrahi juberet, Porphyrius prorumpens in medium exclamavit: 1005) L. A. kurz: ego sum qui Christi famulam sepelivi, et Christi fidem recepi. 1006) Ms. preit. 1028) Tunc M. amens effectus rugitum terribilem emittens exclamavit: o me miserum et omnibus miserandum, ecce Porphyrius, qui erat unicus animae

Bot, quhe*ne* þai deide ar, þ^{u} will þa*ne*
Forbid þame *gra*wine for to be —
þ*at* wikit sp*er*it sa trawalis þe.
& gyf þu demys þai*me* gilty
þi wyf þat erthit, þ*at* did I,
& yarnys þarefor me-allane
To thole all pane þ*at* may be tane,
For C*ris*ti*s* m*ar*tir*e* I cane grawe
In hope of med þ*at*-for till haf;
For I ame C*ris*ti*s* co*n*fessour*e*,
þat to þe quene dide sic hono*ure*.«

þane þat tyrand ca*ne* rodly rar*e*,
As ma*ne* þat had bene wondit ſar*e*, —
Na he ſicht no*ch*t p*ri*wely
As me*ne* dois quhile þat are sary,
Bot rathly ruschit to and fra,
As quha for sorow wod wald ga,
& ſturly stampit als & ſteryt
& oft as branewod ma*ne* he beryt,
& at þe last he ca*ne* hye cry
& sad: »allace, a wrech am I,
& mar*e* wrechit na ony ma*ne*!
For-(þi) my wekit werd I bane.
For I haf tynt þ*is* day, allace,
All hale my helpe & my solace
& þe ſtreynth of my empyr*e* hale —
Quhat wondir*e* is I brist for bale?
For now *has* left *me* ſir Purphir*e*,
þat wphald was of my*ne* empyr*e*,
& alswa anerly was he
þe kepar*e* of my saule & me
& in all trawell anerly f. 393
He was þat helpe þ*at* ay had I —
Swa but hyme luf gud I no*ch*t.
Bot, lo, of me na-thing*e* he wro*ch*t,
Bot fra my goddis, allace, & me
Is gane þis c*ri*stine ſore to be
& to þe god of c*ri*stine lyne
Has tane hyme haile, fra me & my*ne*!«
þane, hyme to co*n*furd, gert he call
þai kny*ch*tt*is* þat he mast lowit of all,
& mad his lame*n*tac*i*one
Of P*ur*phire his conuersione,
& sp*er*yt gif ony was þare-till
Consentand or þat wist his will.
þa*ne* ansuerd þai twa hu*n*dreth kny*ch*tt*is*
þ*at* ſeruit P*ur*phire w*ith* all þare mycht*is*,
& sad: »ſ*ir*, ȝa, we wat all weile
Of all his dedis ilke deile,
How he co*n*uertit was & quhare,
For we all þa*ne* w*ith* hyme vare
& all fals goddis forsuk þane
& a*r* be-cu*m*yne c*ri*stine me*ne*;
& w*ith* P*ur*phire for C*ris*t*is* sak
We dout richt no*ch*t þe deide to tak.«
& quhe*ne* þe king*e* herd þai*me* sa swa,
þane doublit hyme his mykill way,
& sad: »lo, her*e* now is me mad
Full Ill coue*r*ing*e* eftir*e* lang*e* bad!
For I wend ȝe suld co*n*furd me,
In quhat diſſes þat I my*ch*t be.«
þane co*m*mawndit he in full gret Ire
To tak þai knichtt*is* & P*ur*phire
& w*ith* þame owt of towne to ga
& all þar nekis ſtirk in twa,
& þare bar*e* bodyis to lef þare
Als nakit as þai borne war*e*,
Till foulis & hundis to be fud.
þane ȝeid þai al furth w*ith* blith mud
To place þat þame was deput till,
& tuk þare dede w*ith* full gud will; —
þe four & XX^{ti} day but drede
Of nouember was done þat dede. —
þis tyrand þane apo*ne* þe morne
Eftir*e* þe knycht*is* v*ar* þis lorne,
In stule of Jugment hyme seit
& gert þis Kat*ri*ne till hyme feite,
& sad hir: »þu wikide wiche,
Quhat wenis þu ws lang*e* to p*re*che?
Na; bot chese þe ane in hy:
Othire till our*e* godis sacrify

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meae custos et totius laboris solatium, deceptus est! 1020) l. þar-for. 1034) Ms. for I. 1039) Ms. is left ane st. has left me. 1045) l. lif cuth. 1046) Ms. wro*ch*t st. rocht. 1051) Quod cum suis militibus referret, illi protinus responderunt: et nos christiani sumus et mori parati sumus. 1062) Ms. þare st. vare. 1064) Ms. ay st. ar. 1067) Tunc Caesar furore ebrius praecepit omnes cum Porphyrio decollari et corpora eorum canibus dimitti. 1085) Deinde Catherinam advocans ait: (quamvis arte magica reginam mori feceris, si tamen resipueris, prima in palatio meo eris); hodie igitur aut Diis sacrificia offeres aut caput amittes. Cui illa: fac quaecunque animo con

Or ellis þi heide to tyne þ*i*s day
Dispytuisly but mar*e* delay.«

Thane answerd hy*me* þ*at* madine fre:
»Langar delay I ask nocht þe,
Bot to do me quhat-eu*ir* þu will;
For I will neu*ir* conſent þe till,
Bot thole mekly for Crist*is* sak
Quhat-eu*ir* t*ur*ment þu will I tak.
For I desyr*e* to deye for hyme,
Fra lestand deide þ*at* ca*ne* me wyne.«
þus quhe*ne* scho sad, forouty*ne* bad
þe tyrand gert hir furth be had
Outhouth þe ȝeitt*is* of þe cite,
Quhare þ*at* scho suld wnhed*i*t be.
& maydy̅nis feile hir folouyt þar*e*
& lele wma*ne* in þat ſwichwar*e*,
þat fast regratit hir bewte
þat one sic wyse suld wastit be.
Scho t*ur*nyt to þame & sad: »o yhe
Mady̅nis & matronis far*e* & fre,
I pray yhou eke no*ch*t my passione
W*ith* sic sare lamentacione,
Bot erar*e* suld yhe Joy w*ith* me,
þe suchtfast now gyf yhe my*ch*t se;
For now my dere lord Jh*es*u C*ri*ste
Callis me now till his bewist,
þat is my luf and p*ar*amor,
To wyne w*ith* hy*me* in till his boure
& bruk w*ith* hyme but end his blis.« f. 394
þane to þe place scho come w*ith* þ*i*s
Quhar hir hals suld strikine be in twa:
& knelyt deuotly & ca*ne* ma
Hir p*ra*yer*is* & be-hald full ewine
W*ith* handis wpward to þe hewine,
& one kneis lang*e* sittand swa
To god scho ca*ne* þis p*ra*yere ma:
»O hope & helpe to trewfull ma*ne*,
Bewte & Joy of all wome*ne*,
God Jh*es*u, thank*is* I gyf the
þat deigneis for to nombre me
Of þi mady̅nis in þe co*n*uent;
& prays þe w*ith* gud entent
Sic mercy þat þu kith me till
þat, quhasu*me*-eu*ir* w*ith* dewot will
In lof of god mak me*n*ſione
Of me & of my passione,
Graunt þame þar askine for my sak
For quhat-eu*ir*thing or quhe*ne* þai mak,
In quhat parele þat þai be
Stat one land or ȝeit one se;
& namely in þe tyme of dede,
Gyf þai for my sak ask remed,
Graunt þai*me* þar bowne, I thig at þe,
As þu art lord of maieste!
For, swet lord, lo, here for þi sak
Of þe baſere I byd þe strak.
Bot lo my sawle þat ways be (!)
Ma tak, here I co*m*mend to þe.«
& or scho mad had þ*i*s p*ra*yer*e*,
A woice of hewine was herd full cler*e*,
& sad: »my der*e* low*i*t, cume to me,
For all my yheit is opnyt þe,
Quhar-throw þu sall ent*er* in blis
þat neu*ir* sall fine & but end is,
& all my halowis in till hewine
Sall met þe w*ith* richt ioyfull stewine,
& w*ith* þe crowne of victury
þu sall be crownyt in till hy
& euir*e*-mar*e* wone in welth w*ith* me.
For-þi namar*e* þu besy be!
For at þu has askit here
I haf þe tyd all haile but were,
& yhet welle mar*e* I grant all þai
þat will memor of þe may
& for þi sak ask*is* helpe at me:
In quhatkine parele q*uat*-eu*ir* þai be,
My helpe I sall of hewine þai*me* send,

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cepisti, paratam enim me videbis ad omnia sustinenda. 1103) Data igitur super eam sententia decollari jubetur. 1107—1121) nicht in L. A. 1122) Quae cum ad locum deducta fuisset, erectis in coelum oculis oravit dicens: o spes et salus credentium, o decus et gloria virginum! Jesu, rex bone, obsecro te ut, quicunque passionis meae memoriam egerit seu in exitu animae vel in quacunque necessitate me invocaverit, tuae propitiationis consequatur effectum. Factaque est vox ad eam dicens: veni dilecta mea, sponsa mea, ecce tibi coeli janua est aperta, nam et his qui passionem tuam devotis mentibus celebraverint, optata praesidia promitto de coelis. 1116) Ms. & st. þe. l. þe suthfastnes. 1038) Ms. & st. of. 1142) stat st. stad. 1156) Ms. fane. 1171) Deinde cum decollata

Quhar þu sall duell w*ith*-outine end.«
& quhene þat woyce wes went away,
þat haly virgine but effray
Hire faire hals strekit furth mylk-quhyt:
þat in-twa strak þe basar*e* tyt.
þane of hire cors in sted of blud
Of mylk þare rüschit out a flud,
þat wet þe erth ry*ch*t plentwisly.
& angelis fell co*me* þane in hy
& in þe ayr*e* hire body bare
To mont Synay, & lait It þare,
& w*ith* þare handis one þat hill
Entyryd It throw godis will —
þat IX Jurnays gret ma be
Of Alexand*ir* fra þe cite.
Quhar feile m*er*ak*u*lis ar for hire wro*ch*t,
As leile me*ne* sais þat has h*ir* socht,
& ay sall be in lowing*e*
Of hire & of C*ri*ste hewŷnis kyng*e*,
þat for ekine of *cri*stine fay
God did sic worsch*ip*e to þat may.
& of hire banis but leifing*e*
Oyle full cler*e* me*ne* sais yhet spring*e*,
þat hope & heile is till all fare,
As þai record þat has bene þar*e*.
& scho tholit þis passione
Fra Crist*is* incarnacione
Thre hundreth & tene yhere,
As wrytine is in buk*is* sere. —

To god þe fadire be lowynge, f. 395
To god þe sowne be honou*rr*yng*e*,
To god þe haly gast als be
Ay lowyng, in a t*ri*nite,
& in a god thre p*er*sōnis sere;
þat grauntt ws g*ra*c, quhill we ar here,
To leyd our*e* lyff sa quemfully
Till hyme, þ*at* we ma cu*me* in hy
To þat Joy quhare now is Kat*ri*ne,
In hewine-blis forowtine fyne.
& I wnworthy, ane of þai
For quham þ*at* scho ca*ne* p*ra*yer*e* may,
Requeris hire þ*at* I ma twyne
Owt of þis lyf but dedly syne.
AmeN. AmeN. AmeN.
Explicit vita beate KatRine virginis.

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fuisset, de ejus corpore pro sanguine lac emanavit, angeli autem corpus accipientes ab illo loco ad montem Synai itinere plus quam dierum XX deduxerunt et ibidem honorifice sepelierunt. Ex cuius ossibus indesinenter oleum emanat, quod cunctorum debilium membra sanat. Passa est autem (sub Maxentio sive Maximio tyranno qui coepit) c. a. p. CCCX. In L. A. folgt dann noch das böse Ende des Maxentius und darauf eine längere Laudatio der Catharina. 1180) l. laid. 1185) Ms. merakilis mit u über i. 1204) Ms. grauntit st. graunt.

Verzeichniss des Ms., fol. 1 1).

Petrus I
Paulus II
Andreas III
Jacobus IIII
Joha*n*es V
Thomas VI
Jacobus VII
Phelipus VIII
Bertholomeus IX
Matow X
Simon*e* XI
Mathy XII
M*ar*cus XIII
Lucas XIIII
Barnabas XV
Magdelena XVI
Martha XVII
Egipciaca XVIII
Xpōfor*e* XIX
Blasius XX
Clement XXI
Laurens XXII
VII dormientes XXIII
Alixes XXIIII
Julianus XXV
Nicolay*us* XXVI
Maurici*us* XXVII
Margareta XXVIII
Eviſtaci*us* XXIX
Theodera XXX
Ewgenia XXXI
Justin*e* XXXII
Georgi*us* XXIII
Palagia XXXIIII
Thadea XXXV
Baptista XXXVI
Wince*n*ce*n*ci*us* (!) XXXVII
Adrianus XXXVIII
Cosme & Damiane XXXIX
Ninian*us* XL
Agnes XLI
Agatha XLII
Cecile XLIII
Luci XLIIII
Cristine XLV
Anastacia XLVI
Effame XLVII
Juliana XLVIII
Tecla XLIX
Katerina L.

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1) Dies Verzeichniss ist gleichzeitig mit dem Ms. geschrieben. Am Rande der einzelnen Blätter finden sich dieselben Namen und Zahlen. Bei der 1. Lücke (S. Andreas) findet sich keine Überschrift (also ist die Bezeichnung a. R. vor der Ergänzung gemacht), bei Machor stammt die Überschrift (die erst machar, dann mach*o*r lautet) und bei Katherina von der Hand des ergänzenden Schreibers.

Die Fragmente
des
Trojanerkrieges
von
Barbour.

Fragment I,

(aus dem Anfang von Barbour's Trojanerkrieg).

Ms. Cbrd. Kk V. 30.

Die nachfolgenden Fragmente sind in zwei, von schottischen Schreibern geschriebenen Mss. des Lydgate'schen Troy-Book erhalten, in denen der Anfang und das Ende des letzteren aus Barbour's Sege of Troye ersetzt sind. Das erste Fragment, aus dem Anfang des Barbour'schen Buches, 596 V., findet sich nur in Ms. Cambr. Univ. Libr. Kk V, 30 fol. 1—9a, einer am Anfang und am Ende defecten Papierhs. von 323 foll. Im Anfang sind c. 11 foll. ausgefallen, mit dem Anfang des Barbour'schen Werkes; auf fol. 9a schliesst das 1. Fragment mit d. W.: her endis Barbour and begy*n*nis þe monk; der folg. Lydgate'sche Text schliesst sich nicht an den Schluss dieses Fragmentes an, sondern beginnt früher, noch in der Schilderung der Zauberkünste Medeas (etwa bei V. 492 des 1. Frgm.). Dieses Fragment ist sprachlich reiner geblieben als das, mit südlichen Formen vielfach gemischte 2. Fragment am Ende dess. Ms.1) — Die Quelle des Dichtens ist Guido da Colonna's Historia destructionis Troiae; das Fragment2) beginnt in der Mitte des (2.) Cap.: de Grecis applicantibus in pertinentiis Troie e. c. und umfasst dieses und den ersten Theil des folg. Cap. (de Medea qualiter amore Jasonis capta fuit)3); — das 1. Cap. führt den Titel: Liber primus de Peleo rege Thesalie inducente Jasonem ut se conferat ad aureum vellus habendum. Ich theile den lat. Text nach der Edit. Strassburg 1499, vom Anfang des 2. Cap. an mit.

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1) Auffällig ist dass das Ms. statt cht (in micht nocht u. a.) tht (notht, nitht) oder obengeschr. ^{t} (no^t ni^t) liest; freilich sieht das t zuweilen dem c sehr ähnlich, doch ist es meist deutliches t. Ich habe no^t ni^t mit obengeschr. ^{t} wiedergegeben und nicht durch cht aufgelöst.

2) Auf fol. 1 findet sich oben die Bezeichnung: lib. I Cap. V.

3) Das von Barbour benutzte Exemplar des latein. Textes hatte, wie es scheint, eine andere Capiteleintheilung.

. . . .
. . . .
And*e* Dyomedes byrdes þai war*e* fol. 1
Callit thar*e*-eftre mony a ȝhere;
He tellis als amang*e* þe laiff
That (þai) of kynd*e* gud knawlege haue
Quhilk is a man*e* of latyn*e* land*e*
Besyd*e* a grek, and*e* þai hym*e* ſand*e*;
Tharfor þe grekes þai luf & ken*e*,
And*e* ay eschewis fra latyn*e* men*e*.
Bot quhethir*e* þis be suth or noutht,
It is doutouse to mannes thought. —

Now to our text agane we ga,
That one þis maner tellys sa:
That, while Jasone & Hercules
In*e* Symonent þame restand*e* wes
And*e* dyd*e* no-thing*e* bot ete & drank
And*e* payit þarfor with mekle thank:
Of þar affere come tything*e*
Sone to Lleamedone þe king*e*:
That syk strangeres in*e* hys cuntre
War cu*mm*yn*e*, for to spye and*e* ſee
The pryvateis of hys kynryk —
Till vthir*e* thinges it was notht lyk —

Historia destructionis Troie composita per iudicem Guidonem de Columpna messan(iensem).

(Cap. II:) De Grecis applicantibus in pertinenciis Troie et de Laumedonta rege licenciante Jasonem et Herculem de locis illis.

GReci autem maris fatigacione lassati vt peruenerunt in terram, in ipsam discedere quietis causa sicienti animo moliuntur, et descendentes ibidem recentes aquas a fontibus hauriunt et ibidem maioris refrigeracionis gracia moram per dies aliquos statuerunt, non vt incolis molestiam inferre disponerent nec nociuis dispendijs eos ledere aliquatenus attemptarent. Sed in vita fatorum series, que semper quiete viuentibus est molesta, ab inopinatis insidijs sine causa inimiciciarum et scandali causas traxit. Propter quas tante claudis diffusa lues orbem terrarum infecerit vt tot reges et princepes bellicosa nece succumberent et tanta et talis ciuitas qualis extitit magna Troia, versa fuisset in cinerem, tot viduatis mulieribus viris suis, orbatis parentibus tot pueris et puellis et demum iugo seruitutis addictis. Quamuis enim Grecia inter tot grandes angustias posita fuisset, eius tamen victorie precium per tempora longa delevit injuria sc. sue gentis et nece et suorum exterminio meliorum. Sane si dijs tot mala grata fuerunt, primordialis causa tamen nulla tam leuis animos non immerito perturbat humanos vt pro culpa tante acerbitatis pena meruisset infligi, nisi benigne forsitan diceretur vt precedentis mali congeries esset boni edificacio subsequentis, cum ab hijs malis per Troie casum tanta bona processerunt vt ipsa Troia deleta insurrexerit causa per quam romana vrbs, que caput est vrbium, per troianos exules facta extitit vel promota, per Eneam scil. et Ascanium natum eius, dictum Julium; et nonnulle alie propterea prouincie perpetuum ex Troianis receperunt incolatum: Qualis est Anglia, que a Bruto Troiano, vnde Britania dicta est et legitur inhabitata. Item qualis Francia, que post Troie casum a Franco rege, Enee socio, qui iuxta Renum magnam condidit vrbem, quam Franciam ex suo nomine necnon et totam eius prouinciam appellauit, habitata narratur. Et Veneciarum vrbem inhabitaverit ille Troianus Anthenor. Habitacionis eciam huiusmodi Siciliam legimus non expertem, que primo a rege Sicano, qui in Siciliam a Troia peruenit, habitata describitur, vnde Sicania dicta fuit; et eo postmodum a Sicilia recedente, relicto in Sicilia Siculo fratre suo, vnde postmodum Sicilia dicta est, transmeauit in Tusciam, quam multarum gencium inhabitacione repleuit. Et in regno Sicilie per marina confinia supradictus Eneas ciuitates multas legitur condidisse: Qualis est Neapolis, tanta ciuitas, et gentis indomite terra Gaieta. Diomedes eciam, licet fuerit de Grecia oriundus, qui in troiano bello multa miraculosa commisit, Troia deleta dum in regnum suum minime recipi potuisset, inhabitauit Calabriam; cuius socios narrauit Ouidius Circen, solis filiam, in volucres transformasse, in Calabriam a Diomede delatas; de quarum auium genere dicit Ysidorus multas fuisse productas,

(Hier beginnt das erste Fragment.)

V. 1) que »aues Diomedee« dicte sunt, eam naturam habentes vt cognoscant hominem latinum a greco discernere; quare Grecos, Calabrie incolas, colunt et Latinos fugiunt si qui sunt. Sed si tante perdicionis causa fuerit subsequentis boni causa finalis, vt humana mens habet in dubio. 11) Nam subsequenter discribit hystoria quod, Jasone et Hercule cum suis in portu quiescentibus Symeonte, de eis ad Laumedontam, troianum regem, fama peruenit quod gens quedam Troianis in-

So þat thay mytht with ſtaluart hand*e*
Repare agayne and ſtroye þe land*e*.
For Troye was notht in*e*-to þat tyd*e*
Be ferre sa mek*i*le ne sa wyd*e*
As eftre þe fyrst distructioune,
Quhen*e* Pryame biggyt agane þe toune.
In*e* Troye þis tyme, þat I of tell,
Lleamedone þis kyng can*e* duelle:
The quhilk tuk wpone hand*e*
That ſkaithfull was — as eftre he fand*e*:
And*e* furth he send*e* hys legate sone —
~~Bot wald*e* god*e* it~~ had*e* bene wndone! —
To Hercules and*e* to Jasone.
. . . .
And*e* quhen*e* he come befor thame twa,
In*e* the presence of mony ma
That with hym*e* (come) fra þe Cite,
Hys message þus pronowncyt he:

»Leamedone, þat aw þis land*e*
As kynd*e* lord*e* and*e* all-weldand*e*,
Of ȝour*e* co*m*myng*e* has gret ferly:
That ȝe enterit so sodanly
To ſogeourne here in*e* hys cuntre
With-out leue of hys Ryalte.
For hys entent is and*e* hys will
In*e* pece to kepe hys kynryk still.
Quharfor he bad*e* me to ȝow say:
That ȝe in*e* hast hald*e* hyne ȝo*ur* way,
That we may be none to-morn*e* ſee
That ȝhe quytly withdrawin*e* be.
And*e* gif he fyndys þat ȝe ne will
Hys biddyng*e* as I said*e* fulfill,
Hys folk he will gif mandement to
To ryse in*e* ȝo*ur* offence and*e* do
So, þat ȝour*e* gudys all be tane
As plane eschete, & ȝhe ilkane
Withouten*e* mercy done to ded*e*,
But ony Raunsone or remed*e*.«
Quhen*e* Jasone of this messinger
Had*e* herd*e* þe wordes quhat þai wer,
All wrath and*e* angry in*e* hys hert
Stud*e* studeand*e* a litill ſtert,
And*e*, or he to þe messyngere
Maid*e* ony wordes of answere,
Till Hercules and*e* hys menȝhe
He turnyt the face & þus said*e* he:

»LEamedone, þat hyast king*e*
And*e* lord*e* of mony ryall thing*e*,
Me think dois till ws grete Iniure,
That but occasioune settis hys cure
To exile ws out of hys land*e*,
And*e* namly, sene he neu*ir* fand*e* f. 2
In*e* word*e* ne werk, ſene we come here,
Cause ws to move one þis manere;
Bot, had*e* he bene with ryaltee
Rytht lyk as ſyk a kyng*e* suld*e* be,
He suld*e* haue gert ws honorabilly
Haue bene demanyt and*e* curtaslye;
For, had*e* he co*m*myn*e* in*e* Grece, as we
Ar co*m*myn*e* here in*e* hys cuntre,
I dar weill say, he suld*e* haf bene
Esyt and*e* honouryt, þat men*e* had*e* sene.
Bot sene hym*e* lykis erar*e* to be
Carlyche þan*e* curtase, ordane we
With meknes for to leue hys land*e*;
For it mytht happyn*e* sone one hand*e*

23) Ms. my*c*ht? Nach 35 fehlt ein Vers. 39) come fehlt. 64) stert a moment.

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cognita sc. gens Grecorum noua remige phrigias partes intrauit, exploratura forte archana regni troiani vel pocius Troie prouinciam vastaturam. 25) Erat autem diebus illis Troia non tante magnitudinis qualis fuit postmodum de nouo firmata; et in ea regnabat tunc rex predictus Laumedon nomine, qui sumpto dampnoso consilio — quod o vtinam non fuisset — legatum suum in comitiua multorum ad Jasonem destinauit. 37) Quo ad Jasonem veniente, legacionem suam explicat in hec verba: Rex Laumedon, huius regni dominus, de aduentu vestro valde miratur, quare terram suam intrauistis ab eo licencia non obtenta, cuius est intencio sub tranquilla pace eam tenere. 49) Hoc instantissime mandat vobis vt in-continenti debeatis terram eius exire, ita quod adueniente die sequenti sciat vos ab omnibus terre sue finibus recessisse. 53) Quod si mandatorum suorum senciet vos contemptores, pro certo noueritis ipsum iubere suis in offensionem vestram irruere et depopulacionem rerum et vestrarum finale dispendium personarum. 61) Postquam Jason totam seriem legacionis audiuit, totus in ira et dolore cordis exacerbatus intrinsecus, antequam ad legacionis dicta verba mutata retorqueret, conuersus ad suos sic locutus est eis: 69) Laumedon rex, huius regni dominus, mirabilis dedecoris iniuriam nobis infert cum absque

Thruth wike counsele & wilfulnes
To led*e* ws in*e*-to syk distres
As tellis ws þe messyngere.
Me lest no langar*e* soiourne here.«
Quhan*e* he had*e* endyt one þis wise
Thyr*e* wordes as I here devise,
Thane to þe messynger in*e* hye
He turnyt and*e* said*e* hym*e* semblely:
»The affecte of thy message, frend*e*,
We haue consauit welle to end*e*;
And*e* þe fare gyftes, to ws sent
As gentryce wald*e*, be our entent
We haf ressauit in*e* the maner
As skill wald*e* þai ressauit were.
Bot at our goddes neu*ir*theles
We tak wytnesse of suthfastnes
That we come neu*ir* in*e* purpos her*e*
Ȝ*our* king*is* land*e* to stroye no ſtere,
Ne to do wrang*e* ne wiolence,
Ne yhit to do þe peple offence,
Bot one our wayage furth to pas
In*e* gud*e* pece, as our purpos was,
In*e* othyr land*is*, quhar þat we
With help of god*e* ritht sone may be;
And þoth we come in*e*-to þis sted*e*,
We had*e* no motyf bot of ned*e*,
Thrutht *con*trare wynd*e* & wedder*is* wod*e*
That draf ws hydder att*our* þe flod*e*.
That mytht haf happy*n*nit, or ȝhet may,
To ſome of ȝhoures ane other*e* day,
To come in*e* Grece: quhar þis may be
Rewardit in*e*-to lyk degre.
Bot neu*ir*-the-lese say to thy kyng*e*:
We sall fulfill all hys bydding*e*
With all the hast þat eu*ire* we may.
Bot alſua þow may to hym*e* say
That, gif it happy*n*nis notht þat we
May qwyt hym*e* þis Iniquite,
Some othir*e* frendes per aventure,
That eft may here of this Iniure,
May qwyt it wele ynough sum*e* day
For ws, þoght we be hyn*e* away.«
Thane Hercules, þat was (notht) payd*e*
Of the wordes þat Jasone sayd*e*,
Spak to þ*e* king*is* messyngere
Thyr*e* word*is* & said*e* one this manere:
»Frend*e*, þow may say to thy kyng*e*
That we to-morn*e* in*e* þe mornyng*e*
At the fyrst flud*e* ſall fare our way.
Bot a thing to hym*e* tell þow may:
That, or thre ȝere be cu*mm*yn*e* & gane —
Of langar termes tell I nane, —
In*e*-to this land*e* he sall ws se
One syk wyse, gif he lyffand*e* be,
That mawgre hys wpone hys land*e*
We sall sett ankeres one the sand*e*,
Quhen*e* he sall be of na powere
To ſtrenȝhe ws one syk manere f. 3
To leue hys land*e*, for all þat he
May do thar-to or done gert be.
Sene he has this debate bygonnyn*e*,
Per awenture, or it all be ronnyn*e*,
Als gret deſoule may fall hym*e* till
As we haue sustenyt, but skill
And*e* ek but cause, þat I may se,
Bot of þat wrangwise wenyng*e* he

97) l. effecte. 131) notht fehlt. 154) l. þat of.

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alicuius offensionis causa nos eici a sua terra mandauerit. Itaque, si eum regia nobilitas animasset, nos mandare debuisset honorari. Nam, si casus similis illum in Grecia adduxisset, ſciuiſſet sibi illatum a Grecis non dedecus sed honorem. Sed exquo magis sibi dedecus quam honor applausit, nos eciam applaudimus et illi vt ab eius regni finibus recedamus, cum posset contingere et leue sit quod eius enorme consilium sit carissimo precio redempturus (!). 93) Deinde continuatis verbis conuersus ad nuncium dixit: 97) Amice, legacionis tue verba diligenter audiuimus et dona que per regem tuum nobis more nobilium sunt transmissa recepimus sicut decet. Deos nostros et dei veritate testamur non ex proposito terram tui regis intrasse vt offensam ingereremus in aliquem more predonio violenciam illaturi, sed cum ad remociores partes conferre nos intendamus, necessitas in hunc locum diuertere nos coegit. 124) Dic ergo regi tuo nos de sua terra omni mora postposita recessuros, scituro pro certo quod, etsi non per nos, poterit forte per alios, qui presentem iniuriam nobis illatam audierint, non lucra sed pressuras et dampna infallibiliter obtinere. 131) Hercules vero, verbis Jasonis non contentus, regis nuncio refudit hec verba: Amice, quisquis es, secure referas regi tuo quod ad plus die crastino de terre sue stacione penitus discedemus; sed sequentis tercij anni dies non erit exitura, dic illi, qua nos videbit, si viuet, in terram suam, velit nolit, anchoras iniecisse, et de danda nobis tunc recedendi licencia non erit sibi plena

Informyt is, and*e* felle counselle —
That eftyrwart may litill awaile —
Has gert hym*e* do this willany
Till ws; — god*e* qwyt it hym*e* for-thy,
And we sall help ane vthir day
To mak reward*e*, &, quhen*e* we may,
Within*e* the terme — þat þow sall se —
As I haf said*e*, of ȝeris thre.«
Thane said*e* þe messingere mekly:
»It fitt*is* ȝow notht full honestly —
So worthy me think ȝe ſuld*e* be —
To manace in*e*-to this degre
A king*e* within*e* hys awne land*e*,
Quhare ȝe ne may for ȝo*ur* word*e* stand*e*;
Ne to me als as messingere
Affer*is* notht ne may affere
To stryve with wordes ȝow agane.
Bot my message notht-þan*e* all plane,
As me was biddyn*e*, so I said*e*;
And*e* me think, ȝe ſuld*e* hald*e* ȝow payd
Gyf þat I gyf ȝow counsele gud*e*:
It ned*is* ȝe sete ȝo*ur* ſchype to flud*e*
And at ȝour larges þar ȝe be —
It war*e* mar ese to ȝow, think me,
Ne byd*e* in*e* danger of oure kyng*e*,
That will do bot hys awne liking*e*.
(Gif þat ȝe t)hink þ*is* tretys hard*e*,
(It) may worth fer war*e* eftyrward*e*
Gyf þat ȝe lat ȝour*e* bodyis spill,
That now may sauf ȝow, gif ȝe will,
And*e* out of dangere lithtly fare.«
Her-with þe messynger but mare
At þe gregeois hys leue has lautht
And*e* to þe goddes hem*e* betaught.
Thane Jasone but langar delay
Callit Phylotes and*e* couth hym*e* say
That he ger ankeres rasit be
And*e* smertly set thame to þe see;
And*e* Phylotes ritht wondre sone,
As Jasone bad*e*, belyf has done.
Thare harnes all to schype þai bar*e*
That þai for eeſe had*e* landit thar*e*.
Thai wald*e* fane þat þai my^{t} haf wro^{t}
Some skaith, or þai to see had*e* southt;
Bot þai war notht of syk power*e*,
For-quhy to few of folk þai wer*e*.
In-to þar schype sone enteryt þai;
The wynd*e* was gud*e*, þai went þar way,
And sone þe cost of Frygea
With craft of course þai saillit fra.
And throw mytht of þar goddes gret
Be contrar*e* wedder thame to thret,
A likand*e* wynd*e* thame sett to land*e*
At Colkas softly one þe sand*e*.
Quhar þai þar shype gert hastely
(Be) herbreyt at oportunyte
Right happely in*e* hawy*n*nyng*e* gud*e* —
So fayrly Fortune with thame ȝhud*e*. —

How Jason and Hercules enterit in the Ile of Colkas.

Thus in*e* Colkas, the nob*i*le Ile,
Is enterit Jasone, the gentile,
With hys falow, schyr Hercules.
In*e*-to þat Ile þat tyme þar was
A fare Cite, baith ryche & witht:
Jaconites þai callit it rytht;
It wes þe cheef of þat kynrik,

165) l. as ȝe. 177 l. þat. 181) im Ms. ist ein Streifen abgerissen. 182) Ms. ferware. 210) be fehlt.

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libertas; cum talis litis ad presens inchoauerit questionem, quod, priusquam de eo possit superare victoriam, ignominiosi dedecoris pondere deprimetur. 163) Tum regis nuncius respondendo sic dixit: Turpe satis est nobili, et precipue ſtrennuo, minarum sagittas emittere, nec michi, qui sum missus, est commissum a rege vt erga vos litigiosis verbis insistam. Dixi vobis que michi commissa fuerunt; si sapienter agere placet vobis, do consilium bonum vt ab hac terra recedere non sit graue, priusquam possitis incurrere grauiora, cum leue non sit personas perdere, que se possunt consilio salubri tueri. 186) Et post hec, a Grecis petita licencia, suum remeauit ad regem. Jason vero et Hercules, nulla mora protracta, Philotete vocato iubent anchoram a mari subtrahi et omnia colligere que in terram adduxerant causa quietis. 197) Sciebant enim: si voluissent in Phrigios insulcare, non esse eis in congressu pares vel equales in viribus nec in potencia forciores. Argon ascendunt et eleuatis velis, dijs ducibus, frigia deserunt litora et sulcantes maria ventis afflantibus prosperis non post multos dies in Colcos insulam salui perueniunt, et desideratum feliciter portum intrant.

213) In insula igitur Colcos erat tunc temporis quedam ciuitas nomine Jaconites, caput regni pro sua magnitudine constituta, vrbs valde pulchra, muris et turribus circumdata fabricatis, mul-

For þar was othyr*e* nane it lyk
Of mekilnes and*e* of bewte,
With towr*is* and*e* wallis fare to se;
Castellis and*e* palais mony one
þar-in*e* was wrought of m*ar*b*i*le-stone;
The stretis war*e* strautht & wynly maid*e*,
Ritht lufly, bath lang*e* & brad*e*;
The housses in the frount befor*e*
All of a hight, baith lesse & mor*e*,
With fannys and*e* banneres wpon*e* hight
Aboue standand*e*, of gold*e* so bright: —
Baith lord*is* and*e* m*ar*chantes of renown*e*
Had*e* þar thare habitacioune,
With mony ryche rentis & feis —
As it efferis for syk Citeis.
In*e* this Cite, þat I of telle,
That tyme *O*ethes kyng*e* couth duelle
Rytht ryally with hys barowns:
Dukis of gret possessions,
And Erlis, þat war mekle of my^{t},
With othir*e* mony nob*i*le knytht,
That with hym*e* þat tyme soiournyt þar*e*.
For nere-hand*e* by þe Cite war*e*
Fare forestis and*e* parkis wyd*e*;
And*e* of huntyng*e* þat ilk tyd*e*
As I tell, was þe ſeſſoune sett*e*
With syk delitis to Intremett;
And*e* for þai woddys warnyst wer*e*
In*e*-to haboundance of wyld*e* dere,
It wes þe cause wherfor*e* þe kyng*e*
llay þar as þane in*e* soiournyng*e*.
Thare was alsua about þe toune
Without þe wallis enwyroune
A playn*e* ritht fare, ewin*e* and*e* braid*e*;
And*e* in*e* it for delyt war maid*e*
Ȝardes for herbys and*e* for virgerys,
That fruyt in*e* gr*e*w of sere maneris;
Fresche wellis fare & suet spryngand*e*,
And*e* byrdes one þe trees syngand*e*,
That þidderward*e* maid*e* þar repare
For suetnes of þat nob*i*le ayre.
Fra þe wellis of watter*e* clere
The stryndes in*e* dyuerse places were
Rynnand*e* throw gravaile quhyt & *cl*ene;
Whar-throw þe herbis quhyt & *gr*ene
Maid*e* moisto*ur* ay in*e* ilk ſeſſoune,
As hevin*e*-gevin*e* In*un*dacioune,
That is to say: quhen*e* þe suet rane
Of out deſcend*is* o(ne) hill and*e* plane
And fresche and*e* wele flowand*e* flud*e*
Reconfortis all grene growand*e* gud*e*,
As cornys, treys, herbys and*e* fruytt*is*,
Throw course of kynd*e* & sindry ſuytt*is*,
To mannys delitt, as god*e* throw grace
Has grauntyn*e* ws in*e* dyuerse place.
For thar delittis, as I herd*e* are,
Wyld fowlis feill reparit thare,
As of Ryvere and*e* vthyr kynd*e*
As in*e* syk places men*e* may fynd*e*.
Quhar-throw of halking*e* and*e* of hunting*e*
Haboundanly thar had*e* þe kyng*e*:
The quhilk gaue hym*e* occasioune
That tyme to soiourne in*e*-to þat toune. —
To þis Cite, as I ȝow say, f. 5
Come Jasone in*e* with ryche aray,
With Hercules and*e* þar menȝhe,
Ilk man*e* arayit in*e* þar degre.
The quhilk, quhen*e* þai come throw þe strete —
That was to see one fare & suete,
One baith þe sydys so sembly maid*e*,
llevalyt in*e* lyk, with frountys braid*e*:
Thai liking*e* had*e* þar-one to luk;

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236) Ms. Cethes. 263—4) die Reimwörter umgesetzt. 266) Ms. Incudacioune. 268) Ms. of st. one.

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tis insignita palacijs, plena populo copioso et insignis multorum nobilium incolatu. 235) In hac igitur vrbe degebat regaliter rex Oetes, in multorum comitiua suorum; cum non longe a ciuitate ipsa nemora multa virescerent, apta quidem venacionibus ob multarum ferarum copiam iugis vescencium nemorosis. 251) In cuius orbis ambitu longa patebat distensa planicies, frigidarijs et viridarijs illustrata, dum aquarum fontes in ea innumerabiles scaturirent et quam plures fluuij continuis fluctibus prolabentes riuulis eandem planiciem irrigarent. 275) Quare multarum (!) venatricium auium vigebat in illa, et multarum volucrum cantilene incessanter ibidem dulci modulamine personabant. 283) Ad hanc igitur ciuitatem Jason et Hercules cum eorum comitibus, regaliter et decenter induti, tramite recto se conferunt. Qui dum per plateas ciuitatis ipsius diametro longo patentes moderatos gressus laudabili composicione maturant, miratur vulgus in eis elucescere tot regios apparatus, tam speciosam inflorescere iuuentutem, sic modestos in eorum

Rytht ewyn*e* pacys þar way þai tuk.
Thar moving*e* was so mesurably
That þe *com*mowns had*e* gret ferly
Of sa buyrly a companye
And*e* ferlyit one thame gretumly: —
Thai saw sa mony kynglyk wed*e*
And sa fayr folk in*e* thar ȝouthed*e*
In*e* flurysand*e* as of ane eld*e*.
Thay stud*e* and*e* thame hertly byheld*e* —
So stalwart in*e*-to þar passyng*e*,
Thare contynance and*e* þar stering*e*,
And so fayr thewis can*e* appere
In*e* thame, þat þai one wonderit sere;
The *com*mowns, as þai one thame gowyt,
Atto*ur* all thing*e* þar hawyng*e* lowyt.
Quharfor þe peple ythandly
Speryt at othir*e* besely
Amanges thame in*e* pryuate:
Quhen*e* come thyr lord*is*, quhat may þai be,
Or quhat wes cause of þar com*m*ynge, —
As co*m*mowns carpe will of all thing*e*.
Bot for no thing*e* þat men*e* mytht spere
Mytht no-man*e* witt quhat þai were
Ne quhy þai come so strange wais;
Quhill þai come to þe king*is* palais
And send*e* in*e* word*e* þat þai war thare.
The noble king*e*, þat neu*ir*-mar*e*
Forȝhet wald*e* hys Inborne gentryce:
Quhen*e* þat he herd*e* one quhatkyn*e* wyse
They lordes of Grece war at hys place,
Fra kyng*is* siege ritht sone he race,
And with a ryall companye
Of dukis and*e* Erles þat war humbly
He mete thame, & with forhed*e* b*l*ith,
With Joyous chere resauit thame *sw*yth
And hys lang*e* armes twa betuen*e*
Enbrassit þame, as þai hys had*e* bene;
And gyf thay maid*e* hym*e* far*e* hailsing*e*,
He maid*e* thame als fare welco*m*mynge,
And with suete wordys hambly
Reconfortit thame rytht hertly
And*e* hytht thame frendschipe endurand*e*,
The quhylis þai restyt in*e* hys land*e*.
Thus in*e* þe palais enteryt þai,
Ascendand*e* wp þe greces gray,
Rith merely maid*e* of m*ar*ble-stane —
Mare crafty saw þai neu*ir* nane.
Quhen*e* þai war cu*m*myn*e* wp to þe hight,
Thane enterit þai in*e* chambris wight,
That with paithment & with payntry
Enlumynit war delitab*i*ly,
Of gold*e* þat was burnyst so britht
That it semyt a hewynnis sytht;
Quhar-in*e* the benkis war but weyn*e*
Our*e*-sprede with goldi*ne* claithis cleyn*e* —
So ryche, þat they saw neu*ir* swylk*e*:
For thar was notht bot gold*e* and*e* sylk*e*,
Anournyt with sere coloures clere,
As for syk thing*e* nedefull were.
And*e* quhen*e* the king*e* of gret nobillay
Had*e* gert þame sytt, as I ȝow say,
Jasone in*e* hys hert tuk kepe
How he was cu*m*myn*e* for wourschepe,
Wald*e* notht put in*e* delay the thing*e*, f. 6
Bot with suete and*e* fare schawing*e*
Tald*e* to þe kyng*e* rytht opinly
With sett wordes full ritht knythtly
The cause quharfor þat he come þar*e*
Fra ferre out oure þe fludys bare:
That was, þe goldyn*e* flees to wynn*e*,
That was enclosed*e* þat Ile within*e*,

324 u. 331) l. hamely. 325 u. 6) die Reimwörter umgesetzt.

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incessibus, et in apparencia tot morum floribus prepollere. 307) Sicienti ergo animo disquirit vulgus qui sint, vnde sint et que causa sit aduentus ipsorum. Sciſſitantibus ergo illis, nullus est qui causam eorum aduentus ipsis aperiat, donec regij palacij portas attingunt. 318) Rex autem Oetes, innate sibi nobilitatis gracie non oblitus, statim sibi exquo Grecorum aduentus innotuit, solio consurgens a regio Grecis obuiam in multorum comitiua suorum exiuit: quos fronte hylari et facie leta recipient (!), fouet amplexibus, signis salutacionis exhilarat, et in dulcium verborum primicijs placidas amicicias illis spondet; qui postmodum per gradus marmoreos loca sublimia conſcenderunt, palacij intrant cameras, picturis varijs illustratas et appositi auri mirifice fulgore micantes. 351) Postquam vero eis est sedendi concessa facultas, Jason, multa animositate repletus, in modesta pronunciacione verborum aduentus sui causam Oeto regi exprimit et aurei velleris ordinata discrimina secundum statuta legis imposite humiliter temptare deposcit. Oetes autem rex benigne petitis obtemperans, se impleturum vota Jasonis non negauit.

All þe perelles to assay
Eftre þe law as to thame lay,
With hys applesaunce he wald*e* do,
And*e* prayit the kyng*e* of leue þar-to.
And*e* he, þat herd*e* welle hys entent,
Delyu*er*ly gaf hys assent
And*e* said*e*: »schyr, sene it is ȝ*our* will,
As now we say notht nay thar-till.« —
Be this was co*m*myn*e* tyme of mete:
Braid*e* burdis war wpborn*e* and*e* sete
And*e* coveryt syne with clath*is* dere,
Cowpis out brought of gold*e* sa clere,
One towalle burdys arayit & drest,
As for syk thing*is* accordit best.
The king*e*, ȝarnyng*e* in*e* alkyn*e* wyse
Throw grete habundance of gentryce
To plese þe strangeres all at rytht,
Send*e* eftre Medea, the bright,
Hys doughtre d*er*rest and*e* hys ayre,
And*e* bad*e* hyr to the hall repare —
In*e* entent, þat hys fest suld*e* be
Maid*e* with the mare solempnyte,
To glad*e* hys new gheſteȝ, þat ware
Ressauit with hym*e* with noble fare.
Thys Medea, the mayden*e* schene,
Was þane þe wlonkast witht but wene
Of all the kynrik of Colkas,
And*e* the kyngis A douthtyr*e* was
And*e* syn*e* hys ayre eftre hys day,
Suete and*e* debonare & trew of fay,
And*e* ek of age maryit to be.
Bot, þoth scho to maturyte
Of bed*e* was cu*m*my*ne*, neu*ir*theles
Wp of a child*e* formyt scho wes
So wele in*e* all þe science sewen*e*,
That nane was wiſſer vndre the hewen*e*
Ne Medea in*e* hyr dais,
Ne mare of wertues to praise.
Bot a science our the laif
That nature gaf hyr hape to haif,
Sho had*e* in*e* daynte maist elyk:
The buk is callit Methamatyk.
In*e* the science scho had*e* sic slytht,
That throw þe science & the myght
Of hyre exorȝiȝacio͞uns
And*e* enchauntyt co*n*iuracio͞uns
Scho couth turne in*e*-to myrknes light
And*e* sodanly raise wynd*is* one hight
llowd*e* and*e* horrible hie one loft,
Quhar-throw watteris and*e* wedder*is* soft
Wald*e* all perwert*e*, and*e* wedder*is* ſtyth
Baith ger fall rayn*e* and*e* haile so swith,
That it war lyk all thing*e* ſuld*e* brast
And*e* no-thing*e* byd*e* wndre þat blast.
Scho couth gere rayne in*e* sic foysoune
Fall sodanly fra hevin*e* doune
And*e* fle fra our*e* þe fayr*e* walays,
That scho fer*e* our þe hillis wald*e* rays
The fludys and*e* drowne the land*is* brayd*e*
Our-all quhar þat scho hattrend*e* hayd*e*.
Hyr Innymyis als in*e*-to þe see
Quhen*e* scho mytht witt þat þai wald*e* be
In*e* thar wayage and*e* in*e* þar fare,
Scho wald*e* rase wedder*is* one thame thare
So wod*e* with wykked*e* wynd*is* blast,
That suld*e* þame contrary so fast
And*e* trawaile so dispituisly,
That all suld*e* peryse hastely —
Baith lyffys and*e* gud*is* behuffyt þai*me* tyne
And*e* of ded*e* wndyrly þe pyne.

De Medea qualiter amore Jasonis capta fuit.

371) Paratis igitur in multa rerum vbertate cibarijs, sternuntur mense super appositis ciphis aureis et argenteis multis; et imminente commoditate vescendi, rex, cupiens omnem sue nobilitatis graciam Grecis ostendere, pro quadam filia sua mittit vt veniat, iocunda celebratura conuiuium cum nouis hospitibus, quos ipse rex cum multa jocunditate recepit. 387) Erat enim Oeti regi filia Medea nomine, virgo nimium speciosa, patri vnica, et ſola futura heres in regno. Que quamquam iam ad annos nubiles peruenisset et facta iam thori matura, a puerilibus tamen annis se totam exhibuit liberalium arcium studiose doctrinis, sic totum cordis auiditate sciencie imbibens elicona vt nullus vel nulla ea doctior posset illis temporibus reperiri. 401) Sed eius margarita sciencie, ex qua pocius prepollebat, erat ars illa mathematica; que per vires et modos exorȝisacionum nigro-maticos lucem vertebat in tenebras, subito ventos inducebat et pluuias, choruscaciones

And*e* of hyr frendes quhen*e* þat scho wiſt
That þai wald*e* trawaile, quhen*e* scho lyſt,
Outhyre be land*e* or yhit be see,
Scho wald*e* ger*e* in*e* prosperyte
That thing*e* be sped*e*, forout lattyng*e*
Or Incombrance of ony thing*e*.
Scho couth als ger*e* þe wodd*is* grene
That spoilyt had*e* in*e* wynter bene
Throw wicked*e* blastes and*e* fellone schoures
Baith of the lewes and*e* of the floures,
Notht agane standand*e* þe ſeſſoune
Of kindely chele — as is reſſoune
In*e* wyntre-tyd*e* þat it sa be —
Flour*is* agai*ne* in*e* sic bownte
As it with-in*e* þe tyme had*e* bene
Of þe sommer*e*, þat is soft & schene.
And*e* men*e* þat eild*e* had*e* ourdrevyne,
That war fra delitis gevyne,
Scho couth restore agane in*e* deid*e*
To the suete Joye of thar ȝouththed*e*.
And*e* quhen*e* hyr liſt to gamyn*e* & play,
Als well one nytht as one þe day
Scho wald*e* horrib*i*le erding*e* ger be,
And*e* hydwisly wp raise the see
To weltyr*e* in*e* wawis, without wynd*e*,
All playne, agane the course of kynd*e*,
That it wald*e* seme to mannys syght
That watter & hillis war of a hight; —
Quhar-throw gret rygo*ur* oft scho wrought
To the comown̄s, þat knew it nought; —
And*e* syne wald*e* scho mak tranquillite
And*e* Input scylence to þe see,
The horrible erdyng*e* witt away.
And*e* quhen*e* hyr lyst, ane vthyr day
Scho couth rase thundre-blastis hye
And*e* fyre-flautht*is* our þe feldes flee
In*e* syk fladdan̂is & flambys britht,
That men*e* mytht see wpone þe nytht
Hillis and*e* waill*is* fer*e* & nere
Als brytht as sonne wer schynand*e* clere.
All thyr*e* m*er*walis and*e* mony ma
Scho will do, and*e* other alsa,
That men*e* leſt notht þe teynd*e* to here
For yrknes of this matere,
For at þar is so lang*e* procese.
Ȝhit will I tell ȝow neu*ir*theles
Somwhat mare of þat maiden*e* fre,
Rytht as my buk Informis me.
A folk, þat quhilome callit were
Gentillis, as my buk sais here,
Opynioun*e* held*e* of Medea
That scho þe mek*i*le lythtys twa
That god*e* has in*e*-to heuen*e* done,
That we þe sonne call & þe moon*e*,
Wald*e* ger Eclyps be throw hyr*e* cure
Agane þe course of nature.
For because of Astrologye —
In*e* þe quhilk science certanly
Scho was maist wise in*e*-to hyr dais —
The Auctor*e* tretys herof and*e* sais,
And*e* þat is for to wndrestand*e*:
The sonne wndre Eclyps turnand*e*
With course contynuale, neu*ir*-mare f. 8
May tak eclyps, bot gif it ware
In*e* the coniu*n*ctioune of þe moon*e*:
And*e* þat behuffit to be done
Owthir*e* in*e* þe tayle or in*e* the hewid*e*,
Ritht as þe wheill about is wryd*e*; —
This hed*e* and*e* taill ar for to ſay
A myddle ſcheryng*e* in*e* þe way
Of a cercle þat turnys in*e* heven*e*
One some ane of þe planetes seven*e*.
For, quhen*e* þe moon*e* be-twen*e* our ſight

474) l. wald.

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et grandines et timidos terremotus, fluuiorum autem decursus per decliuia loca labentes ad superiores partes influere et redundare cogebat; hyemali eciam impugnacione frondibus arbores spoliatas compellebat in ipsa turbinis tempestate florescere, iuuenes faciendo senescere et senes ad iuuentutis gloriam prouocando. 481) Hanc credere voluit antiqua gentilitas luminaria magna, scilicet solem et lunam, sepius cohegisse contra naturalem ordinem eclipsari. 489) Nam secundum astrologie veritatem, de qua ipsa doctissima fuisse describitur, sol decurrens sub ecliptico cursu continuo eclipsari non habet nisi cum fuerit in coniunctione lune ex(iste)nte in ipsa cauda vel capite, que sunt quedam intersectiones cuiusdam circuli celi et aliquo alio ex planetis. 505) Nam tunc apponente se luna inter aspectum nostrum et solem, corpus solis nos videre visione solita non permittit, secundum quod de hoc perhibuit magne discrecionis egipcius Protholomeus. Ipsa tamen pro sue incantacionis uiribus hoc accidere fecisse narratur, non cum sol erat cum luna in

Has sett hym*e* and*e* þe sonne so brytht,
It lett*is* ws þane of fare ſone
To se þe body, as we war wone.
Of this þe gret Protholomeus,
This wise clerk, wrait & sais þus
Of þis Eclyps as I say here:
That othyr*e*-wayis be na manere
Mytht fall Eclyps þat he couth fynd*e*,
Bot gif it war agaynis kynd*e*.
Notht-þan*e* throw þe strenth & þe my^{t}
Of hyr*e* enchauntement & hyr slytht,
The poete sais þat scho feill syse
Gert*e* fall Eclyps one wondre wyse,
Notht be coniu*n*ctioune naturale,
Bot by hyr science collaterale, —
As Ovyd*e* in*e* hys poetrye
Wrait of hyr & said*e* opinly
That scho couth alkyn*e* thing*is* do.
Bot na gud*e* cristen*e* man*e* her-to
Suld*e* gif credence — þat I defend*e* —
Bot as Ovyd*e* coud*e* hyr *com*mend
In*e* hys fab*i*le, so sall we trow it —
It is notht elles to be alowit.
For-quhy þe lestand*e* god*e* of mytht,
That all thing*e* has in*e*-to hys sytht,
That in*e* hys wisdome and*e* hys sone
Of hevinly thing*is* has wroutht & done,
As of the planetes þe ladys (!),
And*e* set thame be sertan*e* asyse,
And*e* stabillis thame at bidding*e* so
That they may neu*ir* it our-go.
Tharfor it is to witt but wene
That Eclyps was neu*ir* sene
Agane twa kindely coursys to fall
Bot quhen*e* þat he, þat of mytht maid*e* all,
Mekly for our saluacioune
lleit put hys sonne to passioune;
The quhilk quhen*e* he apon*e* þe Croice
The spyrit yhald*e* with piteous voice,
Thane tok þe sonne in*e*-to þat houre
Eclyps — bot all agai*ne* nature
Of hys kindely coniunctioune,
The moon*e* notht standing*e* in*e* randoune;
In*e* the temple the wall was ſchorn*e* —
Bot nane couth tell how it was torn*e*;
The erd*e* trembled*e* full horrib*i*ly,
And*e* ded*e* folk, þat couth gravyn*e* lye
Befor*e* þat day gane mony ȝere,
Rase of thar*e* graves & couth appere
To mony peple in*e* the Cite
Of Jerusalem*e*, as men*e* mytht se.
Quhar-throw Denys in*e* þai dais,
That hethyn*e* was, þe storye sais,
In*e* Athenes was duelland*e* þan*e*:
þotht he was notht a cristen*e* man*e*,
Quhen*e* þat he saw one syk a wise
The sone Eclyps as I devise,
Agaynis ordre (&) course of kynd*e*,
Thyr wordis said*e*, as writtin*e* I fynd*e*:
»Owthir*e* ane Tholis god*e* of nature,
Or ellis now within*e* þis houre
The mek*i*le engyne shall lowſit be f. 9
Of all þis warld*e*, as men*e* may se« —
Thyr war þe wordys of Denyse
Quhen*e* þat he saw agai*ne* þe fyse
The sonne Eclyps, as I said*e* ayre;
Tharfor ane alter maid*e* he þare
In*e* the honou*r* of »god*e* wnkend*e*«
That couth syk signeȝ schaw & send*e*
Anerly throw hys mekle myght,
Aganys course of kindely right.

533—4) verderbt. 533) ladys st. bodys? 534) And*e* st. has? 539) twa st. tha? 563) & fehlt.

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coniunctione — quod nos vulgariter dicimus cum luna se voluet, sed cum erat in eius opposito ea ab eo per septem signa continue existente remota, tunc cum lunam vulgariter quintamdecimam appellamus; — 521) Sed ille fabularius Sulmonensis Ouidius sic de Medea, Oetis regis filia, fabulose commentans tradidit esse credendum — quod absit a catholicis Cristi fidelibus credi debere, nisi quatenus ab Ouidio fabulose narratur. 529) Nam ille summus et externus deus, qui in sapiencia, i. (e.) in filio, cuncta creauit, celestia corpora planetarum propria sub lege disposuit et ea statuens ineternum preceptum eis imposuit quod non preteribit. 537) Hinc est quod ſolis eclipsis contra naturalia instituta nusquam legitur accidisse nisi cum incarnatus dei filius seipsum humiliter pro nobis exposuit passioni; qui cum in crucis patibulo tradidit ipsum, eclipsatus est sol, luna tunc non existente in coniunctione sua, cum velum templi scissum est, facti sunt terremotus horribiles et multa tunc sanctorum corpora surrexerunt. 557) Vnde, cum diebus illis Dionisius Ariopagita, summus philosophus in naturis, viueret apud Athenas et esset in gimgnasijs studiosus, licet esset

Tharfor it ſyt no cristyn*e* man*e*
Ne, god*e* of myght baith may & kan*e*
All kindely thing*is* þat he will
580 Ger pas at will or hald*e* þam̄e still,
Als wele baith erd*e*, ayer, & wynd*e*;
And*e* all the planettes, as we fynd*e*,
As he þame maid*e* fyrst of hys mytht
To kepe þar kindely course at rytht,
585 He may thame louse & lete go by —
For he is endles almythty. —
And*e* þus of Medea fynd*e* I
Recordit in*e* all poetrye.
Bot quhethir*e* it be suth or lese —
The werray storye sais scho wes 590
Mast perfyt in*e* Astronomye
And*e* ek in*e*-to gramantye
Of all þat lyffyt in*e* hyr quhill;
So sou*er*anly scho was subtill
That þar was neu*ir* nane hyr lyk 595
Ne neu*ir* sall be, pure no ryk.[1])
Her endis barbour and begy*n*nis þe monk.

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578) ne = deny. 592) l. nigramancye.

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infectus gentilitatis errore, videns tum in Cristi passione solem eclipsisse, stupefactus sic dixit: Aut deus nature patitur aut machina mundi dissoluetur. Hic est enim verus et eternus deus, cuius est posse naturalia queque dissoluere et cogere in lege nature peccare, qui ſola vnius sibi fidelis prece cursum solis mundanum contra naturalem institucionem ipsius ad ſabaoth figi et stare mandauit. 587) Hoc autem de Medea secundum fabulas ideo ponitur, quum sic de ea fabulose fuisse presens hystoria non emittit et ipsam fuisse in astrologia et nigromancia peritissimam non negetur. — [Medea autem precepto patris audito quamquam esset virgo nimium speciosa conata est, vt mulierum est moris, speciem addere speciei, per specioca videlicet ornamenta e. c. . . .]

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1) Jetzt beginnt Lydgate, der Anfang lautet:

BEcause of certane Int*er*leneraciou*n*s
Of dyuerse cercles & reuoluciou*n*s
That maked*e* bene in*e* the heven*e* aloft;
Which causen*e* ws for to failen*e* oft
Of the fresche confortab*i*le stremes
That bene wnto ws sched*e* fro Phebus bemes;
For þe mone hath maid*e* diuisioune
By his sodeyne Interposicioune,
That of our sight þe stremes vsuale
May not behold*e* nor be sene at-all
Nor to our luſt fully comprehend*e*
How Appollo in*e* hys chyar schynend*e*
As war about afore hand*e* for to se (!).
But of all this þe gret Tholome,
Kyng of Egipt, tellith þe cauß why,
Within*e* hys book full compendiously,
Both of Eclyps and*e* of coniunctioune,
And*e* why they fall by naturele mocioune.
But of Medea þotht þis clerk Ovyd*e*,
To encres hys name one eu*er*y syd*e*,
lleft in*e* hys fab*i*les such thinges tell,
þought he of poetes was þe spryng & well,
Yhet god*e* forbed*e* we shold*e* gyve credence
To such feynyng*e* or do so hyghe offence,
Syth of nature most be denyed*e*
All such affermyng*e*, & also be diffyed*e*
Of eu*er*y cristen stedfast in*e* byleue;
For, certanly, it wold*e* highly greue
Our conscience in*e* anny wyse to wene,
Ageynes kynd*e*, which is so highe a quen*e*,
That anny wight or lyuyng*e* creature
Shold*e* haue power, I do ȝow pleyn*e* ensure,
So cursed*e* thinges supersticious
To done or wyrch, to kynd*e* contr(ar)yous;
For god*e* almyghty, Juge of Juges all,
Hath sett a law, which may not fall,
Among*e* planetes perpetualy to endure,
Aforne ordanyt in*e* hys eternale cure:
The which may not, as clerkes lyſt t*er*myn*e*,
Wpone no ſyd*e* bow no declyñe,
But, as þai weren*e* frome discord*e* or debate
Eternaly yfformed*e* and*e* create
Thrugh þe ſygne of hys sapience,
Alwey to move in here Intelligence
llyk as þai bene to hys lordschip bound*e*.
For neu*ir* was yheit Eclyps yfound*e*
The mone not bene in*e* coniu*n*ctioune,
As I haue told*e*, sauf in the passioñe u. s. w.

Fragment II.

(Ende des Barbour'schen Trojanerkrieges.)

Das zweite Fragment, den Schluss des Barbour'schen Buches vom Verrath des Anthenor an umfassend, i. G. 3114 V., ist zusammen in 2 Mss. erhalten:

a) Ms. Cbr. Kk V, 30 (wo auch das 1. Frgmt.) enthält, von fol. 304 b bis zum Ende des Ms., die ersten 1562 Verse des 2. Fragments, — die Fortsetzung ist mit den letzten Blättern des Ms. ausgefallen; es beginnt fol. 304 b mit der Überschrift: her endis the monk (sc. Lydgate) ande begynnis Barbour. Die Hand (schott. Typus) ist dieselbe welche das 1. Fragm. und den Lydgate'schen Trojanerkrieg geschrieben hat; doch ist der Text mit südl. Formen und Schreibungen weit mehr gemischt als das 1. Fragment.

b) Ms. Douce 148 Oxf.. pap., 336 foll., enthält, an Lydgate's Troy Book anschliessend, ohne Bezeichnung Barbour's: 1) fol. 290—300 die ersten 918 Verse des 2. Frgmts in völliger Übereinstimmung mit Ms. Cbr., worauf, fol. 301—6, statt V. 919—1181 des 2. Frgmts. Lydgate's Text (Klage der Pollixena) wiedereintritt; 2) fol. 307—336 den ganzen Rest des 2. Frgmts. von V. 1181 an, also V. 1181—1562 des Ms. Cbr. und die im Ms. Cbr. ausgefallenene Fortsetzung 1562—3114. In den letzten 38 (42?) Schlussversen (fol. 336) geht das Ms. jedoch wieder in fünffüssige Jamben über — diese müssen also wieder aus Lydgate genommen sein. Leider ist dieses 2. Fragment nicht ohne eine grössere Lücke: zwischen V. 2252 u. 3, mitten auf der Seite, fehlt eine grosse Zahl von Versen, ohne dass der Schreiber dies bemerkte (er hat ruhig weitergeschrieben); diese Lücke reicht vom Auszug des Aeneas aus Troja (V. 2251—2 As vnknowen quhar*e* fortoune wald That he and his suld resting hald) bis mitten in das Abenteuer mit den Syrenen (V. 2253 That leif all vthir besynes e. c.); diese Lücke ist offenbar durch den Ausfall einer Reihe von Blättern in der Vorlage des Schreibers entstanden. — Ms. Douce ist von 2 verschiedenen Händen geschrieben: eine Hand hat (den grössten Theil des Lydgate'schen Troy Book und) die ersten 381 V. des 2. Frgmts. (bis zum Ende des fol. 299) geschrieben — sie ist der des Ms. Cbr. sehr ähnlich, wie sie auch dieselbe Beimischung südl. Formen zeigt; die 2. Hand hat (die ersten 45 foll. des Ms. und) den Schluss des Ms., fol. 300—336, von V. 832 des 2. Frgmts. an, geschrieben. Von der letzten Hand rührt auch die Schlussnote fol. 336 her: heir*e* endis þe sege of Troye written & me*n*dit at þe Instance of ane hon^{l} (= honorable) chaplane *Sir* Thomas ewyn̄ i*n* Edinburgh — woraus zu vermuthen, dass diese Hand einem Edinburger Schreiber angehört und dieser die Edinburger Mundart wiedergiebt. Diese Hand zeigt den rein schottischen Dialect, doch nicht ohne manche Verschiedenheiten von der aus der Legendensammlung bekannten Aberdeener Mundart, Verschiedenheiten die sich aus der Annahme eines Edinburger Schreibers leicht erklären, zumal sie eine etwas südlichere Färbung tragen; — für die Scheidung der schottischen Mundarten würde dieser Umstand von grosser Bedeutung sein. Aus der obigen Schlussnote scheint auch hervorzugehen dass Barbour's Werk den Titel »þe sege of Troy« führte, da Lydgate's Buch im Anfange dess. Ms. (fol. 1) als Troy Buke bezeichnet wird (»here begynnes þe Troy buke Translatit by þe monke of Bery«). — Statt des 1. Fragments hat Ms. Douce den Text Lydgate's. — Der Grund warum Ms. Douce statt V. 918—1181 des 2. Fragments den Lydgate'schen Text wiederaufnimmt, liegt vielleicht darin dass der Schreiher die schöne Stelle des Lydgate'schen Buches von der Klage der Pollixena vorzog — in der Schlussnote sagt er selbst dass er »mendit« habe. — Ms. Cbr. hat Capitelüberschriften — ausserdem sind zweimal von anderer Hand in reinem Schottisch Inhaltsangaben a. R. vermerkt (V. 297, 1181); in Ms. Douce fehlt jede Überschrift. Ms. Cbr. bezeichnet ausserdem öfter Buch und Capitel (so steht beim 1. Frgm. o. a. R.: lib. I Cap. V, im Anfang des 2. Frgmts. liber IIII Cap. XXXIIII, bei V. 297 Cap. XXXV, bei V. 1181 lib. V Cap. XXXVI); diese Bezeichnungen sind jedoch wohl aus Lydgate's Eintheilung auf Barbour's Werk übertragen; Barbour selbst theilt sein Werk in (kleinere) bukis, die zweimal im Texte selbst genannt werden: in V. 1179 bezeichnet er das folg. Buch als XXXI, V. 2353 als XXXIII — darnach scheint sein Werk in 33 Bücher (bukis) getheilt gewesen zu sein. — Beide Mss. sind, wie es scheint, trotz ihrer genauen Übereinstimmung im Text, von einander unabhängig und beruhen auf einer dritten ähnlichen Hs.; sonst gebührt die Priorität dem Ms. Cbr. — Die Mss. sind sehr verderbt. Ich lasse dieselben hier parallel neben einander folgen.

Ms. Cambr. Kk V, 30.	Ms. Douce 138.
Her endis the monk ande begynnis Barbour[1].	
The kyng, when*e* þis counsell was done, f. 304 b	The kyng, when þis consale was done, f. 290
In*e* hys hall pryvely ryght sone	In hys hall pryvely rytht sone
Enteryt, and*e* in*e*-to full mony	Entered*e*, & in*e*-to fulle mony
Of weete teres ryght sorowfully	Of weyte teres rytht sorowfully
Brest out, for rytht moche dysese	Brust out, for rytht moche dysese
And*e* dolour*e*, in*e* hys hert þat wese;	Ande doloure in*e* hys hert þat wes;
Inne-to hys thought haffand*e* þat whyles	In*e*-to hys tho^{t} havand*e* þ*at* whyles
Of tratorye the wycked*e* wyles	Of tratory þe wyked*e* wyles
Of Anthenor*e* and*e* Eneas	Of Anthenor and Eneas
Inne-to þat wofull wycked*e* case,	In*e*-to þat wofule wyked*e* cace,
And*e* þat hys sonnes all hath he	And*e* þat hys sonnes all hath he
Tynt, þat war of gret bounte,	Tynt, þat war of gret bownte,
And*e* also he hath mekle skaithes;	And also he hath mekle skathes,
And now one neid*e*, þat hym*e* mor*e* lath is:	And now one neid*e* þ*at* hym*e* mor lath is:
The thyng so fraward*e* with hym*e* stondys,	The thyng*e* so Inward*e* (!) wy^{t} hym*e* stondes,
It byhuffyt hym*e* frome þar hondes	It byhoued*e* hym*e* frome þar hondes
Redempe hym*e* the which to hym*e* dyd*e*	Redempne hi*me* þe which to hym dyd*e*
So gret dysese and*e* slaughtre kyd*e*,	So gret dysese and slauthter kyd*e*,
And*e* þar for hys redempcioune,	And*e* þar for hys Redempcioune,
As by skill and*e* ageynes resoune,	As by skyle mayd*e* ageyns resoune,

11) l. sounes? 19) Ms. þarfor; þar st. þat. 20) and*e* st. maid*e*.

Quare Anthenor et Eneas se ad Grecos cum redeunte rege Thalcibio contulerunt.[2]

1) Rex vero Priamus, colloquio dissoluto, suam se secreto recepit in aulam, vbi multas lacrimas pre dolore in nimia anxietate profudit, conferens in corde suo proditarias dolositates Anthenoris et Enee, et quod omnes filios suos amiserit tanta strennuitate conspicuos, et tanta fuerit dampna perpessus; 13) et nunc, quod deterius est, necesse michi est vt me redimam ab eorum manibus qui tanta michi dispendia intulerunt, et quod pretextu redempcionis ipsius a me totum

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[1] Oben a. R. steht über diesem Fragment: liber IIII, Cap. XXXIIII; diese Angabe scheint sich jedoch auf Lydg. zu beziehen.

[2] Kurz vorher ist erzählt wie der Verräther Anthenor den im Rathe versammelten Trojanern die angeblichen Friedensbedingungen der Griechen mitgetheilt hat. Das 2. Frgmt. beginnt in Guido da Colonna etwa in der Mitte des Abschnittes: De tractatu seu prodicione Troie.

They woll haue all hys gold*e* awey
That he gadred*e* hath mony day,
And*e* at the last he, ſpoylit all
Of hys goodes, both gret & small,
Inne-to depnes of povertee
Byhuffyt hym*e* dyrenyt to be;
Bot god*e*, seyd*e* he in*e*-to þat stryve,
Myght (he) be mayd*e* sekyr*e* of hys lyve!
And so long*e* Pryame wyst rytht nought
What he myght do: so was it wrought —
Sene of Necessyte he streyngned*e*
Was, to folow þar*e* wyles feyned*e*
Which yharnyt hys wndoyng*e*
With þar strenthes in*e* alkyne thyng*e*. —
The queyn*e* Eleyn*e*, þat wyst how so
Troyiens the tretty with (!) to mo
As lyked*e* þe gregeois, for to pas f. 305
To pees, and*e* how þat Eneas . . . .
Wyth Anthenore, sche in*e* the nyght,
When*e* away was the dayes lyght,
Went to Anthenor*e* full pryvely
And*e* preyed*e* hym*e* right tentyfly
That he for hyr wald*e* trete þe pece
With Menelayus, þat whyle wes
Hyr*e* lord*e*, þat for hys gret renowne
He by Reconsylyacioune
Wald*e* mak of hyr for þe m*er*cye
Of hys grete pitte anerly
She myght of hym*e* atteyne of pees
Grace, of the anent hyr*e* sece (!).
Which thing Anthenor thonkfully
Hyght for hyr*e* to trete fullely.
And*e* so Heleyne hyr leue has tone
And to hyr kynges palace gone.—
In*e* meyn*e*-tyme Glawcus honorab*i*ly,
The kynges sone, they gert burye.
Of the corps of Pantysylya

Thai wolle haue all hys gold*e* awey
þat he gadred*e* hath mony day,
And*e* at þe last he, ſpoled*e* all
Of hys goodes both gret & smalle,
In*e*-to depnes of powerte
Byhouyd*e* hym*e* dyrent to be;
Bot god*e*, he seyd*e* in*e* þat stryve,
Mytht he be mad*e* sekyr of hys lyve!
And so longe Pryame wyst ry^{t} no^{t}
What he my^{t} do: so was it wroutht —
Syn*e* of necessyte he strenȝeit
Was, to folow þar wylles fenȝeit
Which ȝarnyt hys wndoyng
Witht þar strenthes in*e* all thing*e*. —
The queyn*e* Heleyn*e*, þat wyst how so
Troyiens þe tretty wy^{t} to mo
As lyked*e* þe gregeois, for to pas
To pees, and how þat Eneas
Wy^{t} Anthenor: scho in*e* þe ny^{t}
Whan*e* away was þe dayes lyght,
Went to Anthenor fulle pryvely
And preyed*e* hym*e* rytht tentyfly:
That he for hyr wold*e* trete þe pese
Wytht Menelayus, þat whyle was
Hyr lord*e*, þat for hys gret renownē
He by Reconsyliacioune
Wald*e* mak of hyr for þe mercy
Of hys gret pete anerly
She myght of hym*e* atteyn*e* of pees
Grace, of the anent hyr sees.
Which thyng Anthenor thonkfully
Hyght for hyr to trete fullely.
Ande so Heleyn*e* hyr leyf has tone
Ande to hyr kyng*is* palace gone. —
In*e* meyn*e*-tym*e* Glaucus honorably,
The kynges sone, þai gert burye.
Of þe corps of Panthysylya

23) And st. þat. 35 ff.) verderbt. 36) with st. war? 49) Ms. acteyne. 48) l. of the ire?

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aurum exhauriant quod multo tempore cumulaui, vt demum spoliatis omnibus bonis meis in profundum paupertatis immergar. Et o vtinam esse possem de mea vita securus! 29) Et sic rex Priamus quid faciat ignorat, cum necessitate coactus illorum habeat prosequi voluntates qui totis eorum viribus ad suam animam delendam penitus et perdendam prorsus anhelant. 35) Helena vero, sciens quod pax erat tractanda cum Grecis et quod Eneas cum Anthenore erat iturus legatus ad Grecos, sub noctis tenebris ad Anthenorem se contulit in secreto et rogauit attente vt cum Menelao, dudum viro suo, de ea pacem et reconsiliacionem tractare deberet, vt ex sola sue misericordia pietatis ab eo pacis graciam valeat obtinere. 51) Quod Anthenor gratanter pro ea se obtulit tractaturum. Et sic Helena recessit ab eo et in regium palacium se recepit. 55) Interim autem Glaucus, Anthenoris filius, honorifice sepelitur. 57) Et de corpore Panthasilee fuit tunc per regem Philimenum Troianis acceptantibus ordinatum quod inhumatum interim remaneret, donec

The troyiens to purpos kan*e* ta		The troyiens to purpos gane ta
That it shold*e* not þar erdyt be		That it shold*e* not þar erdyt be
Bot shold*e* be send*e* in*e* hyr cuntre,	60	But shold*e* be send*e* in*e* hyr cuntre,
Eftre þat þe pece tretyt wer*e*,		After þat þe pees tretyt were,
Honorabilly for to be ther*e*		Honorably for to be þar*e*
Buryed*e*, as þe bodye of a queyn*e*; —		Buryed*e*, as þe body of a queyn*e*; —
And*e* that thrught kyng*e* Phylymeyn*e*		Ande þat thruth kyng*e* Phylymeyn*e*
Was þan*e* so ordanyt for to be,	65	Was þane so ordeyned*e* for to be,
With hole consent of the Cite. —		Wytht hole consent of þe Cite. —
Anthenor*e* þan*e* and*e* Eneas		Anthenor þane and Eneas
To þe gregeois castris gan*e* pas:		To þe gregeois castris kan*e* pas.
Wher with they thre þat chosen*e* wer*e*,		Wher wyth þai thre þat chosen*e* were,
Of thynges of the Cite ther*e*	70	Of thynges of þe Cite þar*e*
They haue treted*e* rytht secretly,		þai haue treted*e* rytht secretly,
As forspoken*e* was holely;		As forspoken*e* was holely;
(&) of the Reconsyliacioune		Of þe reconsylyacioune
Of queyn*e* Eleyne, was in*e* þe tou͡ne,		Of queyn*e* Heleyn*e*, was in*e* þe towñe,
Frome Menelay, hyr lord*e*, perfaye	75	Frome Menelay, hyr lord*e*, perfay
Grace at lykyng obtenyt thay.		Grace at lykyng*e* obteyned*e* þai.
Wherfor*e* gregeois has Vlixes		Quharfor gregeois has Vlixes
Statut*e* and*e* als Dyomedes,		Statute and alß Dyomedes,
With Anthenor and*e* Enea		Witht Anthenor ande Enea
As legates to þe toune to ga.	80	As legates to þe towne to ga.
Which bene entred*e* in*e* the toune:		Which bene entred*e* in*e* þe toune:
Thrught all þe rewes wp and*e* dou͡ne		Thruth all þe rewes wpe & downê
The peple Joye and*e* solace maid*e*,		The peple Joye & solace maid*e*,
Efter*e* in*e* it thay entred*e* had*e*,		After in*e* it þai entred*e* hade,
For-why, sene they war kynges two	85	For-why, sene þai war kynges two
And*e* ryght wondre discreit also,		And rytht wondre defcrete also,
They trowed*e* all of the Cite		þai trowed*e* all of the Cite
The pees for to completet be.		The pece for to completed*e* be.
Wpone þe morow in*e* the dawyng*e*,		Wpone þe morow in*e* þe dawyng,
At maundement of Pryame kyng*e*	90	At maundment of Pryame kyng*e*
Inne the palais all þe troyiens		In*e* þe palais all þe Troyiens
For speche gen*er*aly come attones:		For speche gen*er*aly come attones.
		[Wher þar in*e* hy come Vlixes,
		Ande hys falow Dyomedes,]
Wher*e* Vlixes hys sermoune		Ande of wordes hys s*er*moune

73) & fehlt.

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pace tractata rex Philimenus deferret in regnum Amaʒonum corpus ipsum, vbi deberet in regno suo tamquam corpus regine more regio sepeliri. 67) Anthenor autem et Eneas se conferunt ad castra Grecorum: vbi cum illis tribus quos Greci elegerant, de prodenda ciuitate firmius tractauerunt, et de reconsiliacione Helene cum Menelao sunt ab ipso firmam graciam assecuti. 77) Propter quod Greci statuerunt Vlixem et Diomedem cum Anthenore et Enea apud Troiam ire legatos. 81) Quibus intrantibus ciuitatem, gaudet vulgus; nam cum ambo sunt reges et valde discreti, per eos putant pacem facilius percompleri. 89) Sequenti vero die in mane omnes Troiani in regis palacio conuenerunt rege mandante, pro colloquio celebrando. 93) Vbi tunc surrexit Vlixes et in suorum sermone verborum dixit illis: Grecos duo petere, videlicet restauracionem dampnorum in auri et argenti maxima quantitate, et quod Amphimacus perpetuo relegetur ab vrbe sine spe ali-

To hem*e* spok þus in*e* *com*mowne:	To hem*e* spak þus in*e* *com*mown*e*:
He seyd*e*, þe gregeois thynges two	He seyd*e*, þe gregeois thynges two
Asked*e* : and*e* þe furst was of tho	Asked*e*: and*e* þe furst was of tho
The Restauracioune of ſkaithes,	The Restauracioune of skathes,
To hem*e* throw troyiens done, & wathes,	To hem thruth troyiens done, & wathes,
Inne wondre mekill quantyte	In*e* wondre mek*i*le quantyte
Of gold*e* and*e* syluer for to be;	Of gold*e* and syluer for to be;
And*e* þat Amphymacus for-thy	Ande that Amphymacus for-thy
Of the bourghe be perpetualy	Of the burghe be perpetualy
Bannyst for-out Retourne ageyn*e*.	Bannyst for-out retourne agane.
And*e* this Anthenor in*e*-to certeyn*e*	And þis Anthenor in*e*-to certeyn*e*
Procured*e* throw hys wyked*e* wyle,	Procured*e* wy^{t} hys wyked*e* wyle
Threw good*e* Amphymacus throw gyle,	Threw good*e* Amphymac*us* thruth gyle,
For þat he with all pyth & peyne	For þat he with all pyth & peyn*e*
Resisted*e* þan*e* hys ſawes ageyne	Resistyt þane hys sawes ageyne
When*e* furst he and*e* Eneas spok	When*e* furst he and Eneas spak
With kyng Pryame þat he shold*e* mok	Wytht kyng Pryame þat he shold*e* mak
With gregeois pece, if þat he myght,	Wytht gregeois pees, yf þat he my^{t},
Sene he ne force hath for to fyght. —	Sene he ne force hath for to fyght. —
A, what to þe wys man*e* rytht wele	A, what to þe wysman*e* ry^{t} welle
It geynes to haue þe cawteile	It geynes to haue the cautele
That he be not the forspeker*e*,	That he be not þe forspekare,
All-þought þat he thar wer*e*,	All-þought he þe (!) ware,
Inne the tyme of Turbacioñs	In*e* the tyme of turbacioñs
And*e* diſſawand*e* condicioñs, f. 306	And dyſſawand*e* tradicioñs,
Ande þat of ſuch maner he do	Ande þat of suche maner he do
That he myght put kepyng*e* to (!).	þat he myght put kepyng*e* to.
For such, this prelocucioune	For such, þe prolocucioune
War ſhamfull harsk & rytht felloune	War schamfule harsk & ry^{t} felloune
To Amphymacus, þe worthy,	To Amphymac*us*, the worthy,
That bannyst shold*e* be ythandly!	That bannyst shold*e* be ythandly!
And Anthenor þis exilyng*e*	Ande Anthenor þis exilyng*e*
To hym*e*-seluen*e* of bannyſſhyng*e*	To hym*e*-seluen*e* of bannyſſyng*e*
Procured*e* nought. — but almyghty	Procured*e* not. — but almythty
God*e*, þat ryghtwise is, soothly,	Gode, þat ry^{t}-wyß is, sothly,
Revenges oft with samyn*e* peyne	Rawenges oft wy^{t} samyn*e* peyn*e*
And*e* punysys þe man*e* in*e*-to certeyn*e*	Ande punysys þe man*e* in*e*-to certeyn*e*
The quhilk to other*e* procured*e* he	The which to vther procured*e* he
Ageynes skill to geven*e* be;	Ageynes skyle to geven*e* be;
For-why this ilk Anthenor*e*,	For-why þis ilk Anthenor*e*,

106) threw struck. 112) ne st. na. 120) myght st. his mouth. 121) such st. suth. 122) l. was. 126) seluen st. ellis?

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qua redeundi — 104) quod totum Anthenor dolose procurauit Amphimaco, pro eo quod restitit verbis eius quando primum ipse cum Enea dixit Priamo pacem cum Grecis esse querendum. 113) O quantum expedit sapienti illam de se habere cautelam ne turbacionis et sedicionis tempore sit ante alios prolocutor, et quod ipsemet ponat custodiam ori suo. Prolocucio enim Amphimaco dampnum fuit. Numquam enim Anthenor alias relegacionis exilium procurasset. Sed deus, qui sepe iniustas vlciscitur iras, punit hominem pena quam alijs procurat. Nam et ipse Anthenor Enea tractante fuit a Troia perpetuo relegatus, prout sequencia presentis hystorie declarabunt.

Of whome we oft-ſyſe ſpak befor*e*,		Of quhome we oft-syse spek befor*e*,
Was bannyſt for ay of the land*e*,	135	Was bannyst for ay of þe londe,
When*e* þat Eneas was tretand*e*, —		Whane þat Eneas was tretand*e*, —
As folowyng*e* of thys storye		As folowyng of thys storye
Present declare shall sone clerly. —		Present declare sall sone clerly. —
Inne the palais Dyomedes		In*e* þe palais Dyomedes
With hys fere beand*e*, Vlixes,	140	Wyth hys fere beand*e*, Vlixes,
Among*e* þe troyiens eu*er*ychone,		Among þe troyiens eu*er*ychone,
For ſpek to-gyddre Junct in*e* one:		For spek to-gidder Junt in*e* one:
A ferlyfull sowne sodeynly		A ferlyfule sowne sodeynly
Among*e* hem*e* maid*e* was hydwisly,		Among hem*e* maid*e* was hydwisly,
That the voceferacions	145	That þe vocyferacions
Of the gret glamoures & þe sownes		Of the gret glawmours & þe sownes
War herd*e* in*e* entryng of þe place		War herd*e* in*e* entring of þe place
Wher þe forsaid*e* spek treted*e* was.		Whar þe forsaid*e* spek treted*e* was.
Wherfor gretly Vlixes		Wherfor gretly Wlixes
Was fleyt and*e* Dyomedes,	150	Was fleed ande Dyomedes,
Because þat for þe mek*i*le crye		By-cause þat for þe mekle cry
The peple wald*e* rusche sodeynly		The peple wold*e* Rusche sodeynly
One thame & ſley thar*e* in*e* þar teyn*e*.		One hem*e* & sley hem*e* in*e* þar teyn*e*.
And*e* vther wend*e* þat it had*e* beyn*e*		Ande oþer wend*e* þat it hade bene
The kynges sonnes, þat came so	155	The kynges sonnes, þat came so
The two legattes þar for to to		The two legates þar for to to,
Because of Religacioune		Bycaus of Relegacioune
Of Amphymacus of renowne.		Of Amphymacus of renownê.
Bot the cause they spered*e* besely		But þe cause þat spered*e* besely
Of þar gret noyse and*e* þat crye,	160	Of þar gret noyse & of þ*at* crye,
Wpone no maner mytht be thar		Wpone no maner my^{t} be þar
Perseyved*e* wele what at þai war.		Persewed*e* weill what þat þai war.
Wherfor þe spek endyt of Ichone		Wherfor þe spek endyt of ychone
Frome the kynges palace bene gone.		Frome þe kynges palais bene gone.
Anthenor and*e* Dyomedes	165	Anthenor and Dyomedes
Inne secre place, and*e* Vlixes,		In*e* secre place, and Vlixes,
Thame drew, whar*e* they myght pryvely		Hem*e* drewe, whar þai my^{t} pryvely
Spek what they wold*e* and*e* secrely		Spek what þai wold*e* & secrely
Of pryvateis of þar falß gyles.		Of prywateis of þar falß gyles.

137) l. as þe f. 159) they st. thar. 163) tilge of.

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139) Existentibus igitur Vlixe et Diomede inter Troianos in regis pallacio pro colloquio simul iunctis, repente factus est mirabilis sonitus inter eos, et vociferaciones multe quasi clamancium audite sunt in ingreſſu loci vbi predictum colloquium tractabatur. 149) Propter quod Vlixes et Diomedes valde perterriti timuerunt ne tumultus populi irrueret in eos, ad mortem ipsorum ſcilicet aut offensam. Alij putauerunt filios regis Priami esse qui ad capcionem ipsorum duorum regum legatorum, Diomedis ſcilicet et Vlixis, propter relegacionem Amphimaci anhelarent. Sed diligenter exquisita causa ipsius sonitus et clamoris nullomodo percipi potuit quidnam esset. 163) Quare colloquio dissoluto, omnes qui venerant in regium pallacium recesserunt ab eo. 165) Anthenor vero Vlixem et Diomedem secretum traxit in locum, vbi satis secure loqui poterant de dolosis archanis eorum. 170) Et solis tantum consedentibus illis tribus Vlixes dixit Anthenori: Ad quid trahis tantis expeticionibus vota nostra, vt res nobis a te promissa suum consequatur effectum? Dixit Anthenor: Sciunt dij voluntatem meam, quia ad nichil aliud inuigilo cum

And*e* tho thre ſyttyng*e* in*e* þat whyles
To-gydder anerly but more,
Vlixes seyd*e* to Anthenore:
»Why drawis þow in*e*-to delay
The thyng*e* þat þow kan*e* to ws say,
That þow it to effecte gerrys nought,
As þow has hyght to ws, be brought?«
Anthenor answerd*e* sone hym*e* till
And*e* seyd*e*: »the goddes wote my will
That I me besye in*e* no-thyng*e*,
And*e* Eneas, wīthout lesyng*e*,
Bot to þat thyng*e* þat hight haue we
To ger in*e* hast fulfilled*e* be.
Bot þar is one Impedyment
That lattis ws in*e* our entent:
Heyr*e* is one ferlyfull relyk,
That in*e* no lond*e* I trow is syk,
Of þe goddes; of which ȝow till
I shall ȝow sey, if þat ȝe will.«
Dyomedes seyth þat it pleseth,
»And is thonkfull to ws and*e* eseth.«
Anthenor seyd*e* þat »wndoutab*i*le
It is and*e* rytht certeyn*e*, but fab*i*le,
That kyng*e* Ylyus in*e* þis toune,
Which þat furst founded*e* Ilioūne,
Whome-of Ilioune founded*e* was,
With all þe duellares in*e* þat place
Statut in*e*-to þe honoure
Of Pallas (a) temp*i*le full stour*e*
And*e* mekill als, in*e* þis Cite,
That is rytht semblyche wnto ſe. f. 307
And*e* when*e* þe walles all was mayd*e*,
Befor þat it the covering*e* had*e*,
A ferly token*e* of the heven*e*
Inne-to it doune descended*e* even*e*,
O thyng*e* full mekill wirteous
And*e* for to ſeyne ryght precious,
And*e* ryght bysyd*e* the hye alter*e*,
Not ferre one lenth but it full nere,

195) founded st. callit. 198) a fehlt.

Ande tho thre sytting in*e* þat whyles
To-gydder anerly, but more,
Wlixes seyd*e* to Anthenore:
»Why drawys þow in*e*-to delay
The thyng þat þow gane to ws say,
That þow it to effecte gerres nought,
As þow has (hyght) to ws, be brought?«
Anthenor ansuerd*e* sone hym*e* till
And*e* seyd*e*: »þe goddes wote my wyll
þat I me besy in*e* no-thyng,
And Eneas, wytht-out lesyng,
But to þat thing þat hyght haue we
To ger in*e* hast fulfylled*e* be.
But þar is one Impedyment
That latt*is* ws in*e* our entent:
Her is one ferlyfule relyke,
That in*e* no land*e* I trow is syk
Of the goddes; of which ȝow tyll
I shall ȝow sey, yf þat ȝe will.«
Dyomedes seith þat It pleseth
»And*e* is thonkfule to ws and eyseth.«
Anthenor seyd*e* þat »wndoutable
It is and*e* rytht certane, but fable,
That kyng Ylyus in*e* þis towne,
Which þat furst founded*e* Ylioune,
Witht all þe duellars in*e* þe place
Whome of Ylioune founded*e* was,
Statut in*e*-to þe honoure
Of Pallas temple fulle stoure
And mekle als, in*e* þis Cite,
That is ry^{t} semblyche one to se.
And whane þe walles all was mayd*e*,
Befor þat it þe cou*er*yng had*e*,
A ferly token*e* of the heuen*e*
In*e*-to it downe descended*e* ewen*e*,
O, thing full mekle werteous
Ande for to seyne rytht preciouse,
Ande rytht besyd*e* the hye altere,
Not feire one lenth but it fulle nere,

Enea nisi quod promissa vobis per nos celeriter compleantur. Sed impedimento votorum nostrorum est quedam mirabilis structura deorum, quam meo, vobis si placet, explicabo sermone. Cui dixit Diomedes: Placet et gratum est nobis. 191) Quibus Anthenor sic ait: Certum et indubitatum est in hac vrbe quod rex Ylius, qui primo Ylion fundauit in Troiam, vnde Ylion ex suo nomine dictum est, statuit in honorem dee Pallidis magnum templum in hac vrbe constructum. 201) Quod cum totum esset perfectum in muris et non superesset nisi construi solum tectum, ex celo quoddam mirabile signum et quedam res nimium virtuosa descendit et iuxta magnum altare diuino ministerio se ipsum affixit in muro, vbi extunc vsque nunc semper stetit ibidem et a nemine se bajulare permittit a loco ſcilicet vbi est, nisi a custodibus suis tantum et nunc a solo suo

Thrught goddes ordynaunce we call
Stakke þe seluen*e* in*e* þe wall.
And*e* sene þat whyle now, certeynly,
It has stonden*e* þar ythandly,
And it woll lat no-man*e* it to
The place awey, wher*e* it is, fro,
But an*er*ly of the keperes.
And now allone but ony feres
It is not kepte, sooth to seye,
But of o prest, þe which þat ay
It kepte with ryght crafty cure
And diligence with all honoure.
The mater of it is of tree, —
But which kynd*e* of tree þat it be,
Impossib*i*le is man*e* to wytt;
And*e* how in*e* fourme which þat It
Is mayd*e*, none in*e* thys lyve wyt may,
þought all hys lyftyme he assaye.
Pallas, of whois benefice
Thys thyng*e* to troyiens getten*e* Is,
Seyd*e*, þat þis token*e* of walue
Had*e* in*e*-to it such a wirtue,
That, at it with-In*e* myght be,
The temp*i*le, or yhit the Cite,
The walles neu*ire* of þis toune
Shall tone be with þar foes felloune,
Nor þe troyiens þe toune shall tyn*e*
Whyle at þat token*e* is with-In*e*,
Ne sup*er*ioryte of the (!)
Troyes kynges of the Cite
Shall tyne, þe token*e* þar beand*e*,
Nor yhitt þar aeres folowand*e*.
Forsooth, þis is þe hope certane
Wher*e*-thrught þe troyiañs eu*ir*ilkane
Inne thought ay sekyr*e* ar lyffand*e*
And of the Cite not dredand*e*
The distructioune of Ruyne,
Whyle they this token*e* haue þar*e*-Inne.
And*e* thys token*e* palladinor*e* has

Thruht goddes ordynance we call,
210 Stakke þe seluen*e* in*e* þe walle.
Ande sone þat whyle now, certanly,
It has stondyng þar Ithandly,
Ande it wolle lat no-man*e* it to
The place awey, wher it is, fro,
215 But an*er*ly of the kepares.
Ande now allone but ony feres
It is notht kepte, soth to say,
But of o prest, þe which þat ay
It kepte wy^{t} rytht crafty cure
220 And*e* delygence wy^{t} all hon*oure*.
The mater of it is of tree, —
But which kynd of tre þ*at* It be,
Impossyb*i*le is man*e* to wyt;
And*e* how in*e* forme which þat it
225 Is mayd*e*, none in*e* þis lyve wyt may,
þouþht all hys lyftyme he assay.
Pallas, of whois benefice
This thyng*e* to troyiens getten*e* is,
Seyd*e* þat þis tokene of walew
230 Hade in*e* it suche a wertue,
That, what it in*e* my^{t} be,
The temple, or ȝhit þe Cite,
The walles neu*ire* of þis townẽ
Shall tone be wy^{t} þar foes fellone,
235 Nor þe troyiens þe toune shall tynne
Whyle þat þat token*e* is wytht-Inne,
Ne sup*er*ioryte of the
Troyies kynges of þe Cite
Shall tyne, þe token*e* þar beand*e*,
240 Nor yhet þar ayer*is* folowand*e*.
Forsoth, þis is þar hope certeyn*e*
Wher-thruth þe troyiens eu*er*ychone
In*e* tho^{t} ay sekyr ar lyffand*e*
Ande of þe Cite not dredand*e*
245 The destructioune of Ruyne,
Whyle þai þis token*e* haue þar-Inne.
And*e* þis token*e* palladinor has

237) l. Ne the sup.; tilge of the.

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custode, videlicet sacerdote Thohante qui illud in diligencia magna custodit. Eius tamen materia, vt ab ipsis custodibus enarratur, pro maiori parte consistit ex ligno; cuius autem generis lignum sit, a nemine nosci potest, nec eciam ſciri qualiter in ſui forma in qua potuit esse fictum. 227) Dea vero Pallas, cuius beneficio Troianis dicitur attributum, edixit qualis virtus consistit in ipso signo: que talis est, vt, donec ipsum signum sit intus in templo vel infra menia ciuitatis, Troiani nunquam ciuitatem ipsam amittant nec troiani reges et heredes eorum. 241) Hec est enim spes certissima Troianorum, propter quam securi viuunt Troiani, non timentes ipsius vrbis excidium aut ruinam. Huius autem signi nomen, pro eo quod a dea Pallide creditur esse datum,

To nome, bycause þat of Pallas,
The goddes, it shold*e* geven*e* ben*e*,
As in*e* this Cite all kan*e* wen*e*.«
To þat answerd*e* Dyomedes,
That in*e* hys thought astoyned wes,
And*e* seyd*e*: »frend*e*, if þat it so be
As þow rehersed*e* heyr*e* to me
Of the palladinar, soothly,
We travaile in*e* wayne wttrely,
Sene throw it may notht þe Cite
Inne anny maner token*e* be.«
Anthenor answerd*e* & gan*e* say:
»Yf ȝhe ferly of the delay
Why þat to ȝow now our hyghtyng*e*
Is not fulfilled*e* at byddyng*e*:
Thys is þe cause I told*e* to ȝow,
Why it delayed*e* is whyl now.
But now with besynes haue I
Of the palladinar soothly
With þe prest tretyt of the place
Which it in*e*-to hys keping*e* has,
For of gold*e* a gret quantite,
Which to þat prest is hight thrught me,
He gyffand*e* thiftely ws till
The palladinar at our will.
Wherfor wnfalȝeand*e* ar we
Maid*e* rytht certeyn*e* þat it shall be.
And*e* when*e* þat we obtene it may,
We shall it ȝow send*e* but delay,
And*e* tho shall all fulfilled*e* be
Ȝour*e* will, as to ȝow hight haue we.«
And*e* so þan*e* ended*e* was but mor*e*
Amonges hem*e* the counsale yhor*e*.
And*e* befor*e* they gan*e* pas þar way,
Anthenor*e* þus to hem*e* gan*e* say: f. 308
»Dere frendes, at þis counsele her*e*
Present, holden*e* in*e* þis maner,
Be not suspect (i)ne the hydyng*e*

277) tho = then. 285) Ms. ne st. ine.

The nome, bycaus þat of Pallas,
The goddes, it shold*e* geven*e* bene,
As in*e* þis Cite all kane wene.«
To þat ansuerd*e* Dyomedes,
That in*e* hys tho^{t} astoyned*e* wes,
And*e* seyd*e*: »frend*e*, if þat it so be
As þow rehersed*e* her to me
Of þe palladinar, sothly,
We trawaile in*e* wayn*e* wtterly,
Sene thruth it may not þe Cite
In*e* ony maner token*e* be.«
Anthenor ansuerd*e* & gane say:
»Yf ȝe ferly of þe delay
Why þat to ȝow now our hyghting
Is not fulfylled*e* at byddyng*e*:
This is þe cause I told*e* to ȝow,
Why it delayed*e* is whyle now.
But now wytht besynes haue I
Of þe palladinar sothly
Wytht þe prest treted*e* of þe place
Which it in*e*-to hys kepyng has,
For of gold*e* a gret quantyte,
Which to þat prest is hyght throw me,
It (!) gyffand*e* thyftely ws till
The palladinar at our will.
Quharfor wnfalȝeand ar we
Mayd*e* rytht certeyn*e* þat It shall be.
And*e* when*e* þat we obteyne It may,
We shall it send*e* ȝow but delay,
Ande tho shall all fulfylled*e* be
Ȝour will, as to ȝow hyght haue we.«
Ande so þane ended*e* was but more
Amonges hem*e* þe counsale yhor*e*.
And befor þai gane pas þar way,
Anthenor þus to hem*e* gane say:
»Dere frendes, þat þis consale here
Present, holden*e* in*e* þis maner,
Be not suspecte in*e* þe hyding*e*

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palladium communiter appellatur. 251) Ad hec Diomedes Anthenori: amice, si ita est de palladio vt tu dicis, supersticiosus est penitus labor noster, cum ciuitas propter palladium capi non valeat nec haberi. 259) Anthenor vero respondit: si de mora nostra miramini quare promissa nobis non sunt complemento mandata, hec est sola causa quare dilata sunt vsque-modo. Sed cum ego hucusque tractauerim cum sacerdote custode de palladio nobis dando furtiue, de quo certam iam habemus fiduciam pro quadam auri maxima quantitate a me ipsi sacerdoti promissa: vnde infallibiliter certi sumus; quanto primo erit palladium extra menia ciuitatis, ad vos illud destinare curabo, et tunc pro certo perficietur in omnibus votum vestrum. Et sic inter eos fuit predictum consilium dissolutum. 281) Quibus ante recessum eorum iterum dixit Anthenor: Carissimi, ne presens nostrum consilium

Of it, (I) woll pas to the kynge
Pryame ande sey hyme fenȝeandly
That with ȝow tretede heyr haue I,
Of ȝow to haue the certeynte
Which þat shall be the quantyte
Of it ȝhe ettille for to to
Of the kyng ande of hys also.«
And so Ichone þare leve has tane,
And Anthenor, or þat he fane,
Inne hye went to Pryame þe kynge,
To certefye hyme of this thynge.

Of it, I wole pas to þe kyng
Pryame & say him fenȝeantly
That with ȝow tretede her haue I,
Of ȝow to haue þe certante
Which þat shall be þe quantite
Of it ȝe ettle for to to
Of þat kyng and of hys also.«
Ande so ychone þar leue has tane,
Ande Anthenor, or þat he fane,
Ine hye went to Pryame þe kynge,
To certefye hyme of þis thinge.

Her Anthenor ſtalle the palladiner, & throw hyme & Eneas the toune was betresit & distroyede [1].

Quhene to þe castres Vlixes
Was went ande als Dyomedes,
Anthenore seyth to Pryame kynge
That he sulde byde come ine spekynge
All the Citeȝenes hyme before.
The which commene, Anthenore
Inne the mater of hys sermoune
As he furth mayde prelacioune,
Inne certeyne signifyede he
With þe gregeois to tretede be,
Ande þat, for to holde sekyrnes
Ande of the weres for to cesse,
That they wolde haue twenty thousande
Of markes of golde awenande,
And alsmekile of syluere fyne,

(Q)uhene to þe castres Vlixes
Was went, and als Dyomedes,
Anthenor seith to Pryame kynge
That he sholde byde come ine spekynge
All þe Citeȝenes hyme befor.
The which comene, Anthenore
Ine þe mater of hys sermoun̄e,
As he furth mayde prelacioune,
Ine certeyne signyfiede he
With the gregeois to tretede be,
Ande þat, for to holde sekyrnes
Ande of þe weres for to cesse,
That þai wolde haue twenty thousande
Of markes of golde awenande,
Ande alsmekle of syluer fyne,

286) I fehlt in Ms. C.

sit suspectum in eius mora, oportet me ad Priamum regem accedere et ficticie sibi dicere, vt negocium nostrum vere in suo esse sit latens, quod vobiscum tractauerim de habenda a vobis certitudine quantitatis quam ab ipso rege et eius ciuibus intenditis vos habere. Et sic mutuo inter se data licencia, ad regem Priamum Anthenor accessit.

De capcione et destructione Troie et morte regis Priami et eius vxoris et eius filie Polixene.

297) Vlixe igitur et Diomede ad Grecorum castra reuersis, Anthenor dixit regi Priamo vt mandaret omnes ciues ad colloquium conuenire. Quibus conuenientibus, Anthenor in serie sue sermonis significauit eis: tractatum esse cum Grecis quod pro pace firmata tenenda dentur eis viginti milia marcharum auri et totidem de argento et onerum centum milia de frumento. Propter quod ordinatum fuit inter eos quod infra certorum dierum spacium predicte quantitates colligi

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[1] Am Rande steht noch folg. Inhaltsangabe v. a. H.: heir the Greiks meid ahors off brass qʳ in was men off armes & onder cullor off pece broght into Troye. be þe quhilk Troye was utterlie destroyit for ever. this being efter ten ȝeres sage þaroff.

And*e* one thousand*e* also syne	Ande one thousand*e* also syne
Of horß charged*e* of full good*e* quhet.	Of horse charged*e* of fulle good*e* whet.
þarfor thyr thynges for to get	þarfor thyr thynges for to get . . . .
»The which hath in*e* to foyſioūne,	»The which hath in*e* to foysioune,
Inne to þar assignacioune	In*e* to þar aſſignacioune
Of sekyrnes þan*e* of the pees	Of sekyrnes þane of þe pees
Fra gregeois þat shall ay but lese	Fra gregeois þat shall ay but les
Be holden*e* ay wnfenȝeandly,	Be holden*e* ay wnfalȝeandly,
And*e* the cauteles shall sekyrly	Ande þe cauteles shall sekyrly
Thrught thame þat woll exponed*e* be	Thrutht þame þat wole exponed*e* be,
Of þar ryght gret securyte.«	Of þar rytht gret securyte.«
And*e* whyle þe troyiens gadrand*e* wer*e*	Ande whyle the troyiens gad*er*and*e* wer*e*
The quantytees as we seyd*e* ere,	The quantytes as we sayd*e* ere,
Anthenor to þe prest kan*e* pas	Anthenor to þe prest gane pas
The which hath to name Thoas,	The which hath to nome Thoas,
Of the palladinar kepere,	Of þe palladinar kepare,
Berand*e* gret charges with hym*e* ther*e*	Berand*e* gret charges wy^{t} him*e* þar
Of gold*e* in*e* mekill quantyte.	Of golde in mekle quantyte.
And*e* when*e* to hym*e* comen*e* was he,	And*e* when*e* to hym*e* comen*e* was he,
He it to hym*e* proffred*e* has.	He it to hym*e* proffred*e* has.
And*e* they sam̄yn*e* in*e*-to one place	Ande þai samen*e* in*e*-to one place
Beyng*e* in*e*-to gret prevate,	Beyng in*e*-to gret prevate,
(Anthenor now said has he :)	Anthenor now said*e* has he :
»Thoas, gret quantyte her lo	»Thoas, gret quantite her lo
Of gold*e* now haue I brought þe to,	Of gold*e* now haue I brought þe to,
Of which þow and*e* thyn*e* ayres may	Of which þow & thyn*e* ayr*is* may
Inne-to ryches habound*e* for ay ;	In*e*-to ryches habound*e* for ay ;
Tak þis gret sowme of gold*e* the till	Tak þis gret sowme of gold*e* þe till,
And*e* gyf me, yf it be thy will,	And gyve me, if it be thy wyll,
The palladinar which þat þow	The palladinar which þat þow
Havyth in*e*-to kepyng*e* now !	Hawyth in*e*-to kepyng*e* now.
For it shall wittyng*e* be of none	For it shall wytten*e* be of none
But of ws two now here allone	But of ws two now here allone
Whethyr*e* it shall be sent, soothly.	Wheþ*ir* it shall be sent, sothly.
And as þow ettlyth, so do I,	And as þow etleth, so do I.
Inne all thyng*e* to eschue þe fame	In*e* all thyng*e* to eschewe þe fame
Of þe troyiens and*e* all the schame ;	Of þe troyiens all & þe schame ;

Nach 314 fehlen einige Verse. 315) hath st. had (part.). 320) And*e* st. all. 333) fehlt in C.

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debeant et haberi; quibus habitis in assignacione earum de firmitate pacis a Grecis inuiolabiliter obseruanda securitatis cautele firmiter exponentur. 323) Donec autem dabatur opera per Troianos ad quantitates ipsas studiose colligendas, Anthenor ad sacerdotem Thohantem, palladij ſcilicet custodem, sub noctis taciturnitate se contulit, maximam quantitatem auri in magno pondere secum ferens. Quam obtulit sacerdoti Thoanti, et ambobus existentibus in secreto, ei dixit Anthenor: 334) Ecce auri quantitas tam maxima, qua, dum vixeris, tu et heredes tui poteritis semper diuicijs habundare. Accipe tibi eam et da michi palladium quod custodis, vt illud michi liceat asportare. A nemine enim sciri poterit quod a nobis duobus solummodo committetur. 346) Sane, sicut tu intendis vitare Troianorum infamiam, sic et ego; prius enim mallem mori quam a Troianis contra me possit impingi me fuisse ſcilicet huius commissi participem vel actorem. Propono itaque, si feceris illud, statim Vlixi transmittere valde secreto, penes quem dum postea esse scietur, soli

Me hath lever*e* thole peyne of ded*e*
Dispituously without remed*e*
Thane such trespas ageynes me
Frome ony troyien*e* put shold*e* be.
I propone, if þow will þis do,
It for to sent sone some man*e* (!) to,
Anentes whome, ryght certanly,
When*e* it is witten*e*, anerly
To Vlixes shall all þe blame
Of it be Inscribit and*e* shame:
For-quhy it sall be seyd*e* but lese
That of þe temp*i*le Vlixes f. 309
Stall it away; and*e* so shall we
Of cryme of it excused*e* be.«
Thys prest Thoas now all the ny^{t}
To the sawes and*e* to þe ſlight
But (!) Anthenor*e* resistit fast;
But he, gyrned*e* ſyn*e* atte last
Inne ȝharnyng*e* of the gold*e* so red*e*,
Full wilfully in*e*-to þat sted*e*
Hath graunted*e* þe subtractioune
Of þat relyk of gret renowne
To Anthenor. þe which he had*e*
Of the temp*i*le forout abad*e*,
And*e* hath it syn*e* þat ilk nyght,
Befor*e* þat anny day dew lyght,
Ryght to þe grekes oost it send*e*
With one messynger*e* þat wele kend*e*.
The which Relyk assigned*e* wes
Inne the kepyng*e* of Vlixes.
And*e* efter*e* syne was send*e*, soothly,
The ſame endyttyng*e*, publisly:
That Vlixes hath thrught hys wytt
Frome þe troyiens þan*e* wonnen*e* It. —
Bot, o god*e*, sene þe prest Thoas,
That one þis maner blynded*e* was,
Hath lever peryse the Cite
Of hys tratory, which-In*e* he

Me had*e* leuer thole peyne of ded*e*
Dyspitously wytht-out remed*e*
Thane suche trespas ageyns me
Frome ony Troyien*e* put shold*e* be.
I purpone, yf þow wole þis do,
It for to sent sone some man*e* to,
Anentes whome rytht certanly,
When*e* it is wytten*e*, anerly
To Wlixes shall all þe blame
Of it be Inscrybit and schame:
For-why it shall be seyd*e* but lese
That of þe temple Vlixes
Stall it awey; ande so shall we
Of cryme of it excused*e* be.«
Thys prest Thoas now all þe ny^{t}
To þe sawes and to þe slyght
But Anthenor resisted*e* fast;
But he, gyrned syne at þe last
In*e* ȝarnyng*e* of þe golde so rede,
Full wylfully in*e*-to þat sted*e*
Hath graunted*e* þe subtractioune
Of þat Relyk of gret renowne
To Anthenor. þe which he hade
Of þe temple for-out abade,
And hath it syne þat ilk ny^{t},
Byfor þat anny day dewe ly^{t},
Rytht to þe grekes ost it send*e*
Witht one messanger, þar welle kend*e*.
The which Relyke assigned*e* was
In*e* the kepyng*e* of Vlixes.
Ande after syne was send*e*, soothly,
The ſame endentyng, publyſly:
That Wlixes hath thruth hys wyte
Frome the troyiens þane wonnen*e* it. —
But, o gode! sene þe prest Thoas,
That one þis maner blynded*e* was,
Hath lever peryse þe Cite
Of hys tratory, which-in*e* he

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354) some man*e* st. Vlixes — jenes ist offenbar eine durch den Ausfall oder die Unleserlichkeit des Namens in einem älteren Ms. entstandene Lesart. 355) anentes penes. 365) but st. of. 376) þat st. þar. 379) send st. said. 380) l. fame endyttyng.

Vlixi poterit culpa eius ascribi; dicetur enim Vlixem a templo palladium subtraxisse, et nos duo erimus ab omni innocencie crimine penitus excusati. 363) Thohans vero sacerdos quasi pro maiori parte noctis illius violenter restitit verbis Anthenoris, sed demum, antequam Anthenori subtraheretur de nocte libera recedendi facultas, Thohans, illaqueatus auri cupidine, palladij subtractionem Anthenori sponte concessit. Quod Anthenor statim asportauit a templo et statim eadem nocte per nuncium suum illud transmisit ad Grecos. Quod Vlixi protinus fuit assignatum. 379) Postea vero, fama dictante, publice dictum est quod Vlixes sua sagacitate intercep(er)at illud a Troianis. 383) Sed, o dij, exquo Thohans sacerdos elegit ciuitatem suam proditorie malle perire quam aurum perdere sibi datum, quis locus tutus esse poterit aut securus, si sanctitas incorrum-

Was norysshed*e* wp, þan*e* he wold*e* tyn*e*	Was norysshed*e* wpe, þane he wold*e* tyne
The gold*e* hym*e* gewyn*e*, þat was fyn*e*:	The gold*e* hym*e* geven*e*, þat was fyne :
Which sted*e* may trust or sekyr*e* be	Which stede may trust or sekyr be,
Yf holynes so for to se	In*e* holynes so for to see
Inne the self wncorruptib*i*le	In*e* the self wncorruptab*i*le
Corrupt is, and*e* so not ab*i*le?	Corrupte is, and so not ab*i*le?
Forsooth, in*e* prestes is not new	Forsoth, in*e* prestes is not new
Yf þat of ould*e* it ſeyd*e* for trew:	It at of ould*e* is seyd*e* for trewe:
Inne the which dame Au*er*yce	In*e* þe which dame Auaryce
Festened*e* hyr*e* rotes at devyce,	Festned*e* hyr rotes at dewyce,
þat moder is of alkyne wice,	That moder is of alkyne wice,
And*e* hyr*e* fer*e*, yharned*e* cowatyse;	Ande hyr fere, ȝarned*e* cowatice;
Forsoth, no wyckydnes may be	For suth, no wyckednes may be
So wyked*e* ne so felle to se	So wycked*e* ne so felle to se
Thane in*e* to shynyng of gold*e* lyt	þane in*e* to schynyng of gold*e* lyte
Ryght so forsuth prestes throw it	Rytht so forsuth prestes thruth hyt
Resaue shall sodeynly blyndnes,	Resave shall sodeynly blyndnes,
As knowen*e* is with more & lese.	As knowen*e* is wy^{t} more & lese.
Of Aueryce temp*i*le bene thay	Of Auaryce temple bene thay,
And of yharnyng*e* þe rote perſay. —	Ande of yharnyng þe roote perſaye. —

And*e* quhill troyiens in*e* þe Cite	And whyle Troyiens in*e* þe Cite
For to gader þe quantyte	For to gader þe quantyte
Of gold*e* and*e* syluer & of quhet	Of gold*e* ande syluer & of whet
And besye war þame for to get,	Ande besye war hem*e* for to get,
Inne-to þe temp*i*le of Mynerve	In*e*-to þe temple of Mynerve
Suld*e* put hem*e* thar for to conserve:	Shold*e* put hem*e* þar for to conserue :
To þe god*e*, clepeth Appolyne,	To þe god*e*, clepeth Appollyne,
That temp*i*le þat was honoured*e* In*e*,	That temple þat was honoured*e* Inne,
It plesed*e* hem*e* one þar best wyse	It plesed*e* hem*e* one þar best wyse
To mak solempne sacrifice,	To mak solempne sacrifice,
Whar-to they put alway þar peyn*e*	Wher-to þai put alwey þar peyne
The multytud*e* of bestes ſleyn*e*.	The multytud*e* of bestes sleyne.
And as thyr*e* forsaid*e* bestes wer*e*	Ande as þai forseyd*e* bestes war
Lleyd*e* to be brent one the alter*e*,	llode to be brent one þe alter,
And to thame fyr*e* put, forto mo	Ande to hem*e* fyre put, for to mo
Thys sacrifice: myrac*u*lis two	Thys sacrifice : myracles two

394) yf st. it. 398) l. ȝarnande. 402) verderbt. 418) the st. ine.

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penda corrumpitur? 393) Sane, non est in sacerdotibus nouum istud: in quibus ex antiquo auaricia, omnium viciorum mater, suas radices affixit et ingluuiosa cupiditas suas medullas; nullum enim scelus potest esse tam graue quod ad committendum illud sacerdotes in fulgore auri subitam non recipiant cecitatem. Sunt enim auaricie templum et cupiditatis auxilium. 407) Dum Troiani vero promissam quantitatem auri et argenti et frumenti colligerent et eam in templo Minerue ponerent conseruandam donec integraliter possit haberi: Placuit eis deo Apollini in templo ipso solempne sacrificium celebrare in multitudine animalium occisorum. 419) Que dum animalia ipsa super altare fuissent apposita et immitteretur ignis ad comburendum ea ad sacrificium deputata, duo inter eos subito miracula contigerunt. 424) Primum itaque fuit illud: quod ad sacrificium nullomodo potuit ignis accendi, et cum fuisset fere decies attemptatum, ignis statim extunctus resoluebatur in fumum; sic quod nullomodo ad sacrificandum potuerant Troiani ignem accensum

Hapned*e* amonges thame sodeynly.
The furst of þame was þis soothly:
That they þe fyr*e* of no-kyn*e* wyse
Myght kendle to þe sacrifice —
And*e* ten*e* tymes assayed*e* thay,
And*e* ay it ȝheid*e* qwyt out away
But ony byrnyng*e* in*e* one ſmek,
And*e* nought appered*e* but one rek
That in*e*-to gret hast away went;
So þat troyiens, for ought they ment,
For sacrifice no fyr*e* myght haue,
þought þat they all, both knytht & knaf*e*,
Thar*e* besynes þar-to þan*e* dyd*e*. f. 310
The tothyr*e* myrakle þus was kyd*e*:
That, when*e* þe Inward*e* bowelles were
Of þe bestes, we seyd*e* of ayer*e*,
Grathed*e* & leyd*e* one þe alter*e*
To sacrifice, one þar*e* maner:
One herne, out of the ayer*e* fleand*e*,
Inne clamour of þe voice sownand*e*
Ryght sodeynly descendet þar
And*e* ruſſhand*e* wpone þe altar*e*
With hys ryvand*e* and*e* sharpe tallons,
That for to se war rytht fellons,
The forsayd*e* bowelles eu*er*ychone
He tok, and*e* syn*e* away is gone,
Inne-to þe shippes but abayd*e*
Of the gregeois in*e* hast þame had*e*.
Ryght gretumly þe troyiens wer*e*
Of þat thame þan*e* fallen*e* þar*e*
Abayſſed*e*; and*e* in*e* multytud*e*
They persaved*e*, þat þan*e* þai stud*e*,
By þe fyrst token*e* soothfastly
Of the furst myracle for-thy —
That they myght no^t kend*i*le þe fyr*e*:
The goddes ageyn*e* hem*e* in*e*-to Ire
Provoked*e* certanly to be,
As was by lyklynes to se.
And*e* for þir sayd*e* myraclis both,
Sacrifice (!) to haue full Roth,
The counsale þai asked*e* in*e* hye

Hapned*e* amonges hem*e* sodeynly.
The furst of hem*e* was þis sothly;
That þai þe fyre of nokyne wyse
Myght kendle to þe sacrifice —
Ande tene tymes assayed*e* þai
And*e* ay it ȝed*e* qwyt out away
But ony brennyng in*e* one smeke,
Ande nought appered*e* but one rek*e*
þat in*e*-to gret hast away went;
So þat Troyiens, for ought þai ment,
For sacryfice no fyre my^t haue,
þought þat þai all, both kny^t & knawe,
þar besynes þar-to þane dyd*e*.
The toþ*ir* myracle þus was kyd*e*:
That, whane þe Inward*e* bowelles ware
Of þe bestes, we seyd*e* of are,
Grathed*e* and*e* leyd*e* one þe alter
To sacryfice, one þar manere:
One erne, out of þe ayre fleand*e*,
In*e* clamoure of þe woice sownnand*e*
Rytht sodeynly descended*e* þar
And rushand*e* wpone þe altare
Wytht hys Rywand*e* & sharpe tallons,
þat for to se war rytht fellons,
The forseyd*e* bowelles eu*er*ychone
He toke, and*e* syne away is gone,
In*e*-to þe shyppes but abaid*e*
Of þe gregeois in*e* hast þame had*e*.
Rytht gretumly þe troyiens wer*e*
Of þat to hem*e* had*e* fallen*e* there
Abaysed*e*; and*e* in*e* multytood*e*
Thay perseywed*e*, þat þan*e* þar stood*e*,
By þe furst token*e* soothfastly
Of þe furst myracle for-thy —
þat þai my^t notht kendle þe fyre:
The goddes agei*ne* hem*e* in*e*-to Ire
Prowoked*e* certeynly to be,
As was by lyknes to see.
Ande for thyr seyd*e* myracles both,
Sacrifice to haue fulle roth,
The counsale þai asked*e* in*e* hye

449) inne st. and. 452) had fehlt in C. 454) C. þai st. þar.

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habere. 436) Secundum vero miraculum fuit illud: quod, dum interiora animalium ipsorum ad sacrificandum parata essent super altare, quedam aquila volans in aere in sue vocis clamore descendit et irruens super altare rapacibus vnguibus suis omnia interiora predicta sustulit ab altari et ea in naues Grecorum adduxit. 451) Troiani autem stupefacti sunt valde ad ea que sic eis videntibus acciderunt, et quasi omnes vere percipiunt per signum primi miraculi deos esse contra eos ad iracundiam prouocatos. 461) Sed pro vtroque miraculo ad significacionem eorum habendo

Of Cassandra diligently,
That in*e* hyr witt was wondre wyse.
The which Cassandra of Empryse
The fyrst token*e* seyd*e* but wer*e*
That Appolyne in*e* gret maner*e*
Was wroth, »bycause thrught ȝow hys place,
That is to say, hys temp*i*le, was
Fyled*e* in*e* the effusioune
Of mannys blud*e*, maid*e* right felloune,
Sene þat in*e*-to it Achilles
Thrught troyiens cruelly slayn*e* was.
Wherfor*e* spedfull war þan*e*, thynk me,
That to Achilles grave go ȝhe,
And*e* þar afome to kend*i*le gret lyght;
Of the quhilk lyght kendlit so bryght
Inne of þar maid*e* so sacrifice
The lyght extingued*e* be no wyse (!).«
The which thing*e* withouten*e* hone
Inne-to all hast they gert be done.
(Of) the toþ*ir* myracle also
Affèrmed*e* soothly Cassandro:
That treted*e* was prodicioune
Of the Cite of gret renowne
With þe gregeois, þat wàr*e* ritht stout,
Full certanly withouten*e* dout.
When*e* of this thing*e* bischop Calchas
Frome þe gregeois demaunded*e* was,
He seyd*e*, þe ſcycound*e* syngne sothly
The tokyn*e* for to signifye
Inne-to schort tyme for þe Cite
Thrught þe gregeois & þar*e* pouste.
Inne þe meyn*e*-tyme þis fals Calchas
With þe prest Cressys one gan*e* pas
To gregeois ande gaue conſelyn*e*
That they to þe god*e* Appolyn*e*
Thare sacrifice solempne shold*e* mo.
And*e* at þar*e* bidding*e* they dyd*e* so. —
Syne efter*e* sacrifice þan*e* maid*e*,

Of Cassandra deligently,
That in*e* hyr wyte was wondre wyse·
The which Cassandra of Empryse
The furst token*e* seyd*e* but were
That Appollyne in*e* gret maner*e*
Was wroth, »bycause throw ȝow hys place,
That is to say, hys temple, was
Fyled*e* in*e* the effusioune
Of ma*nn*es blood*e*, mayd*e* ry^t felloune,
Sene þat in*e*-to It Achilles
Thruth troyiens cruelly slaen*e* was.
Wharfor spedfule war þan*e*, think me,
That to Achilles grave go ȝhe,
Ande þar afome to kendle gret lyght;
Of þe which ly^t kendeled*e* so brytht
Ewen*e* þ*ar*-of mayd*e* so sacrifice,
The lyght extingued*e* by no wyse.«
The which thing wyth-outen*e* hone
In*e*-to all hast þai gert be done.
The tothyr myracle also
Affermed*e* sothly Cassandro:
That treted*e* was prodicioune
Of þe Cite of gret renowne
Wytht þe gregeois, þ*at* war ry^t stout,
For certanly wy^t-outen*e* doute.
When*e* of þis thing byschope Calchas
Frome þe gregeois demanded*e* was,
He seyd*e*, þe ſcycound*e* syngne sothly
The tokyne for to signyfie
In*e*-to schort tyme for þe Cite
Thruth þe gregeois & þar pouste.
In*e* þe meyn*e*-tyme þis fals Calchas
Wytht þe prest Cressys one gane pas
To gregeois and gaue counsellyn*e*
That þai to þe god*e* Appollyne
Thare sacrifice solempne shold*e* mo.
Ande at þar*e* byddyng*e* þai dyd*e* so. —
Syne after þane þai mayd*e* (!),

467 u. 483) Of fehlt. 478 ff.) verderbt. 492) l. takyne. 493) for st. of?

Cassandre consilium diligenter exposcunt. 466) Que pro primo signo dixit: eis Apollinem indignatum ex eo quod templum eius per eos in effusionem sanguinis humani extitit violatum, cum in eo fuerit interfectus Achilles; sed expedit propter hoc vobis ire ad sepulchrum Achillis et ibi lumen accendere: de quo lumine accendetur in eorum sacrificio tale lumen quod nullatenus extinguetur. Quod et factum est. 483) De secundo vero miraculo Cassandra Troianis asseruit prodicionem ciuitatis apud Grecos sine dubio esse tractatam. 489) Sacerdos autem Calcas de hijs miraculis interrogatus a Grecis, secundum signum dixit significare capcionem ciuitatis ab eis temdore valde breui. 495) Inter hec autem Calcas cum Crisis sacerdote persuaserunt Grecis quod peo Apollini sacrificia eorum offerrent. Quod statim factum est. 501) Post sacrificium vero

The prest Cressys withouten*e* bayd*e*	The prest Cressys wy^{t}-outen*e* bayd*e*
Counsaled*e* of þe gregeois þe grettest	Counselled*e* of þe gregeois þe grettest
Of all the oost and*e* þe myghtyest	Of all þe oost and*e* myghtyest
By thame-seluen*e* in*e* prevate,	By hem*e*-seluen*e* in*e* prywate,
That they in*e* hast shold*e* ger maid*e* be	That þai in*e* hast shold*e* ger mayd*e* be
Inne of one horß symilitud*e*	Of one horse in*e* symylitude
A brassyng horß, mek*i*le and*e* rud*e*,	A brassynge horse, mek*i*le & rude,
Inne whom*e* myght wele a thousand*e* knyghtes	In*e* whome may weille a thousande knythtes
Be steded*e*, forcye for all fyghtes.	Be stedded*e*, forcy for all feghtes.
»The which horß they maid*e* (!) vttrely	»The which horse þai mayd*e* wterly,
As of hym*e* determyn*e* shall I —	As of hym*e* determe shall I —
For-why of all goddes þe will	For-why of all goddes þe wylle
But dout is contendand*e* þar-till.	But doute is contendand*e* þar-till.
Thys horß shall maid*e* be thrught mastrye	Thys horse shall maid*e* be thruth mastry
Of arte of þe wysemen*e* crafty;	Of Arte of þe wysmen*e* crafty;
Inne þe which maid*e* he (!) sere ſtekynges	In*e* þe which mayd*e* he sere stekynges
Ryght craftely with wyse engynes,	Rytht craftely wy^{t} wyse engy*n*nes,
And so subtelly to be wrought	Ande so subtely to be wrought
That they of out-part apper*e* nought	þat þai of out-parte appere nought
Ne maid*e* oppyn*e* to ma*n*nys sight —	Ne mayd*e* oppyn*e* to ma*n*nys syght —
They ſey be maid*e* thrught craft & ſlyght;	Thay say be mayd*e* by craft & ſlyght;
Thrught þe which closoures at þar will	Thruth þe which closoures at þar wylle
The knyghtes, steded*e* hym*e* in*e*-till,	The knythtes, steded*e* hem*e* in*e*-tille,
May Iſche in*e* tyme & place gaynand*e*,	May yſche in*e* tyme & place gaynand*e*,
They haue at lykyng*e* awenand*e*.	Thai haue at lykyng awenand*e*.
The which horß maid*e* & in*e* it done	The which horse mayd*e* & in*e* it done
The thousand*e* knyghtes, they right sone	The thousand*e* knythtes, þai ry^{t} sone
Sall ask syn*e* at Pryame the kyng*e*	Shall ask syne at Pryame þe kyng
That ȝhe hym*e* in*e* the Cite may bryng*e*	That ȝe hym*e* in*e* þe Cite may bryng*e*
That horß in*e* honour*e* of Pallas,	That horse in*e* hono*ur* of Pallas
And*e* in*e* hys temple, wher-of was	And*e* in*e* hys temple, whar-of was
The palladinar token*e* away,	The palladin*ar* token*e* away,
To sett it, þar*e* to be for ay;	To sette it, þar to be for ay;
Pretendand*e* þat occasioune	Pretendand þat occasioune
That in*e* the Recompensioūne	That in*e* þe recompensioune
Of the palladinar haue ȝhe	Of the palladin*ar* haue ȝhe
Ordeyned*e* þat ilk horß to be.«	Ordeyned*e* þat ilk horse to be.«

511 ff.) verderbt. 511 u. 517) l. sall be maid. 514) l. consentand. 522) ſey st. sall. 528) they st. ye. 530) tilge hym*e*.

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factum, sacerdos Crisis maiores eorum exercitus consuluit in secreto vt fieri faciant in similitudinem equi quendam magnum equum ereum, vt in eo saltem possent mille milites constipari. 511) Qui equus fiet secundum quod ego decreuero — nam hec est omnium deorum vere voluntas. Hic autem equus fiet magisterio et arte Apij sapientis artificis; in quo construentur quedam clausure, sic artificiose composite quod ab exteriori parte aspectibus hominum non patebunt, per quas, cum locus erit et tempus, ab eo exire valeant predicti milites constipati. 527) Quo facto et equo ipso perfecto, occulte mille militibus introductis, petitis a rege Priamo vt equum ipsum in honorem Palladis dee in ciuitatem et in templum suum permittat intrare vobis, eam occasionem pretendentibus quod causa cuiusdam voti vestri soluendi voueritis ipsi dee propter subtractionem palladij quam fecistis a templo eius. Ad Crisis autem consilium sacerdotis et prouisionem ipsius cum

At the counselle of þe prest Cressys
And*e* þis provisioune and*e* devyse,
Thrught craft with all þar*e* most labour*e*
And*e* besynes þar-to and*e* cure
The horß completed*e* was & mayd*e*,
As Cressys forow ordeyned*e* had*e*,
And*e* in*e* the ʒher*e* of the Capcioune
Of þe Cite of gret renowne.
The kynges þat in*e* the helpyng*e*
Of Troye come and*e* of Pryame kyng*e* —
Of quhilkes mencioune haue we
Maide in*e* þis buk, who will it se —
Persavand*e* þe connaund in*e* deid*e*
So wele (!) þat kyng*e* Pryame in*e* ʒeid*e*
With þe gregeois, þai eu*er*ychone
Frome Troye to þar kynrykes bene gone,
With all þar folk þat with þame war*e*,
Pryame in*e* the toune levand*e* þar*e*.
For which thyng þe kyng Phylymen*e*,
With twa thousand*e* knyghtes kene
Come to Troye, went away, soothly,
But with two hundreth and*e* fyfty, f. 311
And of the madynnes companye
And*e* Pantysylya þe bodye,
That, when*e* they come, a thousand*e* wer*e*,
And now but fourhundreth but mar*e*;
And so long*e* went þai one þar*e* way
Inne Journeis, whill þat home come thay.

Apone the next folowing*e* day,
Alß faſly it was maid*e* perſay,
Of the pees to hold*e* & swer*e*,
Inne myddes of the feldes wer*e*
Without þe walles of þe toune
The relykes ordeyned*e* of renowne.
The kyng*e* Pryame of þe Cite

At þe counselle of þe prest Cressys
And*e* þis provisioune and dewyse,
Thrutht craft wy^{t} all þar most labour
Ande besynes þar-to and cure
The horse completed*e* was & mayd*e*,
As Cressys forowith ordeyned*e* had*e*,
Ande in*e* the ʒere of þe Capcioune
Of þe Cite of gret renowne.
The kynges þat in*e* þe helpyng*e*
Of Troye come & of Pryame kyng —
Of whilkes mensioune haue we
Mayd*e* in*e* þis booke, who wole It se —
Persawand*e* þe connand*e* in*e* deid*e*
So weille þat kyng Pryame In*e* ʒed*e*
Wyth the gregeois: þai eu*er*ychone
Frome Troye to þar kynrykes bene gone,
With all þar folk þat wytht hem*e* ware,
Pryame in*e* þe towne leffand*e* þar*e*.
For which thyng þe kyng Phylymene,
That with two thousand*e* knythtes kene
Came to Troye, went awey, soothly,
But wytht two hundreth & fyfty,
Ande of þe mady*n*nes compaignye
Ande Panthysylya þe bodye,
That, whane þai come, a thousand*e* war*e*,
Ande now but fourhu*n*dreth but mare;
Ande so longe went þai one þar way
In*e* Journais, whyle þat home come þai.

Wpone the next folowyng*e* day
Alſſaſly it was mayd*e* purſeye,
Of þe pees to hold*e* to swere,
In*e* myddes of þe feldes were
Wytht-out þe walles of þe towne
The Relykes ordeyned*e* of renowne.
The kyng*e* Pryame of þe Cite

552) wele st. wile (vile). 561) And st. In. 568) l. falsly. 569) Of st. quhen?

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maximo labore artificium sine intermissione alia factus extitit equus ipse; perfectus tum et completus vltimo anno capcionis ciuitatis ipsius. 547) Reges autem qui venerant apud Troiam in auxilium regis Troie, de quibus superius dictum est, percipientes tam vile pactum quod rex Priamus cum Grecis inierat, omnes cum suis recesserunt a Troia, ad eorum regna Priamo dimisso tendentes. 557) Propter quod rex Philimenus, qui cum duobus milibus militum Troiam aduenerat, cum ducentis quinquaginta tantum sibi superstitis recessit a Troia, in comitiua videlicet puellarum et corpore Panthasilee, de quibus mille puellis non supererant nisi tantum quadringente earum excepta regina; et tamdiu festinauerunt per dietas eorum quod ad eorum optatas peruenerunt prouincias.

567) Sequenti vero mane, vt ficticie conditum extiterat, de pace iuranda in medio camporum extra muros ciuitatis sanctuarijs ordinatis a Grecis, 573) rex Priamus extra ciuitatem egressus, in

Yſſhed*e* with a full gret menȝhe,
And he, and þe gregeois, trewly
The pece for to hold*e* sekyrly,
Eftre þe fourme of sacrament
Swor*e* in*e* old*e* tyme withouten*e* ſtent.
Dyomed*e* has furst sworne, þe pees
Wnfenȝheandly to hold*e* but lese,
Inne maner as ſchyr*e* Anthenor*e*
Amonges thame disponed*e* wor*e* (!); —
And*e* when*e* eftre þe gregeois brok
The connand*e*, þar*e* þat they gan*e* mok,
They seyd*e*: þat they war no^{t} man-
sworne,
Because with Anthenor aforne f. 31a
They tretyt the prodicioune
And fenȝheandly þe pece of þe toune; —
The which is sooth, syth as it is
Inne-to proverbe seyd*e* oft I-wyß:
That he þat ſwerys craftely,
Mansweris craftely for-thy. —
And as þis Dyomedes swar*e*,
The gretest of gregeois swar þar*e*.
The kyng*e* Pryame not fenȝeandly,
But absolute and lelelye,
Wnwittand*e* he dissaved*e* was,
With all hys troyiens swor*e* þe pees.
Thyr*e* athys mayd*e* one þis maner*e*,
The kyng*e* Pryame, þat wend*e*, but wer*e*,
The athis, þe gregeois had*e* maid*e*,
No frawd*e* ne gyle in*e*-to thame had*e*,
To þe kynges of Grece ageyn*e*
Restored*e* þan*e* þe queen*e* Heleyn*e*
And with humble and*e* meke prayeres,
To thame maid*e* in*e*-to gud*e* maneres,
Co*mm*ended*e* hyr*e*, þat they shold*e*
nought
Suffre for ought, was done or thought,
Anny Iniure to hyr*e* be done.
The which þe gregeois feignand*e* sone

Yſſhed*e*, witht a full gret menȝhe,
And he, and þe gregeois, trewly
The pese for to hold*e* sekyrly,
After þe forme of sacrament
Swore in*e* old*e* tyme wy^{t}-outen*e* stent.
Dyomed*e* has furst sworne, þe pees
Wnfenȝeand*e* to hold*e* but les,
In*e* maner as schyr Anthenor
Amonges hem*e* desponed*e* wor; —
Ande whane after þe gregeois broke
The connand*e*, þar þat þai gane moke,
þai said*e*: þat þai war no^{t} man-
sworne,
Bycause wytht Anthenor aforne
þai treted*e* þe prodicioune
Ande fenȝeantly þe pees of þe towne; —
The which is sooth, syth þat it is
In*e*-to proverbe seyd*e* aft I-wys:
þat he þat swer*is* craftely,
Maynswer*is* craftely for-thy. —
Ande as þis Dyomedes sware,
The grettest of gregeois swar þar.
The kyng Pryame not fenȝeandly,
But absolute ande lelely —
Wnwyttand*e* he deceyved*e* was —
Wytht all hys troyiens swore þe pees.
Thyr athys mayd*e* one þis maner*e*,
The kyng Pryame, þat wend*e* but wer*e*
The athys, þe gregeois had*e* maid*e*,
No fraud*e* ne gyle in*e*-to þai*me* had*e*,
To þe kynges of Grece ageyn*e*
Restored*e* þane þe quen*e* Eleyn*e*
Ande wytht humble and*e* mekle prayeres,
To þai*me* mayd*e* in*e*-to gud maneres,
Co*mm*ended*e* hyr, þat þai shold*e* no^{t}

Suffer for ought, was done or tho^{t},
Anny Iniure to hyr be done.
The which þe gregeois feigȝeand*e* sone

582) wor*e* st. or. 589) syth st. set = though.

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suorum comitiua, tam ipse quam Greci iuxta formam sacramenti tenere pacem firmiter iurauerunt. 579) Quare Diomedes primo iurauit pacem ipsam inuiolabiliter obseruare, secundum quod Anthenor disposuit inter eos — et cum Greci postmodum fregerunt pacem ipsam, dicunt se non fuisse periuros, pro eo quod cum Anthenore prodicionem ciuitatis et pacem ficticie tractauerunt: quod verum est, licet in prouerbio dictum sit: Qui artificiose iurat, artificiose periurat. Sic enim vt iurauit Diomedes, maiores Grecorum ceteri iurauerunt. 595) Rex itaque Priamus cum omnibus Troianis suis, deceptus et ignarus, pacem ipsam non ficticie sed absolute iurauit. Quibus prestitis iuramentis, dum rex Priamus pro certo putaret iuramenta a Grecis facta dolo carere, Helenam Grecorum regibus restituit et eis eam in humilibus precibus commendauit, rogando ne aliqua

Graunted*e* it, with visage blyth,
Because þar*e* falshed*e* shold*e* no^{t} kyth.
Gregeois, yharnand*e* with mayn*e* & mud*e*
The wachingi*s* for to execud*e*
Of þar*e* fraudfull gyle but delay,
For-thy þe kyng*e* Pryame they pray
That he wald*e* latt in*e* þe Cite.
Thar*e* horß of brasse steded*e* be
And*e* befor*e* the temp*i*le Mynerue,
Contynualy þar*e* to conserue
Inne-to þe honour*e* of Pallas,
Because the palladinar was
Out of þe temp*i*le tone thyftely;
Inne recompensioune for-thy
Of it to Pallas þar*e* offerand*e*
They wold*e* mak þar & þat preſſand*e*
(G)yf to Pallas, at þar*e* retoure
Inne þar cuntre with þar honour*e*
That skaithles they myght pas þe se
To þar owne lond*e* in*e* sawyte.
And*e* þought Pryame to þar askyng*e*
And*e* (!) þar*e* preyere maid*e* answering*e*,
Eneas and*e* schyr*e* Anthenore,
That all the gyle wist wele befor*e*,
Seyd*e* thame thought was for to do,
Enfermand*e* certeynly þar-to
That þe presend*e* of the Cite
Suld*e* in*e*-to Ithand*e* faymes be.
Forsuth þan*e* all aganys hys will
The kyng*e* Pryame graunted*e* þar*e*-till,
That Eneas hem*e* graunted*e* had*e*
And Anthenor*e*, fraudefully maade.
Inne þe meyn*e*-tyme Gregeois in*e*-fere
The syluer and*e* þe gold*e* so clere,
Was hight thame frome Pryame, they ta,
And*e* the charges of whet alsua,
And to þar shippes had*e* it syne
And with it charged*e* thame with-Inne.

Graunted*e* it, wytht wysage blyth,
Bycause þar falshed*e* shold*e* not kyth.
Gregeois, ȝarnand*e* w^{t} mayne & mude
The vachinges for to execude
Of þar fraudfule gyle but delay,
For-thy þe kyng Pryame þai pray
That he wold*e* lat in*e* þe Cite
Thare horse of brasse stedyt be
Ande befor þe temple Mynerve,
Contynualy þar to conserve
In*e*-to þe honour of Pallas,
Bycause þe palladin*ar* was
Out of þe temple tone thyftly;
In*e* recompensioune for-thy
Of it to Pallas þar offrand*e*
þai wold*e* mak þar and*e* þat presand*e*
Gyve to Pallas, at þar Retoure
In*e* þar cuntre with þar honour
þat skathles þai my^{t} pas þe see
To þar owne londe in*e* sawyte.
Ande þo^{t} Pryame to þar askyng*e*
Ne þar prayer mayd*e* answeryng*e*,
Eneas ande schyr Anthenore,
That all þe gyle wyst weill befor,
Seyd*e* hem*e* tho^{t} was for to do,
Enfermand*e* certanly þar-to
þat þe presend*e* of þe Cite
Shold*e* in*e*-to ythand*e* faymes be.
Forsuth þane all ageyn*e* hys wyll
The kyng*e* Pryame graunted*e* þar till,
That Eneas hem*e* graunted*e* had*e*
Ande Anthenor, fraudfully mad*e*.
In*e* þe meyn*e*-tyme gregeois in*e*-fere
The syluer & þe gold*e* so clere,
Was hyght hem*e* frome Pryame, þai ta,
And*e* þe charges of whet alsa,
Ande to þar shyppes hade it syne
Ande with it charged*e* þar wytht-Inne.

627) Ms. yf st. gyf. 632) And*e* st. na.

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iniuria sibi inferretur. Quod Greci ficticie letis vultibus annuerunt. 613) Greci vero cupientes exequi dolose fraudis eorum insidias, rogant Priamum vt equum ereum, quem in honorem Palladis se fecisse dixerunt, vt sit eis propicia in recessu in ciuitatem Troie, iubeat intromitti et coram templo Minerue locari, vt dea Pallas, in talis encenij oblacione sedata pro furto palladij, in eorum reuersione cum nauibus eorum ad propria absque maris periculis eos salue nauigare permittat. 631) Licet enim rex Priamus ad petita nullatenus respondisset, Eneas tamen et Anthenor faciendum esse dixerunt, asserentes quod tale encenium ad ciuitatis decus perpetuo sit mansurum. 639) Inuitus itaque rex Priamus annuit quod Eneas et Anthenor dolosis fraudibus concesserunt. Et interim Greci promissum aurum et argentum a Priamo rege percipiunt et onera frumentaria eis parata

Forsooth, þe gregeois eu*er*ychone,	Forsoth, þe gregeois eu*er*ychone,
To-gydder*e* *com*mandede heme in*e* one,	To-gydder *com*mandede þane in*e* one,
With effecte of deuocioune	Wytht effecte of deuocioune
And with gret processioune	Ande wytht gret processioune
Of þar*e* prestes, with cordes sere	Of þar prestes, wytht cordes sere
And vther*e* thynges necessere	Ande vthere thynges necessere
The horß they drew, whill to þe gate	The horse þai drew, whyle to þe gate
They brought, and*e* syne hym*e* set þar*e*-at.	þai brought, and syne hym*e* sette þar-at.
The port, forsooth, of the Cite	The porte, forsuth, of þe Cite
Was nought of so gret quantyte	Was nought of so gret quantyte
The horß myght entre gaynandly.	The horß my^{t} entre gaynandly.
One ned*e* they huffyt it (!) for-thy	One neid*e* þai huffed*e* it for-thy
To brek þe wall one eu*er*yche syd*e*	To breke þe walle one eu*er*yche syd*e*
And*e* the port als to mak it wyd*e*,	And*e* þe porte als to mak It wyd*e*,
And of the hight to brek also,	Ande of þe hyght to breke also,
Whill þat þar*e* (!) myght entre þar*e* mo.	Whyle þat þai my^{t} entre þar mo.
Thys done, troyiens in*e* þis Cite — f. 313	Thys done, Troyiens in*e* þe Cite —
Was nought of so gret quantyte —	Was nought of so gret quantyte —
When*e* open*e* maid*e* was þe entre,	When*e* oppen*e* mayd*e* was þe entre,
They dressed*e* thame, as best myght be,	þai dressed*e* hem*e*, as best my^{t} be,
They drew þe horß with moche Joye	þai drewe þe horse wy^{t} moche Joye
Withine þe gret Cite of Troye.	Wytht-in*e* þe gret Cite of Troye.
For it is nought new certanly	For it is nought new certanly
llast Joye þat sorow occupye: —	llast Joye þat sorowe occupy: —
Sene þat þe troyiens cyteȝanis	Syne þat þe troyiens Citeȝanis
And*e* þe grettest of thame certanys	Ande þe grettest of hem*e* certanys
Of blynd*e* wachingis blynd*e* war*e* maid*e*,	Of blynd*e* wachynges blynd*e* war mayd*e*,
Nought þe horß þe drawyng*e* had*e*,	Nought þe horse þe drawyng*e* had*e*,
þought þat þe dedys as of þe corps	þought þat þe dedes as of corps
Statut lyknes of ane horß,	Statut lyknes as of one horse;
But errar*e* of thame of þat sted*e*	But errar of hem*e* of þat sted*e*
Inne hys bowalles to dolfull ded*e*	In*e* hys bowelles to dolfule ded*e*
That Impressed*e*, þe sooth to say, —	That Impressed*e*, þe soth to say, —
As kend*e* was eftre by assay.	As kend*e* was after by assay. —
Inne-to þis sayd*e* horß of gret fame	In*e*-to þis seyd*e* horse of grete fame
The gregeois put ane, to name	The gregeois put ane, to name
Hate Symeon*e*, the whome they thar*e*	Hat Symeon*e*, to whome þai þar*e*
The keyes of this horß he bar*e* (!)	þe keyes of þis horse to beyr

650) l. comand þane. 651) l. affecte. 660) l. of ned (be)huffit. 664) Ms. C. þar*e* st. þai. 677) corps st. fors. 680) hys st. þar; tilge to. 681) That st. thai. 685) the st. to.

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eorum deducunt ad naues et onerant in eisdem. 649) Uniuersi vero Greci conuenientes in vnum, cum maximo deuocionis affectu cum eorum processionibus sacerdotum cum funibus et alijs necessarijs trahunt equum et vsque ad portam ciuitatis deducunt. 657) Non enim porta fuit tante latitudinis et altitudinis spaciosa quod per eam potuisset equus ipse commode introduci. Propter quod necessarium extitit quod ex muro et porta in tantum demoliri deberet quod fieret ad introductionem ipsius equi altitudinis et latitudinis spaciose. 665) Quo facto equum ipsum in ciuitatem troiani ciues cum multo gaudio introducunt. 671) Sed non est nouum vt extrema gaudij luctus occupet: cum troiani ciues et maiores eorum, ex cecis insidijs facti ceci, non equum, licet equum fata ſtatuerunt, sed mortem pocius eorum visceribus impressissent. 683) Immiserunt enim Greci

They assigned*e*; and*e* when*e* þat he
Saw tyme and*e* oportunyte
And*e* persaved*e* troyiens slepand*e*
Inne þar*e* Innes & þar*e* reſtand*e*,
He ſhold*e* þan*e* oppyn*e* þe closoures
That ſtekyt war throught crafty cures,
And*e* they within*e* out to go,
And syne one fyre with token*e* mo,
That þe gregeois in*e* þe Cite
They lyghtlyer*e* myght haue entre
And*e* mor*e* ab*i*le myght mak to ded*e*
The troyiens slepand*e* in*e* þat sted*e*.
The gregeois gylfully þat day
Seyd*e* to Pryame þat pas wald*e* þai
To Thenadone all holely,
Whar*e* they had*e* statut, pryvely
For to receyve þe queen*e* Eleyne,
For they dred*e* gretly in*e*-to certeyn*e*
That, gif in*e* Troye ressauit war scho,
For anny thyng*e* þat they myght do
Scho wald*e* be put to felloune ded*e*,
That none þar*e*-in*e* myght set remed*e*,
When*e* noyse in*e*-to þe oost so ryse
She war*e* ressauit one syk wyse.
It plesed*e* to Pryame þe kyng*e*,
As wnwittand*e* þar purposing*e*,
Of þe gregeois falß spekynges,
Thame reputand*e* leile in*e*-to all thing*is*.
Wherfor*e* ascendand*e* þe gregeois
Thar shippes with gret myrth & noyse,
And*e* sayled*e* one frome Troyes strond*e*,
All hole þe troyiens thame ſeand*e*,
That þar-of war rytht wondre blyth.
At Thenadone the Gregeois swyth
Aryved*e* weill with all þar*e* thyng*e*

þai assigned*e*; & whane þat he
Saw tyme ande oportunyte
And*e* persewed*e* troyians slepand*e*
In*e* þar Innes and*e* hem*e* Restand*e*,
He shold*e* þane oppyn*e* þe closoures
þat stekyt war thruth crafty cures,
And*e* þai wyth-Inne out to go,
Ande syne one fyre wy^t token*e* mo,
þat þe gregeois in*e* þe Cite
The lyghtlyer myght haue entre
Ande more able my^t mak to ded*e*
þe troyians, slepand*e* in*e* þat sted*e*.
The gregeois gylfully þat day
Seyd*e* to Pryame þat pas wold*e* þai
To Thenadone all holely,
Whare þai hade statut, prevely
For to reseve þe queen*e* Heleyn*e*,
For þai dred*e* gretly in*e*-to certeyn*e*
That, yf in*e* Troye resauet war scho,
For ony thyng þat þai my^t do
She wold*e* be put to felloune ded*e*,
That none þar-in*e* mytht sette remed*e*,
When*e* noyse in*e*-to þe oost so ryse
She war*e* resaued*e* one syke wyse.
It plesed*e* to Pryame þe kyng*e*,
As wnwittand*e* þar purposyng*e*,
Of þe gregeois falß spekynges,
þame reputand*e* lelle in*e*-to all thynges.
Wherfor ascendand*e* þe gregeois
þar schyppes wy^t gret myrth & noyß,
And sayled*e* one frome Troyes strond*e*,
All hole þe Troyians hem*e* seand*e*,
þat þar-of war ryght woundre bly^t.
At Thenadone þe gregeois swyth
Arywed*e* weill wytht all þar thyng

694) l. with fyre one t. 717) and*e* st. þai?

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in predictum equum quendam nomine Symonem, cui Greci claues assignauerant, vt oportuno captato tempore aperiat clausuras constructas in equo et, quam primum perciperet Troianos per eorum hospicia dormiendo quiescere, ipsis foris existentibus signum daret in flamma ignis accensi, vt Greci commodius ciuitatem possent intrare et habilius possent morti tradere dormientes. 699) Eodem autem die Greci insidioso quesito colore miserunt ad Priamum se a Troia velle recedere et apud Thenedon se primo conferre, vbi Helenam occulte recipere statuerunt, timentes, si ipsam in Troiam reciperent, ne forte tumultus in exercitu Grecorum insurgeret contra eam, vt ipsam exinde morti traderent, nec esset tunc qui posset eam sua defensione tueri. 711) Placuerunt igitur Priamo velud ignaro ficticia verba Grecorum, ea reputans esse vera. 715) Vnde, Grecis ipsis ascendentibus naues eorum et velificantibus a litoribus Troianorum, Troianis eis videntibus exinde factis letis, Greci apud Thenedon applicant parum ante solis occasum; ibique eis in multa iocunditate cenantibus, superueniente noctis vmbraculo omnes se armis bellicis munierunt et ad ciuitatem Troie se in magno silencio contulerunt. 720) Symon vero, postquam percepit Troianos iuisse dormitum, egressus ab equo reseratis clausuris iam ignem accenderat et Grecis aduenientibus signum dedit.

A litill foroweth þe evynnyng*e*,
And sleped*e* þar*e* in*e* gret blythnes.
And when*e* of the nyght þe myrknes
Was one co*m*myn*e*, one þar*e* best wyse
Inne þar*e* armour*e* they thame warnyſe,
And in*e* gret scylence of the nyght
To the Cite of Troye went ryght.

Quhen*e* Symeon persaved*e* wele
The troyiens all eu*ire*-ilk deill
One slepe and all the toune pryve,
Inne hye of hys horß ysshed*e* he,
The ſtekynges oppy*n*nede, and*e* syne þe fyr*e*
He gert ascend*e* byrnnand*e* full schyr*e*,
And*e* so to gregeois one co*m*mand*e*
The token*e* gave, was awenand*e*.
That in*e*-contynent thrught þe wall
Of the brokyn*e* port entred*e* all;
And*e* þe knyghtes out co*m*mand*e* þar*e*
Of the horß, whar*e* in*e* steded*e* war*e*,
One þe troyiens ruſſhed*e* rigorously,
That in*e* þar Innes, sekyrly,
Inne-to þar*e* beddes lay slepand*e*,
Of syk assawtes not dredand*e*.
The gregeois apone ilk syd*e*
The ȝattes felonly þat tyd*e*
Of þar*e* Innes brok and*e* full sone
Inne-to þar Innes entred*e* but honê
And slew all thame, they In*e* fond*e*,
Rytht na discrecioune havand*e*
Of ould*e* folk, barnys, nor*e* wyffes,
That they felly reſt hem*e* þe lyffes;
And all þar*e* ryches preciouse,
They fond*e* in*e* byggyng*e* or in*e* house,
They exponyt in*e* reffe and*e* praye
And*e* preciouse thynges all had*e* away.
So þat, or ony day dew lyght
That dyd*e* awaye myrknes of nyght,
Of men*e* twenty thousand*e* & mar*e*

A lytle forowith þe ewy*n*nyng*e*,
And*e* slepand*e* þar in*e* gret blythnes.
And*e* when*e* of þe nyght þe myrknes
Was one co*m*men*e*, one þar best wyse
In*e* þar armo*ur* þai hem*e* warnyse,
And*e* in*e* gret ſcylence of the nyght
To þe Cite of Troye went ryght.

Whane Symeone perseyved*e* weill
The troyiens all eu*ir*ilkdeile
One slepe and all þe towne preve,
In*e* hye of þis horse ysshed*e* he,
The stekynges oppy*n*ned*e*, & syne þe fyre
He gert ascend*e* bry*n*nand*e* fule schyre,
Ande so to gregeois one cu*m*mand*e*
The token*e* gave, was awenand*e*.
That in*e*-contynent thruth þe wall
Of þe brokyn*e* port entred*e* all;
And*e* þe knythtes out cu*m*mand*e* þar*e*
Of þe horse, whar It stedyt war*e*,
One Troyiens russhed*e* rygorously,
That in*e* þar Innes, sekyrly,
In*e*-to þar beddes lay slepand*e*,
Of syc assaultes not dredand*e*.
The gregeois wpone ilk syd*e*
The ȝattes fellonly þat tyd*e*
Of þar Innes broke & fulle sone
In*e*-to þar Innes entred*e* but hone
And*e* slew all hem*e*, þai In fond*e*,
Rytht na discrecioune hawand*e*
Of ould*e* folk, barnes ne wyffes,
þat þai felly reſt hem*e* þe lyffes;
And*e* all þar ryches precious,
þai fond*e* in*e* byggyng or in*e* hous,
They exponyt in*e* reffe and pray
And*e* preciouse thynges all had*e* away.
So þat, or ony day dew lyght
þat dyd*e* away myrknes of ny^{t},
Of men*e* twenty thousand*e* & mar*e*

722) l. forowth. 740) l. whar*e*-in þai.

Quibus incontinenti per murum porte diffiſſum ingredientibus ciuitatem, et egredientibus militibus qui in equo extiterant constipati, in Troianos viriliter irruunt, qui secure in eorum domibus dormientes nulla formidinis titillacione compuncti sine spe aliqua hostilis inſultus secure in eorum hospicijs morabantur. 745) Et per Grecos eorum fractis ianuis et vndique conquassatis, Greci ascendunt hostiliter domos ipsas; quoſcumque de eis inueniunt, discrecione sexus non habita vel etatis, violenter occidunt, exponentes preciosas eorum diuicias prede rapaci, cum omne preciosum eorum ab eis rapiant et expilent; sic quod antequam illucesseret dies illa, plus quam viginti milium hominum gladio peremerunt; ciuitatis templa ipsius crudeliter spoliantes. Clamor igitur

They slew þat nyght with dole & care;
The temp*i*les of þe toune ſpolȝeand*e*
Full cruelly thrught strenth of hand*e*.
The clamour*e* gret was in*e* þe toune
Of þe gret occisioune
Of woices of thame deand*e*,
Inne tyme gregeois war sleyand*e*.
And*e* when*e* king*e* Pryame sodeynly
So gret clamour herd*e*, & crye,
He wyst in*e* hye in*e*-to þat cace
Of Anthenor*e* and*e* Eneas
Hym*e* traytourly to be bytradyt;
For-thy of hys bed*e* he hym*e* raſyt,
Inne-to hys thought full rytht angry
And*e* (in) of teres full gret copye,
And*e* in*e* hys clothes sone hym*e* cled*e*
That he fond*e* redy in*e*-to þat sted*e*,
And syn*e* deſcended*e* sodeynly
Of hys chalm*er*es all an*er*ly
And*e* in*e* the temp*i*le Appolyne,
That was ſtondyng*e* hys palaas In*e*,
He entred*e*, wenand*e* but remed*e*
Of hys foes sone to be ded*e* —
For of hys lyf all hope away
Frome hym*e* excluded*e* was for ay.
He ley befor*e* þe gret alter*e*
One gruff, makyng soroufull cher*e*,
Inne of mony teres gretand*e* (!)
Wndoutandly þe ded*e* bydand*e*.
Cassandra fled*e* wau*er*and*e* as wod*e*
And*e* in*e*-to temp*i*le Mynerve stood*e*
And grevously þe slaughtre þar
Of hyrris, þat sleyne war, sorowed*e* yhar*e*.
The laif of the nob*i*le wemen*e*
Inne þe kynges palaas war then*e*,
Inne fele teres and*e* in*e* doloure,
Remanand*e* still, and*e* in*e* langoure.
And when*e* þe day was dawyn*e* lyght

þai sleugh þat nyght wy^{t} dole & care;
The temples of þe towne spolȝeand*e*
Full cruelly thruth strenth of hand*e*.
The clamour gret was in*e* þe towne
Of þe gret occisioune
Of woices of þame deand*e*,
In*e* tyme gregeois war slayande.
Ande when*e* kyng Pryame sodeinly
So gret clamour herd*e*, & cry,
He wyst in*e* hye in*e*-to þat cas
Of Anthenor and Eneas
Hym*e* traytourly to be betrayit;
For-thy of hys bed*e* he hym*e* raſyt,
In*e*-to hys tho^{t} fulle rytht angry
Ande of teres fulle gret copy,
And*e* in*e* hys clothes sone hym*e* clede
þat he fonde redy in*e*-to þat sted*e*,
And*e* syne descended*e* sodeynly
Of hys chawmer*is* all anerly
And*e* in*e* þe temple Appollyne,
þat was stondyng hys palaas In*e*,
He entred*e*, wenand*e* but ramed*e*
Of hys foes sone to be dede —
For of hys lyve all hope awey
Frome hym*e* excluded*e* was for ay.
He lay befor þe gret altere
One gruff, makyng sorouful*e* chere,
Inne of mony teres gretand*e*
Wndoutandly þe dede bydand*e*.
Cassandra flede, wau*er*and*e* as wod*e*,
Ande in*e*-to temple Mynerve stod*e*,
And grewously þe slauthter þar*e*
Of hyrr*is* þat sleyn*e* war sorowed*e* ȝare.
The layf of the noble wemen*e*
In*e* the kynges palaas war þen*e*,
In*e* fele teres ande in doloure,
Remanand*e* stylle, and*e* in*e* lang*oure*.
And*e* when*e* þe day was dawyn*e* lyght

774) in fehlt. 786) one gruff pronus, flat. 787) l. Inne copy? 790) stoode st. ȝude.

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maximus exuberat vndecumque in funestis vocibus occisorum. 767) Et rex Priamus tam turbido audito clamore, statim agnouit se proditum ab Anthenore et Enea, et in multa lacrimarum copia anxiosus surgit a stratu et indutus vestibus, quibus potuit, subito quasi preceps sua descendit ab aula et in templum Apollinis se recepit, quod in palacio suo erat, putans statim se ab hostibus morti tradendum et nullam posse se spem habere viuendi. 785) Quare coram magno altari pronus occubat, indubitanter mortem expectans. 789) Cassandra vero quasi demens effecta, sola fugit et Minerue templum intrauit, vbi suorum omnium excidium grauiter lamentatur. Cetere vero regine et mulieres in regis palacio in multis lacrimis et doloribus remanserunt. 797) Mane autem facto, in ipso lucis diluculo Greci sub ductu Anthenoris et Enee, publicorum sue patrie proditorum,

And þat place maid*e* of lyght all bright,	And*e* þat place maid*e* of ly^{t} all bryght,
Gregeois ritht sone in*e* the morowyng*e*	Gregeois ry^{t} sone in*e* þe morowyng*e*
Wnder Anthenoris ledyng*e*	Wnder Anthenor hys ledyng*e*
And Eneas þat was hys fere —	And Eneas þat was hys fere —
Quhilkes publick*is* traytoures wer*e*	Quhilkes publices traytours wer*e*
Of þar*e* lond*e* — in*e* gret Illioune,	Of þar lond*e* — in*e* gret Illioune,
The kynges palaas of the toune,	The kynges palaas of þe towñe,
Ruſſhed*e*, quhar they defence fand*e* nan*e*.	Rusched*e*, whar þai defence fond none.
For-thy they haue sone entre tane	For-thy thai haue sone entre tone
Inne it, and sleuth all þat they fond*e*	In*e* it, and sleuth all þat þai fond*e*
Dispiteously with dynt of hond*e*.	Dyspitously wyght dynt of hond*e*.
Inne the forsaid*e* temp*i*le Appolyne	In*e* the forsaid*e* temple Appollyne
Pyrrus in*e* all hast entred*e* syne,	Pyrrus in*e* all hast entred*e* syne
Whar*e* þat kyng*e* Pryame in*e* þat sted*e*	Quhar þat kyng Pryame in*e* þat sted*e*
Was abydyng hys propre ded*e*;	Was abyding hys propre ded*e*;
One hym*e* he russhed*e* with all hys mayn*e*,	One hym*e* he rusched*e* wy^{t} all hys meynȝe,
With swerd*e* in*e*-to hys hond*e* all drawyn*e*;	Witht suerd*e* in*e*-to hys hond all drawyn*e*
Inne sight of wycked*e* Anthenor*e*	In*e* syght of wycked*e* Anthenor
And*e* Eneas, þat came befor*e*, —	Ande Eneas, þat came befor, —
That of þe gregeois lederes wer*e*, —	That of the gregeois leddar were, —
Full fellounly he slew hym*e* ther*e*.	Full fellonly he slew h*im*e there.
He felle befor*e* þe alter*e* doune,	He felle befor þe alter doune
Inne ryght mek*i*le effusioune	In*e* rytht mekle effusioune
Of blood*e* þat of hys corps kan*e* pas,	Of blood*e* þat of hys corps gane pas,
So þat maid*e* wete þe most part was	So þat maid*e* wete þe most part was
Of the gret alter*e* of hys blood*e*	Of the gret altere of hys blood*e*
That streymand*e* out hys body yhood*e*.	That streymand*e* out hys body ȝood*e*.
The quen*e* forsooth þane, Eccuba,	The queyn*e* forsuth þane, Eccuba,
And*e* hyr doughter Pollycena f. 315	And hyr doughter Pollicena,
Thame gaue to flyght — but wheþ*ir* þai	Thanne gave to flyght — but wheþ*ir* þai
Suld*e* flee, they wist nought, sooth to say.	Shold*e* flee, þai wist no^{t}, suth to say.
And*e* neu*ir*etheles thay þus fleand*e*,	And neu*ir*theles þai þus fleande,
	Hier beginnt eine andere Hand, (im Dialect von Edinburg).
But whar*e* they suld*e* pas notht wittand*e*,	Bot quhar*e* þai suld paß no*ch*t wittand*e*, f. 300
It happend*e* thame to mete per cas	It happi*n*nit þai*me* to mete p*er* case
Ageynes thame fals Eneas.	Aganis þai*me* falß Eneas.

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in magnum Ylion irruerunt, nulla ibi defensione per Troianos inuenta; propter quod vniuersos quos ibi reperiunt, morti tradunt. 809) Pirrus vero in predictum Apollinis templum ingressus, vbi rex Priamus mortem propriam expectabat, in eum irruit ense nudo et in conspectu impiorum Anthenoris et Enee, ductorum ipsius, regem Priamum coram altari nequiter interfecit, sic quod in multa sui effusione cruoris maior pars altaris extitit inde madefacta. 825) Heccuba vero et eius filia Polixena se fuge dederunt, et, quo fugiant, prorsus ignorant. Eis tamen fugientibus obuiauit

To whome Eccuba in*e*-to wodnes —	To quhome Eccuba i*n*-to wodnes —
Ryght gret sklander*e* in*e* hyr*e* wes —	Richt gret sclander*e* in*e* hir*e* was —
Seyd*e* to hym*e* with full yrous chere	Said to him *with* full yrouß cher*e*
Such-lyche wordes in þis maner:	Suche lyke word*is* in*e* þis maner*e*:
»O felloune traytour*e* in*e*-to deid*e*,	»O felloun*e* trato*ur* in*e*-to deid,
How myght such wyckydnes proced*e*	How micht sic wikitneß proceid
Of so rytht felloune cruelte,	Of so richt felloun*e* cruelte,
As now proceded*e* is of the:	As now procedit Is of þe:
That þe kyng Pryame, whome-of þow	þ*at* þe king Pryam*e*, quhom*e*-of þ^{w}
Toke so gret gyftes of waleue	Tuke so gret gift*is* of walew
And was so hyed*e* to honoure	And was so hyed*e* to hono*ur*
Of hym*e* thrught hys gret valour*e*,	Of hi*me* throw his gret valo*ur*,
That þow þus wpone hond*e* suld*e* to	þ*at* þow þus vpon*e* hond suld to
To led*e* hys foes hym*e* for to slo —	To heid his foes him*e* for to slo —
The which þow aught wele thrught Resoune	The quhiche þow aucht wele throw resoun*e*
To saue in*e* thyne protectioune?	To saif in þi*ne* protectioun*e*?
Thy contre þow bytradit has	Thy cu*n*tre þow betrafit has
The which þow In*e* borne was,	The qulk þow Inborne was,
Inne þe which þow in*e* tyme so long*e*	And in þe quhiche þ^{w} i*n* tyme so long*e*
Was gloriouse troyiens among*e* —	Was glorius troyens among —
And*e* þow vgg*is* notht þe Inbrynging*e*	And þow owgg*is* no*ch*t þe Inbringing*e*
Of it ne yhit þe doune-ryvyng*e* —	Of It nor ȝit þe dovnê-ryving*e* —
With which byrnnyng*e* now it rekys,	W*ith* q^{lk} birnyng now It reik*is*,
As wele apperes by þe ſmekes!	As wele apperis by þe smeik*is*!
Now atte last þow pete ta	Now at þe last þow pite ta
Of þis wreche her*e*, Pollycena,	Of þis wreche her*e*, Policena,
And*e* þat thy wycked*e* thought for-thy	And þ*at* þi wikit tho*ch*t for-þi
Di*n*gne of hyr*e* to haue mercye,	Dyng*e* of hir to haf m*er*cy,
That thy wycked*e* & (!) hyr*e* ſpare,	þ*at* þi wikit E hir*e* spair*e*,
She be not combred*e* in*e*-to mor*e* car*e*;	Sche be no*ch*t cu*m*brit i*n* mar*e* cair*e*;
That among*e* Illes sa mony,	þ*at* among Illes so mony
Quhilkes þow done has wickedly,	Q^{lk}*is* þ^{w} done has wikkitly,
That þow þis litill good*e* wald*e* do,	þ*at* þ^{w} þis litill gud wold*e* do,
And at þe lest mytht be the to	And at þe lest my*ch*t be þe to
Reputed*e* wirtue, to assay	Reputed w*ir*teu, to assay
Her for*e* to help, if þat þow may,	Hir for to helpe, gif þ*at* þow may,
Or þat scho fall handes in*e*-till	Or þ*at* sche fall hondis i*n*-till
That hyr defoule or hyr sla will.«	þ*at* hir defoull or hir*e* sla will.«
At þe wordes of Eccuba	At þe word*is* of Eccuba

853) l. brynninge. 859) tilge and*e*? 861) l. And that. & st. e (eye). 868) C. herfor*e*.

Eneas. 833) Cui Heccuba sic dixit in multo sui furoris ardore: Ha, nequam proditor, vnde a te procedere potuit tante crudelitatis impietas vt regem Priamum, a quo tanta magnalia suscepisti tanto ab eo magnificatus honore, passus fueris interfectores eius ad eum ducere, quem debuisti tua protectione saluare. 849) Prodidisti patriam tuam et vrbem, in qua natus fuisti et in qua fuisti tanto tempore gloriosus, vt eius ruinam aspicias et eius incendia videre non horreas quibus fumat. 857) Saltim istius misere Polixene tuus impius animus misereri dignetur et nequam tuus oculus ei parcat, vt inter tot mala que feceris tibi saltim possit attribui hoc modicum bonum egisse vt eam

Eneas was ameved*e* sua		Eneas was ameved*e* sa
Inne-to hym*e*-seluen*e* of pitte,		In*e* to him*e*-selfin*e* of pete,
That fayr*e* Pollicena tok he		þ*at* fair*e* Polixena tuk he
And wnknawin*e* with hym*e* hyr*e* led*e*	875	& vnknawi*ne* *with* hi*me* hir*e* led
And put hyr in*e* o pryvee sted*e*.		And put hir i*n* a prive steid*e*.
Schyr*e* Thelamonyus in*e* hye		ß*ir* Thelamonius in*e* hy
Of temp*i*le Mynerve þe luſty		Of temp*i*le Mynerve þe luſty
Hectoris wyf, A(*n*)dromatha,		Hector*is* wyf, Andromatha,
He dreugh, and*e* als Cassandra.	880	He drewe, & alß Cassandra.
Menelayus þe kyng*e* full blyth		Menela*us* þe king full blyth
Out of the kynges hall dreuth swyth		Out of þe king*is* hall drew swyth
Away with hym*e* þe queyn*e* Eleyne,		Away *with* hi*me* þe queyne Helenê,
And of þat thing*e* was wondre feyne.		And of þ*at* thing was wounder feyne.
But gregeois, in*e* þar*e* wodnes	885	Bot gregeois, in þar*e* wodneß
Perseverand*e*, in*e* thar wyckydnes		P*er*severand, in þar*e* wikitneß
All the gret palaas Illioune,		All þe gret palace Illioun*e*,
That was of so gret renoune,		That was of so gret renovn*e*,
They ſtudyit in*e*-to þar*e* entent		Thai studyit in*e*-to þ*ar* entent
It till our*e*-tyrve of fundement;	890	It till o*ur*tirf of foundement;
The Cite they sett all in*e* fyre,		The cite þai set all i*n* fyre,
That thrught byggyng*is* brent full schyr*e*,		þ*at* throw bigging*is* brint full schyr*e*,
And so with sindry kyndeling*is*		And so *with* syndry kendilling*is*
Thrught felloune lowes & byrnnyng*is*		Throw fellou*ne* lowes & byrnyng*is*
They exponed*e* all vterly	895	þai exponed allut*re*ly
The Cite to be byrnt holy.		The cite to be brynt holy.
Wharfor*e* fayr*e* Troye from*e* place to place		Quharfor*e* fair*e* Troy frome place to place
Inne full blak ſmek our-rekand*e* was.		In full blak smoke o*ur*-rekand was.
Of the which byrnyng*e*, þe sooth to tell,		Of þe q^{lk} birnyng, þe suth to tell,
The palaas of the rewes fell,	900	The palace of þe rewes fell,
That doune fallyng*e* war one þe land*is*,		That down*e* falling war*e* on*e* þe land*is*
Peryst and*e* brent all in*e*-to brand*is* —		P*er*rest and brent all In-to brand*is* —
Outtane the houses in*e* tho houres		Outtane þe houſſes at tho hour*is*
The which waren*e* of tho traytoures, f. 316		The qulk*is* warren*e* of þai trato*uris*,
That thrught tokynnes, hem*e* gevi*ne* þare,	905	þ*at* throw toky*n*nis, þai*me* gevin*e* þare,
Frome þe byrnyng*e* reſ*er*ued*e* war*e*.		Frome þe birnyng reſ*er*ued war*e*.
The Cite one þis maner brent		The Cite on*e* þis maner*e* brent

894) thrught st. to ?

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saluare si potes omnino procures, antequam in manus Grecorum incidat, qui eam interficiant vel turpiter dehonestent. 871) Ad Heccube igitur verba motus Eneas Polixenam suscipit et eam incognite secum ducit; quam in secreto loco consignat. 877) Thelamonius vero Aiax de templo Mineruе Andrometam, quondam Hectoris vxorem, abstraxit et Cassandram, et secum ducit vtramque; et Menelaus Helenam abstractam ab aula regia, in qua erat, letus abduxit. 885) Sed et Greci, in eorum seuicia persistentes, totum Ylion funditus euertere studuerunt et in ciuitatem Troie summissis crebris incendijs, eam flammis rapacibus exposuerunt omnino cremandam. 897) Propter quod tota neptunia Troie fumat; ex quibus magna palacia corruunt et exusta subitis pereunt in fauillis, exceptis domibus proditorum, que signo dato illese ab incendijs sunt seruate. 907) Euersa

And*e* our*e*-tyrved*e* of fundement. —
The kyng*e* forsuth, Agamenone,
910 Inne temp*i*le Mynerve of renown*e*
Maid*e* of the oost þe grettest all
Of þe gregeois befor*e* hym*e* call.
The which þar*e* co*mm*yn*e*, besely
Agamenone spered*e* in*e* hye
915 Of two thynges, furst to sey
That: if þat holden*e* shold*e* (be) þe fey
To thame whar*e*-thrught gregeois war*e* maid*e*
Of the burghe lordes & it had*e*,
That is to say: to Eneas
920 And to Anthenor*e*, þat hys fere was;
And*e* in*e* what forme & maner syne
War to hold*e* þe distrybruyne
Of the ryches of þat Cite,
Thrught spoilling*e* tane, how it suld*e* be.
925 The answer*e* of the gregeois was:
To Anthenor*e* and*e* Eneas
For to kepe good*e* feyth & connand*e*,
Thrught quhilkes they þe ou*ir*hand*e*
Had*e* of the burghe and*e* of it wer*e*
930 llordes at þar*e* willes þar*e*;
Of all þe ryches of þat toune
That gotten*e* war*e*, shold*e* in*e* *com*mowne
And all to-gydder*e* in*e*-to one,
The seyd*e* ryches suld*e* to Ichone
935 Eſtre þe estate & meryte
Among*e* hem*e* be distrybut tyt.
But Aiax Thelamonyus
Eſtre þar ordynaunce, maid*e* þus,
Seyd*e*: Heleyne shold*e* be done to ded*e*,
940 Thrught whom*e* such slaughtre & such fed*e*
And*e* so moche ewill þe gregeois had*e*
And*e* ek so moch*e* dispenses mad*e*,
The which wronges they had*e* so lonng*e*
Suffred*e* in*e* tyme gone thame among*e*.
945 Fele of the kynges to hys will

And o*ur*tirvit of foundement. —
The king forsuth Agamenoun*e*
910 In temp*i*le Mynerve of renovn*e*
Maid of þe ost þe gretest all
Of þe gregois befor him*e* call.
þe q^{lk} þar*e* cu*mm*y*ne*, besely
Agamenon*e* sperit in hy
915 Of tho thing*is*, first to say
þ*at* gif þ*at* holden*e* suld*e* þe fay

Hier (fol. 301—306) nimmt der Schreiber den Text Lydgate's wieder auf, in unmittelbarem Anschluss:

[Holely *with*-out excepcioun*e* f. 301
To þai*me* by quhom*e* þai wan*e* first þe townē;
And our*e* þat he asked*e* þam*e* also
Tuiching*e* þe gudd*is*, quhat þai wold*e* do
With gold*e* tressour*e* and*e* possessioun*e*,
That þai haue wonn*e* throw þ*ar* hie renoun*e*.
925 And þai ansuerd*e* without mor*e* tarying*e*:
Thai wold*e* þar faith kepe in*e* eu*er*y thing*e*
As þai war swornē, and*e* heſt*is* hold*e*;
And*e* our*e* þis þai said*e* how þai wold*e*
That gold*e* tressour*e* and gud of þe cite,
As richt requyris and*e* also equyte,
930 Be Justlie p*ar*ted*e* by diuisioun*e*,
To eu*er*y wicht maid*e* distribucioun*e*
Lyke his merit, of hie and*e* lowe degre,
And*e* þ*at* þe king eke of reſſoun*e* se
Ilk to reward*e* eſt*ir* his laubour*e*,
So as It longeth to a conquerour*e*,
935 That no man*e* haue mater*e* to complenē.
And so þai fell in*e* speking of Elenē,
Eu*ir*ilk eſt*ir* his oppinioun*e*.
And*e* tofor*e* all othir*e* Ayax Thelamoun*e*
Schortlie said*e*: »sche has deſ*er*ued*e* deth,
For quhom*e* so mony has ʒeldit wp þe breth*e*,
Planely affermyng þar In p*ar*liament:
Of richtuisneß and trewe Jugement
940 Sche suld*e* noc*h*t escape with þe lyf
That begynnar*e* was & cauß of all þar*e* stryf,
Rote and*e* ground*e* of all þar sorowe & wo.
And*e* so said*e* eke mony ane noþ*ir* mo.
And for þe noyes and*e* þe gret affray
Agamenon*e* nor kyng Menelay
945 Ne durst a word*e* for hir*e* parte meve,

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916) tilge That. 931) Of st. and.

igitur tota quasi funditus ciuitate, rex Agamenon in magno templo Minerue omnes maiores exercitus statuit conuenire. Quibus conuenientibus statim ibidem Agamenon de duobus eos sollicite requisivit: 916) Vno scilicet si seruanda sit fides illis quorum ope Greci facti sunt victores et domini ciuitatis, videlicet Anthenori et Enee; Aliud quis modus sit et forma seruanda in diuidendis spolijs, diuicijs et thesauris ex ciuitate quesitis. 925) Sed Grecorum responsio fuit illa: vt troianis, videlicet Anthenori et Enee, principibus factionum seruanda sit fides, per quos Greci domini facti sunt vrbis, et omnes opes a ciuitate quesite in publicum veniant distribuende per omnes secundum vniuscuiusque status merita et labores. 937) Sed Thelamonius Aiax adiecit: Helenam

And*e* hys counsele anerdyt till;
That kyng*e* Agamenone vnnese,
Ne Menelay þat hyr lord*e* wes,
Frome þe ded*e* Heleyn*e* myght defend*e*,
Sene mast part to þe latter*e* end*e*
Of Heleyne the kynges Ichone
Consented*e* nere forsooth in*e* one.
But kyng*e* Vlixes in*e*-to contrar*e*
Of thame þat þan*e* ageynes hyre war*e*,
Inne ſ*er*moune maid*e* thrught eloquence,
And*e* so declynand*e* þar sentence,
That he with hys fayr*e* sermonynges
Enduced*e* so þe forsayd*e* kynges
That of thame changed*e* þe sentence
Gevin*e* to Helenys offence
And*e* in*e* hyr*e* liberacioune
All has consented*e* in*e* o sowne.
Agamenone maid*e* such preyer*e*
Anence thyr*e* forsaydes kynges her*e*,
That in*e* reward*e* of hys labour*e*
Cassandra of rytht gret honoure
To hym*e* they graunted*e* haue frely —
And*e* he þar-of was blyth for-thy.
Neu*ir*theles or þe spekynges
Of hyr*e* among*e* þir forsaid*e* kynges
Was endyt, þan*e* as in*e* þat place
Come Anthenor*e* and*e* Eneas
And*e* told*e* how þat Andromatha,
The kyng*e* P*ri*amys sone alsua
Heleyne, counseled*e* þe troyiens
Ageynes gregeois notht for to pres
And to eschue in*e* all degre
Of thame alwey þe ennymyte;
Thrught whois trety also wes
The corps frely of Achilles
Gevin*e* with full gret honoure
To a ryche and*e* nob*i*le sepultur*e*;

To saif þe qwenẽ, list grekes wold*e* þai*m**e*
greve —
Aganis þam*e* thar*e* was so gret rumour*e*.
Till Vlixes, chefly hir*e* succour*e*,
Throw his wit and his eloquence
His devo*ur* did*e* and*e* his deligence
To saif hir*e* lyf and fully to purchace
Of þe grekes for to get hir*e* grace.
And*e* as Gwydo also dois ws leir*e*,
Agamenon*e* grekes gan*e* requeir*e*
To graunt him for a cheif guerdoun*e*
Of Cassandra to haue possessioun*e*,
All hir*e* lyf with him to abyd*e*.
Eke Eneas and*e* Anthenor besyd*e*
Of Elenus to þe grekes told*e*,
How to þe weir*e* he nevir*e* assent wold*e*
And how þat he, prudent and w*er*tuouß,
In counsaling was contrariouß
To all tho of hie & lowe estate
In Troy first þat began*e* debate
Atwene grekes and þis michty townẽ;
Eke by his helpe and mediacioun*e*
Achilles was buryed*e* and ygrave,
The deid*e* corps frome houndes for to save,
Quhen*e* he was slane in*e* full cruell wyß:
For suthlie he and Cassandra boith
Of þis murdre in hart war*e* fullwroith,
And sory eke of mony ane nothir*e* thyng
Wrocht in þe townẽ without þar*e* witting.
And for þai wer of malice Innocent,
The grekes haue fully be assent
Graunted*e* to þam*e* a prerogative
Be p*ar*liament: for to haue þar*e* lyve.
Bot Elenus first in terißdrowned*e* f. 302
Tofor*e* þe kyng pituously has swowned*e*,
And abrading *with* ane deidly face
In humble wyß besocht him of his grace,
Of kny*ch*tlie pite to haue his aduertence,
To spar*e* his swerd*e* fro blud*e* of Innocence,
And of mercy þat he not disdaynẽ
To graunt lyf to þe so*n*nes twaynẽ
Of worthy Hector, his brothir*e* most enteir*e*,
And*e* eke to rewe on*e* ther*e* moder*e* deir*e*,
Onely of grace þat sche be not deid*e* —
A wedow, left allonẽ, and can*e* no reid*e*
And wait no*ch*t quhiddir*e* þ*at* sche may dyvert.

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nichilominus morti tradendam, per quam tot mala Greci tantis temporibus subierunt. 945) Cuius consilio multi ex ipsis regibus adheserunt, et vix Agamenon et Menelaus tunc Helenam defendere potuerunt, cum maior pars regum in extremum Helene vnanimiter conuenisset. 953) Verum rex Vlixes in contrariam declinando sentenciam, in tantum suis sermonibus et ordinato modo loquendi predictos reges induxit quod eorum mutata sentencia in liberacionem Helenee omnes concorditer consenserunt. 963) Et Agamenon penes reges ipsos tunc in tantum inſtitit et curauit quod sibi Cassandram, regis Priami filiam, reges ipsi in sui laboris premium concesserunt. 969) Nondum tamen ipsorum regum colloquio dissoluto, Anthenor et Eneas accesserunt ad eos, exponentes éisdem qualiter Andrcmeta et Helenus, filius regis Priami, semper diſſuaserunt Troianis Grecorum scandala et eorum inimicicias; quorum tractatu fuit liberum corpus Achillis et funerarie traditum sepulture. 983) Quare pecierunt eos vtpote dignos a custodia liberari. Quod a regibus libera-

Wharfor*e* they asked*e* thame to be,
As worthy, of all thrillege fre.
Which frome þe kynges liberaly
War*e* graunted*e* and*e* debonarly. f. 317
Elenus for þe sonnes twa
Of Hector and*e* A(*n*)dromatha
Preyed*e* þe kynges right humbly,
To graunt hem*e* fredome & m*er*cye.
And it was graunted*e* at þar request,
Sene they thought it was honest; —
But Pyrrus, þat in*e* hys kepyng*e*
Thame had*e*, furst in*e*-to mek*i*le thyng*e*
Ageyne-stood*e* & seyd*e*: to þe ded*e*
They war to do for cause of fed*e*.
That all þat war*e* nob*i*le wemen*e*,
They statut alß amonges hem*e* þen*e*,
The quhilkes frome gyrnes of ded*e*
War*e* eschaped*e* in*e*-to þat sted*e*,
Suld*e* haue fredome hole at þar*e* will
To pas or þan*e* to duell þar still.
And eftre syne disponed*e* they
Inne hye frome Troye to pas away.
(Bot) of the see þe gret tempest,
That was ameved*e* thrught wyndes blest,
Enforced*e* was so fellonly
That o long*e* moneth certeynly
Because of it they sayle myght nought,
For ought þar*e*-to þat they do mought.
And*e* sene þat so þe see-tempestes
llownyt not nor yhet toke restes,
Gregeois þe cause besely
Frome þe bischope Calchas for-thy
Spered*e* of þat Impedyment,
And*e* preyed*e* to say hem*e* hys entent
Why þe cause of such blame grevous
Proceded*e*, Indurand*e* yrous.
Inne hye thame answerd*e* þan*e* Calchas
And*e* seyden*e*: þat for cause it was

And so þe king, ameved*e* in*e* his hert
Of his wordes and his wofull cheir*e*,
Benyngly graunted*e* his prayer*e*
And gaif eke lyf and fredome for to go
To þe moder*e* and hir*e* children*e* two.
And to ladyes and gentill women*e* all
That for m*er*cy to his grace call,
He graunted*e* eke of compassioun*e*
A saif conduct*e* & a fre pardoun*e*:
Quhar*e* þat þai*me* list, in*e* þe townẽ abyd*e*
Or in*e* þe cu*n*tre adiacent besyd*e* —
He put It hole in*e* þar*e* electioun*e*.
And thanking him vpon*e* þar*e* kneis fell down*e*
With mony a teir*e* dewed*e* in þe face.
And so þe king p*ar*tis fro þe place. —
And eft*ir* þat grekes richt anone
Fully purposses to schip for to gone,
In haist to saile toward*e* þar*e* cu*n*tre.
Bot sic a tempest roiß wp in þe se
Of waw and wynd, also of cloudd*is* blak,
All a moneth, þ*at* þai dar*e* noc*k*t tak
The walter salt for dreid*e* of Neptunus
Of weiray Ire, and also Eolus
Was vnto þam*e* In eu*er*(y) thing contrary
That on*e* þe lond*e* maid*e* þam*e* long tary —
The se was ay so fell and bolnyng.
Till þat grekis of Calchos enquyring
Be one assent: quhat It myc*k*t be
That eu*ir* in one so diuerſß was þe se
In his rage, boith at eve & morowe.
And he answerd*e* — god*e* gif him*e* ewill sorow,
This old*e* schrewe, with all his prophesye,
That can*e* so wele quhen*e* him*e* list to lye —:
How þis tempest caused*e* was at all
Be þe goddes and furyes Infernall,
That neu*ir* wold*e* appeiß nor be still
Till þe murtho*ur* planly of Achill
Awenged*e* be, and schedding of his blud*e*;
For quhilk he said Appollo was eke wod*e*,
For his temp*i*le, to him*e* consecrate,
Was throw his deth in Troy violate;
Be blude agane be maid satisfactioun*e*
Quharfor*e* þar*e* must throw redempcioun*e*
Of hir*e* þat was rute in speciall,
Throw hir bewte, and originall
Cauß of his deth, ȝoung Policenẽ,
And gynnyng first of his mortale teyne;

986) war*e* st. was. 997—8) umzusetzen. 1012) lownit became calm. 1017) why st. whyne.

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liter fuit concesssum. 987) Helenus autem pro duobus filijs Hectoris et Andromete, ſciliter pro eisdem vtpote patrinis pro nepotibus, et mater pro filijs, reges ipsos humiliter deprecantur de liberacione ipsorum. Quod et reges similiter annuerunt, necnon et Pirrus qui detinebat eosdem, qui satis primo institit eos morti tradendos. 997) Statuerunt eciam et tunc quod omnes nobiles mulieres que a mortis laqueis euaserunt, libere permittantur abire et ſtandi vel eundi liberam pro velle eorum habeant facultatem. 1003) Disposuerunt preterea et ipsi a Troia recedere. Sed tanta maris tempestas inualuit quod non valuerunt per mensem integrum nauigare. 1011) Et cum nondum tempestas marina quiesceret, Greci super hec ab antistite Calcas diligenter explorant impedimenti causam eorum, vnde tam grauis culpe causa processit, sic perdurans. 1019) Quibus Calcas sic dixit: hoc eis accidere propter furias infernales, pro eo quod nondum est Achillis anime

That affyth was not maid*e* at will
The soule of fchyr*e* Achilles till,
Which in*e* the temple Appolyne
Was sleyn*e* dispiteously long*e* syne;
»Sacrifice it is to mo
Of hyr*e* whome thrught þat he was so
Sleyne, þat yhit one lyve remanys.«
When*e* Pyrrus wyft þat in*e* certeynis,
Diligently he speryt sone
What of Pollycena was done
That for such cause Impulsyve wes
Of the felloune deth of Achilles,
And sene þat it was kend*e* to none
Whe*þir* þat sche war ded*e* or tone,
That all Ichone was affermand*e*
Comownly sche was lyffand*e*.
And kyng*e* Agamenone herfor*e*
Demaunded*e* hath schyr*e* Anthenor*e*;
And he hyr*e* nyt. wherfor in*e* hye
Agamenone full fellounly
Put ageyne Anthenor*e* in*e* stryve
Whêr sche shold*e* be and*e* sche one lyve.
And Anthenor*e*, þat wele gan*e* se
Hym*e* of Agamenone to be
Impungned*e*, and*e* of vtheres sere
Of gregeois, as lych was but wer*e*,
And willand*e* hys perdicioune
All to compleyne (!), þat was felloune,
He travaled*e* þan*e* ritht wilfully
Full feile dayes and*e* ythandly
And besely also and*e* fast,
Whill he hyr*e* fand*e* syn*e* at þe last
Inne one depe place alan*er*ly
Of one ould*e* tour*e* rytht pryvely.
To whome he passed*e*, or he fayne,
And*e* by þe armes hyr*e* has tayn*e*
Wiolently, fro he hyr*e* knew,
And*e* frome þe said*e* tour he hyr*e* drew,

Tharfor to Appollo sche my*ch*t wp offered*e* be
By sacrefyce, to pleiß his deite,
With deth agane to mak recompence,
Richt as by deth first was þe offence;
This grekes must vtterly fulfill,
Gif þai desyre for to haue at will
The large se, to saile in*e* quyete.
And Pirrus tho in a furiouß hete
Gan*e* enqueir*e* about of eu*er*y man*e* f. 303
For Polycene. bot no wicht tell can*e*
Of hir*e* a word*e*, nor schortlie quhar*e* sche was;
Saif sum*e* said, how þat Eneas
And Anthenor had hid hir*e* pryvely.
Quharof þar roiß amang þai*me* sodanly
Sic a grutching of grekes all about,
Of þar*e* lyf þat þai war*e* in dowt;
So Inwardly þis thing*e* þai tuke at greif.
Till Anthenor — god*e* gif hi*me* ewill preif,
That may of tressoun*e* as wardane ber*e* þe keye —
To schewe out his malice eu*er*y weye,
So long has socht, till in*e* a chalm*er* old*e*
He has hir*e* found*e*, and þe grekes told*e*,
And brocht hir*e* furth vnto þar*e* presence
Be cruell force and haitfull wiolence,
Without pite or compassioun*e*,
And hir*e* deliu*er*it to Agamenoun*e*.
And he allace! be hasti Jugement
Without respyte or awysment
Schortlie has dempt þat sche suld*e* be deid*e*,
That was flouryng in hir*e* madinhed*e*.
And for to de without excepcioun*e*,
Sche was assigned*e* by Agamenoun*e*
Vnto Pirrus. and he of tyranny
Lad*e* hir furth, and fast gan*e* hi*me* hy,
To þe place quhar*e* scho suld*e* deye.
Gret was þe prese þat in þe weye
Gan*e* crovde and schow, to behold*e* & sen8
This ȝoung maid*e*, fair*e* Policene,
That for hir*e* bewte and hir*e* semlyneß,
Hir*e* womanhed*e* and*e* excellent fair*e*neß,
Of all yfeir*e*, quhen*e* þai tuke heid*e*,
Thai had*e* reuth þat sche salbe deid*e*
Without gilt or ony mar*e* trespaß.
Quhar*e* men*e* may se vpon*e* mony face
The salt teres fast fall down8

1033) tilge And. 1035) That st. And. 1048) l. compleite.

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satisfactum in templo Apollinis interfecti. Immolandum est ergo dijs ipsis de ea per quam mortem subijt, que vsque nunc remansit inulta. 1028) Pirrus igitur diligenter exquirit quidnam de Polixena sit factum que de Achillis nece fuit causa penitus impulsiua, cum constet eam non esse mortuam neque captam, et hanc omnes viuere communiter asserunt. 1037) Et proinde Agamenon scrutatur Anthenorem; quod cum ipse negauerit, contra eum de vita Polixene et vbi sit, vehementer impingit. Anthenor autem videns se exinde in tantum ab Agamenone et alijs Grecorum regibus pregrauari, tamquam iniquitatis filius volens omnes iniquitates suas finaliter percomplere, in tantum per dies plures cure adhibuit et laboris quod demum agnouit Polixenam in profundo camere cuiusdam veteris turris occulte latere. Ad quam accedens Anthenor a predicta turri per

And*e* present hyr*e* in*e*-contynent,
Fro scho was tayn*e*, or he wold*e* stent,
To kyng Agamenone. and*e* he
Maid*e* hyr to Pyrrus sone send*e* be.
Whar*e*-of Pyrrus was wondre feyn*e*
And*e* bad*e* sone þat scho suld*e* be sleyn*e*
One the sepultur*e* wher*e*-in*e* wes
Hys fader buryed*e*, Achilles.

And*e* when*e* þe fayre Pollycena
To sacrifice be led*e* suld*e* swa,
The kynges all to-gydder*e* ran*e*,
And*e* þe *com*mons als, to se hyr*e* þan*e*, f. 318
That in*e* fourme of so gret faymes
For to tyne, as scho þat wes
For-outen*e* cause or anny wyme
Co*m*mitted*e* to be ded*e* þat tyme,
They sorow all þar*e* *com*monly
And*e* of hyr*e* pytte has for-thy;
And*e* of þe handes sone had*e* þai
Forsuth of Pyrrus tane away
Hyr*e* and*e* delyu*er*ed*e* had*e* frely,
Had*e* notht Calchas bene certanly,
That seyd*e*: scho in*e*-to lyf beand*e*,
The retoure gregeois to þar land*e*
May notht be mayd*e* fre faculte
Oppyne to thame to sayle þe see.
Pollycena, þat stondand*e* wes
Befor*e* þe graue of Achilles,
With humble wordes hyr*e* excused*e*
Of hys ded*e* when*e* scho was accused*e*,
She seyd*e*, sche was gretly anoyed*e*
Of hym*e* þat was so distroyit,
And*e* þat kynges and*e* prynces der*e*
That in*e* þat place present wer*e*
Tholys a wirgyne Innocent
Ageynes all rithtwise Jugement
To be peryst withouten*e* blame

1073) wyme st. cryme. 1082) The st. Of?

Of w*er*ray pite and compassiounē —
For man*e* nor child*e*, was none so hard*e* of hart
Bot he felt for hir*e* saike smart,
Hir*e* gudlie face quhen*e* þai behold*e* & se;
And fayne wold*e* (haue), gif it my*ch*t haue be,
Deliuered*e* hir of w*er*ray force anonē
Frome Pirrus honde — bot for þai wend*e* ichonē
Without hir*e* deth nevir*e* to haue repair*e*
In-to Grece, nor þe wedder*e* fair*e*,
As Calchas had maid*e* suggestioun*e*
And brocht þai*me* all in opinioun*e*.
And at þe last quhen*e* þis Polycenē,
Of deid and will a w*er*ray maide clenē,
Was to þe graif of Achilles brocht:
Sche kneled*e* downē and w*ith* ane humblē tho*ch*t
Cast*is* wp hir*e* E and sigh oft
And to þe godd*is* humbly & soft
With dreidfull hart & devocioun*e*
Maid*e* in þis wyß hir*e* lame*n*tacioun*e*:

»O ʒe allmy*ch*ti, þat in þis warld*e* govern*e*
And eu*er*y thing considderi*s* & discern*e*,
By quhome þis world*e* so huge, large & round*e*,
Boith air*e* & se, hevyn*e* & eke þe ground*e*.
At ʒo*ur* devyß with a word*e* was wrocht,
And suthfastly knawis eu*er*y thocht
Richt as It Is, of eu*er*y maner wicht
Without letting — so persyng Is ʒo*ur* sicht
That nothing Is conseled*e* nor ywrye
Frome þe beholding of ʒo*ur* et*er*nall eye,
And*e* eu*er*y thing may attones se:
Vppon*e* my saull haue m*er*cy & pite,
And of ʒo*ur* grace and benyng cur*e*
Vpone my wo and pituouß aventur*e*
Haue sum*e* reuth, now þ*at* I sall dey,
My wofull spreit to leid*e* and convey
Quhar*e* as ʒe list now þ*at* I sall paß!
For vnto ʒ^{w} in þis self place
I me confeß with all hu*m*ilite:
That hiddirtillis I haue in chastite
Led*e* all my lyf and kepit my madinhed*e*
In ʒo*ur* *ſer*uice, boith in tho*ch*t and*e* deid*e*,
In port, in cheir*e* and*e* in countenau*n*ce,
Or for feture of ony dalyau*n*ce
With one Misluke I nevir ʒit abreyd*e*;

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brachia eam violenter abstraxit; quam incontinenti captam Agamenoni presentauit. Sed Agamenon eam statim Pirro transmisit; qui Pirrus statim in sepulchro sui patris eam mandauit occidi. 1067) Dum igitur Polixena duceretur ad victimam, concurrunt reges, concurrit et vulgus, et in tanta perdenda sue pulchritudinis forma absque ab ea commissi causa criminis omnes communiter dolent et pie compaciuntur eidem; a manibus ergo Pirri ipsam valde velociter liberasse(n)t, nisi iuxta dictum Calcantis omnium interesset ad propria redire posse, qua viuente redeundi facultas libera non poterat eis patere. 1085) Polixena autem ante Achillis tumulum constituta, de morte Achillis se verbis humilibus plurimum excusauit, ymmo de morte Achillis dixit nimium doluisse,

And but cause makyng*e* of defame —
Nought at the deth sche wgg*is* ther*e*,
Sene þat hyr*e* lyf is ferre harder*e*
To hyr*e* be fere þan*e* is the ded*e*
That sche shold*e* ressaue in*e* þat sted*e*,
As virgyne of such Nobilite
Thane lat of hyr*e* virgynite
The closoures vnleſſumly
To be broken*e* and*e* wnskilfully,
And the hole clernes of hyr schame
And but cause makyng*e* of diffame
Quhilkes war*e* of such ryalte (!)
Inne anny wyse suld*e* fyled*e* be,
And of thame þat full cruelly
Hyr*e* fader sleuth, þat was worthy,
And*e* hyr*e* doughty brethyr*e* also
Thrught foes hattrent they coud*e* to;
Wherfor*e* sche seyd*e* þat in*e*-to ded*e*
To hyr*e* is bettre to succed*e*
Inne-to þar*e* owen*e* cuntre (!)
Thane thrught exile for to be
Inne other*e* provynces lyving*e*,
Inne poverte hyr lyf ledyng*e*.
Wherfor*e* the ded*e* come one and It,
She seyd*e*, thankfull sche wold*e* admytt,
Sene sche is clere & pure virgyne;
And*e* hyr*e* virgynite sche ſyne
To all the goddes of Empryse
And to ded*e*, to mak sacrifice,
She offred*e* wp in*e*-to þat sted*e*;
Syne held*e* hyr*e* still, bydyng hyr*e* ded*e*.
Whene cessyd*e* had*e* Pollycena
Of hyr*e* sermoune she seyd*e* alsua,
Pyrrus with naked*e* swerd*e* in*e* hand*e* —
Hyr*e* moder Eccuba seand*e* —
Russhed*e* one hyr*e* rytht hastely
And*e* hyr*e* bodye full cruelly
Hewit in*e* peces, and*e*, þat ek done,

So þat in suth I de sall a mayd*e*,
As ʒe wele knawe, of syn*e* all Innocent,
þocht I be now dempt by Jugement
For to be deid, w*ith*out gilt at-all —
Witneß of ʒow þat be Inmortall —
Clene of entent of þat I am accusyd*e*.
And ʒit, allace! I may no*ch*t be excusyd*e*,
Bot þat þe swerd*e* of wengeaunce most byte
Reuthleß, quhilk am*e* nothing to wyte,
Bot stand*is* cleir*e* and pure of all offence
And*e* dischanged*e* in*e* my conscience.
I dar*e* afferme *þat* I am*e* giltleß
Tuiching þe murtho*ur* of worthy Achilles,
Quhilk slewe my broþir*e* and eft*ir* loved*e* me
And*e* Is now cauß of myne aduersite,
And ʒit in will, deid, worde nor thocht
Vnto his deth aſſentand was richt nocht,
Bot þar*e*-of was richt sory in*e* my hart, —
Albeid*e* þat I may no*ch*t now aſtert
For to be deid*e* onely for his saike.
On*e* me allonē wengeau*n*ce sall be tak*e*
Without m*er*cy in full cruell wyß,
With my blud to mak sacrefyß
To þe goddes, þar*e* wraith for to queme.
O pepill blynd*e*, in suth, amys ʒe demē
Aganis me! ʒo*ur* hart Is so cruell,
To m*er*cyles, to yrouß and to fell,
Without reuth, to mek*i*le Indurate,
To sla a maide allone, dissolate!
Out of ʒo*ur* hart, allace! pite Is gonē!
Hardar*e* in trouth þan outhir*e* stok or stonē,
And mor*e* cruell in ʒo*ur* oppinioun*e*
For lak of pite, þan*e* tygre or*e* lyoun*e*!
Certis, ʒe be gretlie for to blamē,
And oucht þ*ar*of for to haue gret schamē,
To assent to so foull a deid*e*:
To sla a maide, quakyng in*e* hir*e* dreid*e*,
And grau*n*t hir*e* none opportunite
Forto be-wepe hir*e* v*ir*ginite!
That of þis cruell and*e* þis pituouß wreth
My blud ʒo*ur* gilt her*e*-eft*ir* sall apech
And accuse also ʒo*ur* gret Inwy
To þe goddes, þat sall Justefye
Eu*er*y vnricht, boith of hie & lowe,
Full egaly, and mak to be knowe
The trouth planely, sparand no degre,
Bot mak opi*ne* þat Is now secre.

1106 (= 1096) u. 1107 verderbt. 1107) such st. les. 1112) to st. sla? 1115) To de fehlt; þar*e* st. hire.

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et quod reges et principes Grecorum virginem innocentem contra iusticiam paciuntur sine culpa perire — non quod mortem abhorreat, cum vita eius esset satis durior morte sua, vt tante nobilitatis virgo sue virginitatis et nobilitatis claustra illicite disrumpi permitteret et sui pudoris integram puritatem pateretur per manus minus se nobilium deturpari, et specialiter ab eis qui hostili animo regem patrem suum et inclitos fratres suos crudeliter peremerunt. 1113) Quare dixit: melius sibi succedere in patria sua mori quam per exilium in paupertatis angustijs vitam ducere anxiosam, ambire prouincias alienas. Veniat igitur mors, quam dixit se gratanter admittere, dum est virgo, et virginitatem suam dijs omnibus et ipsi morti grata voluntate libare. 1127) Ad hec dum tacuit Polixena, statim Pirrus in gladio coram sui patris sepulchro, vidente Heccuba matre

Hys fadres grave he wete rytht sone
Inne gret copye one eu*er*yche syd*e*
Of wyrgyne blood*e* þat bled*e* þat tyd*e*.
When*e* þat Eccuba þe queyn*e*
Saw sleyne Pollycena, þe scheyn*e*,
So right felly hyr*e* befor*e*,
Sho worthed*e* out of all memor*e*
For gret dolour*e* haue sche ne mynd*e* (!)
Had*e* of hyr*e* owen*e* women*e*-kynd*e* —
For scho worthed*e* wod*e* wttrely;
And in*e* hyr*e* wodnes hastely
Sho rane wau*er*and*e* as desolate,
Tokyng*e* no heed*e* to hyr*e* astate,
And*e* bayte in*e*-to houndes maner*e*
All þat scho myght, þat war*e* hyr*e* nere;
She hurt als fer*e* with stones cast
Of gregeois, which so wondre fast
Sho stoned*e* thame in*e* offendand*e* (!)
Rytht gretumly and*e* not cessand*e*.
For þat wnfou*er*able (!) scho was so
Rytht noyfull tho þe gregeois to;
And*e* þ*ar*for gregeois, or they fayne, f. 319
Gert hyr*e* dispiteously be tayn*e*,
And*e* bad*e* þat scho suld*e* staned*e* be
Inne one Ile ner*e* by þe Cite,
That to þe name had*e* Alada.
Inne which Ile when*e* Eccuba,
With stones sleyn*e*, þe sooth to say,
Thar*e* closed*e* had*e* hyr*e* latter*e* day,
And*e* a herd*e* grave gregeois gert ma
To þe bodye of Eccuba,
Whar*e* at hyr bodye buryed*e* was;
Of which to þis day in*e* þat place
The mak apperis wele at ryght,
And*e* knowen*e* ek to ma*n*nys sight,
One alter*e* put in*e*-to þat place
Inne Eccuba as memor*e* was (!),

I say no*ch*t þis nor my-self complayne,
To haue redreß of my fatale paynē:
For deth Is now mor*e* welcome vnto me
Than Is my lyf, and mor*e* I tak at gre,
Sen*e* my br*e*thir*e*, most worthy of renovn*e*,
Be slane all and buryed*e* in*e* þis town*e*,
My fader*e* deid*e* in*e* his wnweldy age,
And I allone left in*e* all þis rage,
And haue abyd*e* pituously to se
Fynall ruyne now of þis cite;
Quhilk at my hart sitt*is* now so sore,
That lever I haue, þan to wepe mor*e*,
De attones in relesche of my wo.
Sen*e* all my kyn*e* Is passed*e* & ago,
Longer to lif war*e* to me a deth;
For bettir*e* Is heir*e* to ȝeld*e* wp þe breth
Than to be led*e* out of þis cite
Among strangear*is* to lif in poverte.

O deth, welcome! and no langer let
Thy dreidfull darte to fyle & to quhete,
My tender*e* hart þar-with all to ryve!
Aganis þi micht I sall neu*ir* stryve.
Now Is tyme to kyth þi power*e*
On*e* me, þat am*e* of will & hert enter*e*
A clene madyn*e*, so as I began*e*,
Without tuiche of ony man*er* of man*e*
In all my lyf to þis sam*e* day.
This litill awau*n*t mak ȝit I may
In my*n*e end*e* to þe goddes all,
Eft*ir* quhois helpe now I clip & call,
And to þair*e* m*er*cy meikly I co*m*mend*e*
My wofull spreit, and prayis þai*m*e þ*at* þai send*e*
To eu*er*y madin*e* bett*ir* hap & grace
Than I haue now, and a longer space
In hartlie Joye and hono*u*r to contune,
Without assalt of ony Infortoune
To leid*e* þar*e* lyf in prosperite.
And all madyn*n*is, remember vpon*e* me,
To tak exampi*l*e how ȝe sall ȝow kepe,
And þ*at* ȝe wold*e* a fewe teres wepe
Quhen þat ȝe think vpon*e* Policenē,
That was of age and of ȝeris grenē
Quhen sche was slane be cruell awentur*e*!
And to þe goddes, for to haue in cure,

1141) haue st. that; ne st. na. 1160) whene st. quene. 1162) had*e* st. has. 1170) l. Of E. in m.

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sua, impie Polixenam occidit, et eius corpore per frusta truncato per eum, patris monumentum in multa circumquaque copia virginei sanguinis irrigauit. 1137) Heccuba vero, cum vidit coram se interfici Polixenam, dolore pre nimio sui sexus protinus exuta memoria, facta est furiosa; quare in furore suo penitus dissoluta vaga discurrit, quoscumque potest mordet more canino, et proiectis ab ea lapidibus nunc istum obruit nunc illum, Grecos multitudine lapidum offendendo. Propter quod facta est nimium infesta Grecis, et ideo Greci eam capi faciunt et eam mandant in Aulidem insulam Troie vicinam ab hominibus lapidari; que ibidem lapidibus obruta diem clausit extremum. 1163) Greci vero Heccube corpori monumentum arduum et insigne fieri mandarunt, vbi corpus Heccube fuit sepultum. Cuius monumenti fabrica vsque in hodiernum diem loco apparet in ipso, et nomen quod tunc fuit impositum ipsi loco propter memoriam Heccube vocatus est locus infestus; quod nomen vsque nunc viget communiter ipsi loco.

The which place called*e* is *com*monly
A place of noye and*e* fellounye —
The which name yhit whill to þis day
To þat ilk sted*e* remaned*e* ay. —
The auctor (now) reherses to ws
The deth of Thelamonyus,
And*e* Exiling*e* of Eneas
And*e* (how) Anthenor*e* bannyst was,
Inne one & thretty book folowand*e*
Thyr*e* seyd*e* thinges det*er*mynand*e*.

My dreidfull goste holy I betak
Eternaly, and þus ane end I mak.
And *with* þat word*e* hir*e* hed sche gan enclynȇ
Full humely, quhen sche suld*e* fynȇ,
And of hir*e* eyne held*e* þe liddes downȇ.
And Pirrus þan, wodder na a lyoun*e*,
Dismembred*e* has *with* his scharpe swerd*e*
This madi*ne* ȝoung, dreidfull and afferd*e*,
And our*e*-mor*e*, his cruelte to schewe,
On*e* peces small he has hir*e* all to-hewe,
Endlong his faderis sepultur*e*.
Allace, how micht his cruell hart endur*e*
Mercyles to do so foull a deid*e*!
I am*e* astoned*e*, suthly, quhen*e* I reid*e*
Aftir*e* hir*e* deth how it did him gud*e*
Lyke a tyrant to cast abrode hir*e* blud,
Or a tygre þ*at* can no reuth haue,
Round*e* enwyroun*e* about his fader*is* grave
He sprent (hir blud) of hate and of cruelte.
O þow Pirrus, þow maist full wele ybe
Achilles son*e* by lyneall discent:
For lyke to him of hart & of entent
Thow was in suth devoid of all pete;
And werß þan he ȝit in one degre:
For of þi fader*e* in*e* all his lyving
Ne red*e* I nevir*e* ȝit so foull a thing,
þocht I wold*e* of hatrent him abraid*e*,
For no ranco*ur* þat eu*ir* he slewe a maid*e*.
I fynd wele þat he had his part
Quhylom*e* in*e* love of Cupydes dart,
That maid*e* him*e* sore in*e* his lyve smert
Quhen þat he was wounded*e* to þe hert
With þe castyng*e* onely of ane Eye,
Wenyng*e* þarby Justlie for to deye —
He my*ch*t no*ch*t þe suddane stroike eschape;
And eft*ir*ward*e*, as his fate has schape,
He murdred was for þe luf of Policenȇ:
Quhom þow has slane in þi cruell tenȇ
Furiouslie without reuth or schamȇ.
For quhilk thing þe foull hatefull famȇ
Throw all þe warld*e* her*e*-eft*ir* sall be spred*e*;
Quhen þis story rehersit Is and red*e*,
Than sall be said þat Pirrus reuthleß
Slewe in*e* his Ire a madyn*e* giltleß;
And waryed*e* sall be þi name most odib*i*le
Befor þis deid passingly horrib*i*le,
For luf onely of fair*e* Policenȇ. —
The deth of quhom quhen Eccuba þe quenȇ
Has sene, allace, as sche besyd*e* stud*e*,
For we*r*ray wo gan*e* to wax wod*e*
And for sorowe out of hir*e* wit sche went;
And hir*e* clothes and hir*e* hair*e* sche rent
All in a rage, and wate no*ch*t quhat sche doth,
Bot gan anone *with* hand*is* and *with* toth
In hir*e* fury ryvis and eke can*e* byte,
Stones cast*is*, and *with* hir*e* neiff*is* can*e* smyte
Quhom sche met; till grekes maid*e* hir bynd*e*
And sent hir*e* furth, also as I fynd*e*,

In-to ane Ile, to Troy p*er*tynent,
Quhar sche was slane onely by Jugement
Of þe grekes and stoned*e* to þe deth.
And quhen*e* sche had ȝeld*e* wp þe breth,
This wofull queyne, by cruell awentur*e*,
The grekes did*e* mak a sepultur*e*
Ceriouslie (!) of metall and of stonē
And tuke þe corps and buryed*e* It anonē
With gret hono*ur* and solempnite —
That long eft*ir* men*e* þar*e* my*ch*t se
The riche tombe costfull and royall
Thar*e* set and maid for a memoriall
Of Hecuba, quhilome of gret famē,
And*e* eft*ir* gaif to þat place a namē
And*e* called*e* It, to be long in mynd*e*,
Locus Infestus, In Guydo as I fynd*e*.
And*e* þus þe qwene onely for sorow wod*e*
Quhen hir*e* douchter had sched hir*e* blud*e*,
Of grekes ſtones did*e* hir*e* end*e* mak,
As ȝe haue herd*e* planely, for þe saike
Of Polycene, quhylome by Calchas
Vnto Appollo falsly offerit was
By Pirrus swerd*e*, Achilles avenging,
To mak þe se calme and blandiſſing,
That þe goddes tak no wengeau*n*ce
Vpon*e* grekes. þat ane ewill chau*n*ce
Cum*e* to þir*e* falß godd*is* eu*er*icheonē,
And þar*e* statur*is* of stokkes and of stonē,
In quhilk þe serpent and þe old*e* snake,
Sathan*e* him-self, gan*e* his duelling mak
And, fraudently folkes to Illude,
Full subtellie can*e* him*e*-self Include
In ymages for to mak his hold*e*,
That forged*e* be of siluer*e* and of gold*e*;
That by errour*e* of falß Illusioun*e*
He has ybrocht to confusioun*e*
Throw miscreau*n*ce þe worthy kynde of man*e*,
Sen*e* þe tyme þat allther*e* first began*e*
The falß honour*e* of ydolatrye
And þe worschipe vnto mawmentry!]

(Buch XXXI.)

The argument betuix Thelamonius ande Vlixes[1].

After*e* Troyes distructioūne
And all þe toures caſſen*e* doune
And the slaughtre of þe Citeȝanis

Hier beginnt wieder Barbour.

Eftir*e* Troyes distructioun*e* f. 307
And all þe towres cassyn*e* doun*e*
And þe slaucht*ir* of þe citeȝanis

De exilio Enee et religacione Anthenoris a Troia et morte Thelamonij Aiacis.

1181) Post igitur troiane vrbis in tanto suorum ciuium et eorum facultatum discrimine capcionem, nondum Grecis valentibus a Troia recedere propter nimiam maris et temporis tempestatem,

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[1] Am Rande steht von a. H.: In this fyſt buik þe Greik*is* returneit unto Greice efter þe destruction off Troye & þai var almost perist in þe see efter þai red escapeit Dyit all mischentlie & miserablie. — Über dem Texte steht: lib. V Cap. XXXVI; doch bezeichnet Barbour selbst das Buch als 31 (vgl. V. 1179).

And*e* tokyng of þar good*e* thrught manys,		And taking of þar gudd*is* throu meaynis,
The gregeois frome Troye myght not pas,	1185	The gregionis frome Troy my*ch*t no*ch*t paß,
For gret tempest, in*e* see þat was.		For gret tempest, in*e* se þat was.
Thane Aiax Thelamonyus,		Than*e* Aiax Thelamonyus,
As þe tempest endured*e* þus,		As þe tempest Indured*e* þus,
Befor*e* þe kyng*e* Agamenoñe		Befor þe king*e* Agamenon*e*
And vther*e* prynces of renown*e*	1190	And vthir*e* princes of renoun*e*
Apponed*e* ageynes Vlixes,		Apponed*e* aganis Vlixes,
Seyand*e* þus: þat it ordeyned*e* was		Sayand: sen*e* þat It ordanit wes
That in*e*-to distribucioune		That in-to distribucioun*e*
Of goodes gotten*e* in*e* þe toune		Of gudd*is* gottin*e* in þe toun*e*
That fourme aw for to keped*e* be	1195	That forme aw for to kepit be
That by meryt and*e* dignyte		That be meryt and dignite
And the labour*e* of Iche man*e*		And þe lawbo*ur* of Ilk man*e*
Prerogatyve holdyn*e* be than*e*;		Prerogative holdin*e* be þan*e*,
That in*e* palladinar grauntyng*e*		That in palladiner*e* graunting
Was not holden*e* þat ordeynyng*e*,	1200	Was no*ch*t holdin*e* þat ordenyng*e*,
Sene þat palladinar tho wes		Sen*e* þat þe palladiner*e* wes
Graunted*e* and*e* gevin*e* Vlixes		Graunted*e* and gevin*e* to Vlixes
The which for þe reward*e* soothly		The quhilk for þe reward suthly
Wpone no maner was worthy,		Vpon*e* no maner*e* was worthy,
And (he) suld*e* faile it þat be fer*e*,	1205	And suld fall It þat be far*e*,
As he seyd*e*, (wes) mor*e* worthyer*e*;		As he said*e*, mor*e* worthiar*e*;
»And*e* when*e* þe gregeois oost gan*e* faile		»For quhen þe gregionis oſt gan*e* fale
The expenses oft-ſyse and*e* wittaile		The expenses oft-syiß and wittale
Thrught gret falt, of my worthynes		Throw gret falt, of my worthynes
Ande my labour*e* and*e* my ſtoutnes	1210	And my laubo*ur* and my stoutneß
And thrught strenght of my mek*i*le myght		And throw strenth of my mek*i*le mycht
Ourco*mm*myn*e* troyiens in*e*-to fyght,		Our*e*-cu*m*myn*e* troyanis in*e*-to ficht,
The seyd*e* oost releved*e* I		The said oiſt releved*e* I
Inne welth of wittaile gret copye;		In welth of wittale gret copy;
Considering*e* ay thrught myght & mayn*e*	1215	Consydering ay throw my*ch*t & maynê
The gregeois þar*e* felle foes agayn*e*;		The gregeois þar*e* fell fais agaynê;
Sene þat (I) the kyng Polymiſtres		Sen*e* þat þe king Polymistres

1205) he (oder I) fehlt. 1206) wes fehlt. 1207) Ms. D. oft. 1215) Ms. considering st. conseruing.

Thelamonius Aiax coram Agamenone et alijs Grecorum principibus contra Vlixem querelam exposuit, dicens quod, cum in distribuendis facultatibus in troiane ciuitatis capcione quesitis debuerit ea forma seruari vt secundum dignitatem, meritum et laborem deberet vniuscuiusque prerogatiua seruari; 1199) in palladio tamen concedendo non fuit tamen equa forma seruata, cum palladium concessum fuerit Vlixi qui tanto premio non fuit dignus, et ego eo caream qui multo magis eo dignus existo, cum propter mee strennuitatis labores in-modicos multociens Grecorum exercitum fame nimia laborantem multa saturitate repleuerim in multarum victualium vbertate, quem multociens a Troianis quasi deuictum in mee fortitudinis robore illesum perdurare et conseruari penitus fecerim contra hostes; cum et ego regem Polimestrem interfecerim, in cuius custodiam rex Pria-

Slew, in*e*-to whois kepyng*e* wes		Slewe, In-to quhois keping wes
Pollydorus of gret fame,		Pollydorus of gret fame,
That sone was of kyng*e* Pryame,	1220	That son*e* was of king Pryame,
That in*e* hys yhemsale had*e* & cure		That in*e* his ȝemsall had*e* and cure
Wnnowm*er*ab*i*le fayr*e* tresoure		Vnnovmerab*i*le fair*e* treſſoure
Of kyng*e* Pryame: þe which holy,		Of king Pryame : þe quhilk holy,
When*e* sleyne Pollydorus had*e* I,		Quhen slayne Pollydorus had I,
I to þe oost of Grece gert bryngꝭ,	1225	I to þe oſt of Grece gart bring,
The which oost ay was but fayling*e*		The qu^{lk} oist ay was but falyng
Inne-to expenses haboundand*e*,		In-to expenses haboundand*e*,
Whill befor*e* Troye they war lyand*e*.		Quhill befor Troy þai war*e* lyand*e*.
I slew also the kyng*e* of Fryse,		I slewe also þe king of Fryſe
And hys good*e* als one þe same wise	1230	And his gud*e* alß on*e* þe sam*e* wyse
To gregeois oost brought. (&) yhet mor*e*,		To gregeois oſt brocht. and ȝit mor*e*,
Kynrykes fer*e* about Troye wor*e*,		Kynryk*is* feir*e* about Troye wor*e*,
That frome it lay not ferre one lenth,		That frome It lay no*ch*t fer on*e* lenth,
Thrught my ſtodye & thrught my strenth		Throw my study and*e* my gret strenth
I eked*e* to þe grekes lordschipe,	1235	I eked*e* to þe grekes lordschipe,
Which furst troyiens had*e* to kepe : f. 320		Quhilk first troyans had to kepe,
As Garg*ar*us, Arysdyas,		As Gargarus, Arysdias,
Ceprissyn*e* and*e* Arrissas;		Ceprissane and Arissas;
And*e* all landes þat nyghboures wer*e*		And all land*is* þat ny*ch*tbo*wr*is wer*e*
To Troye, or about it ner*e*,	1240	To Troye, or about It was ner*e*,
To þe walles of þe Cite,		To þe walles of þe cite,
To gregeois lordschip gert I be,		To gregeois lordschipe gart I be,
That none was outwith of walour*e*		That none was outwith of walour*e*
Thrught myght þe troyiens to succour*e*.		Throw my*ch*t þe troyanis to succour*e*.
And I also with Achilles,	1245	And I also with Achilles
The forcye, þat rytht worthy wes,		The forcy, þat richt worthy wes,
Obtened*e* victoures full mony —		Obtened*e* victour*is* full mony —
Sett at þe victoures holely		Saif þ*at* þe wictour*is* holely
To Achilles referued*e* war*e*,		To Achilles referred wer*e*,
Yhit with hym*e* certes I was þar*e* —	1250	Ȝit with him certes I was ther*e* —
Wherfor*e* þat for (!) I our*e*-fett now		Quharfor þat feir*e* I o*wr*ſet now
Passyng*e* away as superflue.		Passing aweye as sup*er*flew.
And*e* Vlixes, wauntyng*e* in*e* deid*e*		And Vlixes, waunting in*e* deid*e* f. 308
All wourschipe of worthy knyghthed*e*,		All worschipe of worthy kny*ch*theid*e*,

1251) for st. here.

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mus commiserat eius filium Polidorum cum infinita quantitate thesauri, quo Polidoro a me eciam interfecto thesaurum suum totum ad exercitum Grecorum adduxerim, ex quo fuit exercitus in suis expensis semper habundans. 1229) interfecerim eciam regem Fricie, omnibus bonis eius Grecis adductis. et eo amplius quod domin(i)o Grecorum adiecerim meo studio et in meis viribus multa regna, Gargaros scilicet, Crepesim, Arisdam et Larissam, necnon et circum adiacencia regna Troie et loca sibi finitima vsque ad muros ciuitatis ipsius, cum nullus esset qui tunc Troianis succurreret et in forti copia subueniret. cum et ego cum Achille multa victoriosa perfecerim — que, licet ipse in suo sermone vuiuersa distinxerit (!), hic tamen tamquam superflua sunt omissa. 1253) at ipse Vlixes, carens omni strennuitate milicie, sola sui sermonis facundia vigere et superesse videtur, qui non preualet nisi in blandicijs tantum et fallacia arte verborum; qui si dixerit nos dominos per eum troiane ciuitatis effectos, hoc non a sue strennuitatis virtute processit, sed a proditorijs

But alanerly in*e* the facoune	1255	Bot anerly in þe facoune
Of hys slyghtfull and*e* slee sermoūne		Of his slichtfull & sle ſ*er*moun*e*
He our-co*mm*ys and*e* In*e* glutherynges		He o*ur*cu*mm*is and*e* in glutheryng*is*
And thrught arte fallas of spekynges;		And throw art fallas of spekyng*is*;
And*e* syn*e* he sais, thrught hym*e* þat we		And syne he sais throw him þ*at* we
Ar mayd*e* lordes of thys Cite,	1260	Ar maid lord*is* of þis cite,
Of wourschipe þat procede*de* nought,		Of worschipe þat procede*de* nocht,
But of traytoury, thrught hym*e* wrought,		Bot of tratoury, throw him*e* wrocht,
And of falß wordes thrught shame;		And of falß word*is* with schamê;
For swych with ſmyt of gret defame		For sic w*ith* ſmyte of gret defamê
Perpetualy diffamed*e* ar we	1265	Perpetuelly defamed*e* ar*e* we
Among*e* all folk, and*e* ay sall be,		Among all folk, & ay sall be,
That the troyiens, which with myght		That þe troyanis, qu^{lk}*is* w*ith* micht
We ought to haue our-co*mm*yn*e* with fyght,		We oucht to haue our*e*-come w*ith* ficht,
We our-come with fraud*e* & gyle		We o*ur*come w*ith* fraude & gyle
And*e* Machynacioñs and*e* wyle.«	1270	With machinac*io*nis and w*ith* wyle.«
And*e* eftre Thelamonyus		And eftir*e* Thelamonyus
Of hys spek had*e* maid*e* endyng*e* thus,		Of his speche had*e* maid ending þus,
Ageynes hys wordes Vlixes,		Aganis his wordes Vlixes,
As he þat not abaysed*e* wes,		As he þat no*ch*t abased*e* wes,
Answerd*e*, and*e* þat rytht hardely,	1275	Answerd, and þat richt hardely,
Sayand*e*: of hys wourschip holy		Sayand: of his worschipe holy
Troyes oost to haue venquest bene		Troyes oſt to haue wencust benê
And*e* put to such tynsale and*e* tene,		And put to sic tynsell & teynê,
And*e* thrught hys wytt & hys forſyght;		And throw his wit & his forsicht;
For, had*e* he nought bene, yhet in*e* myght	1280	For had he no*ch*t bene, ȝit in micht
Remaned*e* had*e* þe toune of Troye,		Remanand*e* (!) had*e* þe towne of Troy,
Inne sekyrnes and*e* in*e* gret Joye,		In sikkerneß and*e* in gret Joye,
And the statut (!) of the Citeȝanes		And þe statut*e* of þe citeȝanis
Inne ſtrenth, þat now tholys gret peynes.		In strenth, þat now tholis gret panes.
»Forsooth, schyr*e* Thelamon*e*, þow trow,	1285	»Forsuth, ß*ir* Thelamon*e*, þow trow,
Nought wonnyn*e* was thrught thy wirtue		No*ch*t wy*n*nyng was throw þi w*er*tew
The palladinar now, soothly,		The palladiner*e* now, suthly,
But errar*e* thrught my gret studye.		Bot erar*e* throw my gret study.
To þe troyiens of the Cite,		To þe troyanis of þe cite,
What þe palladinar myght be,	1290	Quhat þe palladiner my*ch*t be,

1255) tilge But? 1264) l. which. 1266) l. folkis. 1283) l. state.

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et fallacibus verbis suis, propter quod perpetue labis laboramus infamia inter gentes, vt Troianos, quos debuimus in potencia nostra deuincere, vincerimus per machinacionis fallaciam et per dolum. 1271) Postquam vero suis verbis Thelamonius finem fecit, Vlixes contra eius verba animose respondens dixit: Ipse troianum exercitum ex sua strennuitate vicisse et sapienti consilio sensus; qui si non fuisset in Grecorum exercitu in multa industria sensus sui, adhuc Troia in sui gloria et firmitate maneret et eius ciues essent adhuc in fortitudine status eorum. 1285) Sane, inter cetera, non in virtute tua, domine Thelamoni, Grecis palladium fuit quisitum, sed pocius studij mei cura. Troianis enim numquam quid esset palladium notum fuit, nec eis nota eius virtutis potencia

Was nought knawyn*e*, nor yhit þe myght
Ne the wirtue, in*e* it was ryght;
But I throw spering besely
Fond*e*, thrught þat relyk holely
Of the Cite the Capcioune
Maid*e* ws þe Retardacioune,
Sene in*e* wirtue of it allone
Consistit Troye not to be tone
Whill it within*e* þe walles wer*e*,
As now is kend*e* with lese & moer*e*;
Wherfor to Troye I went lystly
And tretyt it so studiously
That I þat relyke brought away:
Thrught which, who so þe sooth will say,
The lordschipe all of the Cite
At our*e* lykyng*e* obtened*e* we.«
And*e* so hys spekyng*e* Vlixes
Endyt and*e* of hys saw kan*e* sesse.
But Thelamonyus wittrely
With prowd*e* wordes full fellonly
Vlixes manased*e*; and ageyne
Vlixes yhalded*e* hym*e* certeyn*e*
Such lyche manasses with sturdy fayr*e*
As he to hym*e* had*e* manassed*e* þar*e*.
Wherfor*e* the forspek one þis wyse
Worthed*e* capitale ennymyes,
And*e* Thelamonyus publiſly
Affermand*e* þat he cruelly
Of hys hondes ſuld*e* thole þe ded*e*,
That in*e* it ſuld*e* be no remed*e*.
Syne to determynacioune
Of it, þe kyng*e* Agamenone f. 321
And*e* Menelayus, who shold*e* haue
The relyk wherfor*e* at they straue,
They thame submytted*e* wttrely.
Quhilkes determynand*e* fynaly
The relyk þat ryght nob*i*le wes

Was no*ch*t knawyn*e*, nor ȝit þe my*ch*t
Ne þe w*er*teu, in It was richt;
Bot I throw speryng besely
Fand, throw þat relyk halely
1295 Of þe cite þe capcioun*e*
Maid ws þe retardac*i*oun*e*,
Syne in*e* w*er*teu of It allonê
Conſiſkit (!) Troye no*ch*t to be tonê
Quhill It within*e* þe walles wer*e*,
1300 As now Is kend*e* with les and mar*e*;
Quharfor to Troye I went listly
And tretit It so studiously
That I þat relyke brocht away:
Throw quhilk, quho so þe suth will say,
1305 The lordschipe all of þe cite
At our*e* lyking optened*e* we.«
And so his speking Vlixes
Endit and of his saw can*e* cese.
Bot Thelamonyus witterly
1310 With proude word*is* full fellonly
Vlixes manaſſed*e*; and aganê
Vlixes ȝeldit him c*er*tanê
Siclyke ma*n*naſſes with sturdy fair*e*
As he to him had*e* ma*n*naſſed*e* þair*e*.
1315 Quharfor ȝe (!) forspeke on*e* þis wyß
Worthit capitale enemyß,
And Thelamonyus publesly
Affermand þat he cruelly
Of his hand*is* ſuld*e* thole þe deid*e*,
1320 That in It ſuld*e* be no remeid*e*.
Syne to det*er*minacioun*e*
Of It, þe king Agamenoun*e*
And Menelayus, quha suld haf
The relyke quharfor þat þai ſtraif*e*,
1325 Thai þai*me* submitted*e* vtterly. f. 309
Quhilk*is* det*er*mynand*e* fynaly
The relik þat richt nob*i*le wes

1296) Ms. ws st. wes? 1317) tilge and? 1322) þe st. to. 1326) l. determynit.

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qualis esset; sed ego per solius mei scrutinium adinueni quod per solum palladium retardabatur nobis capcio ciuitatis, cum in palladij virtute consisteret Troiam capi non posse donec palladium esset inter menia ciuitatis ipsius. 1301) Quare Troiam accessi furtiue et in tantum studiose tractaui quod, palladio ipso habito, vobis fuit ciuitatis ipsius domin(i)um acquisitum. Et ad hec inter cetera Vlixes suo tunc colloquio finem fecit. 1309) Sed Thelamonius Aiax multis opprobriosis verbis insultauit acriter in Vlixem, et Vlixes nichilo minus contra eum. Propter quod capitales facti sunt inuicem inimici, Thelamonio publice asserente: necesse est quod suis manibus moriatur Vlixes. 1321) Et dum placuisset regibus, Agamenonis et Menelai standum esse iudicio quis eorum alter palladium habere deberet, Thelamonius vel Vlixes, ipsi eorum arbitrio decreuerunt palladium

For to remayn*e* with Vlixes,
And so decretyt þe lordschepe
Of it to Vlixes to kepe; —
Perchaunce þat they ameved*e* wer*e*
Bycause þat in*e*-to good*e* maner*e*
And thrught þar*e* contemplacioune
He Heleyne frōme þe ded*e* felloune
Frome Thelamonyus hondes,
Vlixes, delyu*er*ed*e* out of bandes,
And sere kynges of renownē,
He Heleyn*e* (!) fro͡me þe ded*e* fellou͡ne.
For such provisio͡ns maid*e* þus,
Folowed*e* (!) Thelamonyus,
For of the oost all þe gretest
Affermed*e* Thelamonyus best
And worthyer befer*e* also
Ne Vlixes, ȝha or such two,
And*e* Thelamonyus our þe laif
Det*er*mynand*e* þa: relyk to haif.
Agayne Agamenone þarfor*e*
Thelamonyus with gret ſchor*e*
Put furth gret repreve in*e* spekyng*e*,
And ageyne Menelay þe kyng*e*,
Berand*e* full angyrly hys thought,
Affermand*e* in*e* þat at he mought
Of thame capitale ennymye
Hym*e* for to be perpetualy.
Because of which thyr*e* brethyr*e* two
The which had*e* det*er*myned*e* so,
And Vlixes, with full mony
Of knyghtes in*e* þar*e* companye
Procured*e* with rytht gret cauteles
Thame for to kepe in*e*-to tho whyles.
And*e* efter*e* gone was dayes lyght
And one cu*m*mand*e* myrknes of nyght
And*e* of the day next þe dawyng*e*,

For to remane with Vlixes,
And so decretit þe lordschipe
Of It to Vlixes to kepe; —
Perchau*n*ce þat þai amewed*e* wer*e*
Becauß þat in-to gud*e* maner*e*
And throw þar*e* contemplac*i*oun*e*
He Elene frome þe deid felloun*e*
Frome Thelamonyus hand*is*,
Vlixes, deliu*er*ed*e* out of band*is*,
And seir*e* king*is* of renoun*e*,
He savit fra þe deid felloun*e*.
For suth provisiouns maid þus,
Folowed Thelamonyus;
For of þe oist all þe gretest
Affermed Thelamomyus best
And worthyer*e* befor also
Ne Vlixes, ȝa or suche two,
And Thelamonyus o*ur* þe laif
Determyned*e* þat relyke to haif.
Agane Agamenonê þarfor
Thelamonyus with gret schoir*e*
Put furth gret repref in*e* speking*e*,
And agane Menelay þe king,
Berand full angerly his thocht
Affirmand*e* in þat þ*at* he nocht (!)
Of þai*me* capitale enemy
Him for to be perpetually.
Becauß of qu^{lk} þir*e* brethir*e* two
The quhilk had*e* det*er*myned*e* so,
And Vlixes, with full mony
Of kny*chtis* in þar*e* company
Procured*e* with richt gret cauteles
Tham for to kepe In*e*-to tho quhyles.
And efter*e* gone was dayes licht
And*e* on*e* cu*m*mand*e* myrkneß of ny*ch*t
And of þe day nixt þe dawyng*e*,

1338) Ms. C. Heleyne st. savit. 1339) l. provisioune. 1340) Folowed st. sorowed.

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penes Vlixem residere debere tanquam dominio eius adductum; — moti forte ex eo quod Vlixes eorum contemplacione Helenam a mortis periculo de manibus ipsius Thelamonij et aliorum regum grecorum suis sermonibus liberauit. 1339) Dolet igitur Thelamonius ex tali prouisione facta per Agamenonem et Menelaum de palladio irracionabiliter contra eum, cum omnes quasi maiores exercitus constanter assererent in obtinendo palladio Thelamonium digniorem Vlixe. 1347) Propter quod Thelamonius contra Agamenonem et Menelaum egrum gerens animum, multa verborum diffundit opprobria contra eos, asserens se eorum capitalem de cetero inimicum. Cuius rei causa predicti duo reges fratres et Vlixes cum eis in maxima militum comitiua procurabant se cum cautela maxima custodire. 1361) Postquam vero dies illa transiuit, veniente eius nocte sequenti et diei proximi aurora surgente per quam dies sequens effudit orbi summo diluculo lucem suam, inuentum est quod ea nocte fuerat in lecto suo Thelamonius interfectus, multis confossus vulneri-

Wprysing*e* makyng*e* þe morowyng*e*,
And*e* day next eftre folowand*e*
With lyght illumynit þe land*e*:
Thelamonyus sleyne fond*e* they
Inne-to hys bed*e*, quhar*e* þat he ley,
With fele woundes sere and mony,
And*e* all to-hewit hys body.
Thrught all þe oost gret was þe crye
Of Thelamonyus þe doughty,
For whois ded*e* all sorowed*e* nere
Com*m*only in*e* the oost þat wer*e*;
And as in*e*-to þe werray tournyng*e*,
The blame of hym*e*(!) both old*e* &;yhing*e*
That for to do was rytht felloune,
Imput to kyng*e* Agamenone
And*e* Menelay, hys broder was,
But errar*e* wnto Vlixes.

Pyrrus, þat right effectuisly
Thelamonyus and*e* trewly
llouet, ageyne schyr*e* Vlixes
Boustous wordes, or he wald*e* ses,
Put manasand*e* in*e* fele manerese,
And ageyne all hys presoneres (!)
Of hys ded*e*. wherfor Vlixes,
That of hys ded*e* he syttand*e* (!) wes,
Inne-to gret myrknes of o nyght
With all hys shippes kan*e* hym*e* dyght
And frome Troye is passed*e* thiftfully
With all thame of hys companye,
To þe depe see and*e* co*m*mittand*e*,
And*e* þe palladinar levand*e*
To hys dere frend*e* Dyomedes,
Inne-to þe oost þat ſtill þan*e* wes.
Pyrrus gert buryed*e* (!) be þe body
Of Thelamonyus in*e* hye,
And, of it aſkes maid*e* eu*er*ilkdele,
He gert in*e* o goldyn*e* wesshele
Thyr aſſhes wele enclosed*e* be,

Wprysing*e* making þe morowing*e*,
And*e* day nixt eft*ir* followand*e*
W*ith* licht Illu*m*ined*e* þe land*e*:
Thelamonyus slane fand þai
In-to his bed, quhar*e* þat he lay,
With feile wound*is* seir*e* & mony,
And all to-hewed*e* his body.
Throw all þe ost gret was þe cry
Of Thelamonyus þe douchty;
For quhois deid*e* all sorowed*e* neir*e*
Com*m*onely In þe ost þat wer*e*;
And*e* as In*e*-to þe w*er*ray tornyng*e*,
The blame of him*e* baith ald*e* & ȝing*e*
þat for to do was richt felloun*e*,
Imput to king Agamenoun*e*
And Menelay, his brothir*e* wes,
Bot erar*e* vnto Vlixes.

Pirrus, þat richt effectuislie
Thelamonyus and treuly
Lovit, agane *ßir* Vlixes
Bustuouß word*is*, or he wald*e* ceß,
Put ma*n*naſſand*e* in*e* fell maner*is*,
And*e* agayne all his presoner*is*,
Of his deid. quharfor Vlixes,
That of his deid he sitand*e* wes,
In*e* þe gret myrkneß of a ny*ch*t
With all his schippes gan*e* hi*me* dicht
And frome Troy Is passit thiftfully
With all þai*me* of his company
To þe depe se & *com*mittand*e*
And þe palladiner leveand*e*
To his deir*e* frend*e* Diomedes,
In*e*-to þe oist þat still þan*e* wes.
Pirrus gart buryed*e* be þe body
Of Thelamonyus in*e* hy,
And, of It aſſes maid eu*ery* dele f. 310
He gart in a goldin*e* weſchele
Thir*e* asses wele enclosed*e* be,

1376) hym*e* st. crime. 1386) presoneres st. parseneres; hys st. the? 1388) l. hesitand. 1393) and*e* st. hyme. 1397) buryed*e* st. birnit.

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bus, et eius corpore multimode detruncato. 1371) Clamor igitur per totum exercitum magnus exuberat, et de morte Thelamonij communiter omnes dolent et quasi credulitate vera in Agamenonem et Menelaum culpam impingunt, sed pocius Vlixem. 1381) Pirrus vero, qui Thelamonium affectione sincera dilexerat, contra Vlixem et alios Thelamonij necis participes multa comminatoria verba diffudit. Quare Vlixes de vita sua dubitans, quadam nocte sub ipsius noctis cecitate nimis obscure cum suis nauibus recessit a Troia furtiue et alto pelago se commisit, Diomedi, amico suo, palladio ipso dimisso. 1397) Sed Pirrus Thelamonij corpus cremari mandauit et, ex eo facto cinere, in quodam vase aureo deponi et consignari, deposuit cinerem ipsum, multi sagacis arti-

For to be had*e* in*e* hys cuntre.	For to be had*e* in*e* his cu*n*tre.
Agamenone, with kynges ser*e* f. 32a	Agamenon*e* *with* king*is* seir*e*,
That to hys will anerdand*e* wer*e*,	That to his will*is* Inherand wer*e*,
And*e* hys broder Menelayus	And his brothir*e* Menelayus
Ageynes þe wachyng*e* of Pyrrus	Aganis þe watching*e* of Pirrus
And*e* anerdand*e* to hys party	And Inherdand to his p*ar*ty
Thame kepit ay right wylely,	Tham kepit ay richt wylely,
For Pyrrus sett hym*e* thame ageyne,	For Pirrus set him*e* þai*me* aganê,
And (þai) ageynes hym*e* with all meyne.	And aganis him*e* *with* all maynê.
But reformed*e* Anthenores (!) pese	Bot he reformed*e* Anthenor*is* pece (!)
Amonges thame, or he wald*e* sese,	Among*is* þai*me*, or he wold*e* cese,
And of gregeois all the grettest	And of gregeois all þe gretest
Of all the oost and*e* worthyest	Of all þe oist and worthyest
And*e* (!) rytht moche solempnyte	And richt mek*i*le solempnite
To one gret fest called*e* hath he;	Till one fest called*e* has he;
Which in*e*-to diu*er*sitees gret	Quhilk*is* In*e*-to diu*er*siteis grete
He thame refreſſhed*e* with good*e* mete,	He þai*me* refreschit *with* gud mete,
Syne honouryt thame at dep*ar*tyng*e*	Syne honored þai*me* at dep*ar*ting
And (!) of good*e* gyftes gret gevyng*e*. —	And of gud giftes gret geving. —
The gregeois with gret pyth & peyn*e*	The gregois *with* gret pith & paynê
Thrught þar effectioune (!) certeyn*e*	Throw þar*e* assertioun*e* i*n* c*er*tanê
Ageynes Eneas fellonly	Aganis Eneas fellonly
Put and*e* seyd*e*: he had*e* falsly	Put and said: he had falsly
Brokyn*e* hys feyth and*e* all hys bond*e*	Brokin*e* his faith & all his band*e*
Of hys ooth anênce þar co*n*nand*e*,	Of his oith anent*is* þar*e* cu*n*nand*e*,
Because þat he Pollicena,	Becauß þat he Polixena,
Gylty to deth, hath heled*e* sua,	Gilty to deth, has heled*e* swa,
Thrught which occasioune sleyn*e* wes	Throw qu^{lk} occasioun*e* slane was
The worthy mek*i*le Achilles.	The worthy mekilê Achelles.
And þarfor, thrught counsale was tone	And þ*ar*for, throw counsall was tonê
Of the gregeois grettest Ichone,	Of þe gregois gretest Ilkonê,
That (!) hym*e* decreted*e* to disseu*ire*	That him*e* decretit to dissever*e*
Frome Troye, and bannyst be for eu*ere*.	Frome Troy, and ba*n*nist be for evir*e*.
And*e* he, at þar co*m*mandyng*e*	And he, at þar*e* co*m*manding*e*
Myght no^{t} ganſtand*e* in*e*-to no thing*e*,	My*ch*t no*ch*t ganestand*e* in*e*-to nothing,

1407) þame fehlt vor anerdand. 1410) þai fehlt. 1411) l. Anthenor reformed. 1415 u. 1420) and st. in. 1422) l. assertionis. 1433) That st. Thai.

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ficij munimine sigillatnm, ad ipsius Thelamonij regis regnum proprium deferendum. 1403) Agamenon vero et Menelaus cum quibusdam regibus sibi fauentibus contra Pirrum et quosdam reges qui Pirro fauebant, faciebant se caucius custodiri, cum Pirrus insidiaretur eisdem et ipsi similiter ipsi Pirro. 1411) Sed Antenor suo tractatu inter eos pacem stabilem reformavit, et vniuersos maiores Grecorum ad conuiuium in magna solempnitate studuit inuitare; quos in magna diuersitate ciborum pauit et refecit eosdem, et preterea eos in multorum exhibicione donorum honorare curauit. 1421) Greci vero contra Eneam eorum assercionibus impingebant ipsum contra eos silicet fregisse fidem rupto sui vinculo iuramenti, ex eo quod Polixenam celauerat ream mortis, cuius occasione magnus Achilles extiterat interfectus. 1431) Et ideo communicato consilio Enee exilium indixerunt, vt perpetuo relegaretur a Troia. 1435) Qui cum non valeret eorum iuſſionibus contraire, Grecis humiliter supplicauit vt saltim viginti duas naues, cum quibus Paris apud Greciam se contulit, sibi concedere dignarentur, et, cum refectione nimia indigerent, reficiendi eas sibi de-

The gregeois preyed*e* right humbly
That at þe lest they graciously
Wald*e* denȝhe thame to graunt hym*e* till,
Yf it emplesed*e* to thar*e* will,
The which shippes Paryse Inne went
To Grece, when*e* tone was Heleyn*e* gent —
That two and*e* twenty wer*e* but were;
And*e* ſyn*e* þat refections ſere
Thame neded*e*, he of refetyne
Thame preyed*e* space to graunt hem*e* syn*e*.
The gregeois þan*e* liberaly
The space of four*e* moneth holely
Graunted*e* to þe Refectioune
Of tho ſhippes, & hym*e* to boune. —
Anthenor*e*, in*e* Troye not willand*e*
To duelle ne soiourne in*e* þat land*e*,
With some shippes he gotten*e* had*e*,
Of hys will syne away hym*e* maid*e*
And with full mek*i*le quantyte
Of troyiens dyd*e* hym*e* to þe see —
But whyn*e* he went, or what he thought,
The storye heyr*e* declareth nought.
Ageynes Anthenor*e* Eneas
Full odyous in*e* hys hert he was,
Because þat for hys deid*e* so he
Frome Troye for ay shold*e* bannyst be
And Anthenor*e* myght at hys will
Both come and*e* go þe Cite till;
And he for to be bannyst so,
Inne-to hys hert he was full wo
And wmbethought hym*e* how he my^{t},
By ony colour*e* or by slyght,
That he Anthenor*e* my^{t} ger*e* be
Out of the lond*e* & þe Cite
Of Troye bannyst perpetualy,
Away to be put holely

The gregeois prayed*e* richt humbly
That at þe lest þai graciusly
Wald*e* denye þai*me* to grau*n*t hi*me* till,
Gif It emplesit to þar*e* will,
The qu^{lk}*is* schippes Pares in went
To Grece, quhen*e* tone was Elene gent —
That two & tue*n*ty wer*e* but weir*e*;
And syne þat refectiouns seir*e*
Thame prayed, he for his refetynê
And þan*e* (!) space to grau*n*t þai*me* synê.
The gregeois þan*e* liberaly
The space of four*e* monethis holy
Graunted*e* to þe refectioun*e*
Of þo schippes, and him to bownê. —
Anthenor, in Troy not willand*e*
To duell nor sudiorne in þat land*e*,
With sum*e* schippes he gottin*e* had,
Of his will syne away him*e* maid
And *with* full mek*i*le qua*n*tite
Of troyanis did hi*me* to þe se —
Bot quhar*e* hee went or quhar*e* he tho*ch*t,
The story heir*e* declaris no*ch*t.
Aganes Anthenor Eneas
Full odiouß In hart he was,
Becauß þat for his deid*e* so hie
Frome Troy for ay sůld*e* ba*n*nist be
And Anthenor my*ch*t at his will
Boith cum*e* and go þe cite till;
And he for to be ba*n*nist so,
In-to his hart he was full wo
And vmbetho*ch*t him*e* how he my*ch*t,
Be ony cullo*ur* or be slicht,
That he Anthenor my*ch*t gar be
Out of þe land (&) þe cite
Of Troy ba*n*nist p*er*petuelly,
Away to be put halely

1446) hem*e* st. him*e*.

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berent spacium indulgere. Quod Greci sibi liberaliter concesserunt, quatuor mensium spacio sibi dato ad refectionem ipsarum. 1451) Interea Antenor nolens in Troia manere, quibusdam nauibus sibi quesitis voluntarius recessit a Troia cum quantitate plurima Troianorum — sed quo iuit et quo diuerterit, presens hystoria non declarat. Eneas vero contra Anthenorem gerens animum odiosum, pro eo quod facto suo conuiuio (!) factum est quod ipse relegaretur a Troia et Anthenori patebat plena libertas eundi et redeundi a Troia pro sue arbitrio voluntatis, latentes Anthenori parauit insidias qualiter a Troia posset perpetuo relegari et quod ei facultas eundi et redeundi ad

The faculte of hys co*mm*yng*e*
To Troye and*e* away goyng*e*.
Wherfor Eneas gert call thar*e*
To counsale all þat lyvand*e* war*e*
Of þe troyiens in*e* Troye; syn*e* he
One þis wyse schewed*e* hys gule:
»Felawes and*e* brethir*e*, as ʒe wate,
Thrught fraward*e* fortune to þis state
As ʒhe see, ʒe ar co*mm*myn*e* now,
And*e* her*e* attour*e* ʒe wate, I trow,
Of at (!) may not without counsale f. 323
Of some good*e* governour*e* awaile
Heelfully ʒour*e* dayes to led*e*;
Tharfor*e* to ʒow, me think, it sped*e*,
That, I passand*e* frome ʒow away,
Of some defendour*e* ʒhe purwaye.
For, if ʒhour*e* nyghboures heres record*e*
Ȝow left but governour*e* and*e* lord*e*,
That bene to ʒow rytht nere m*ar*cheand*e*,
They shall alsone tak apone hand*e*
To come one ʒow without delay
Ande skaith ʒow all þat eu*ire* they may.
And*e* I say for me, me thynk best
Yhe send*e* for Anthenor*e* but fyrst,
And*e* giff*is* hym*e* all þe governaile,
So þat ʒe may with hys counsale
Ageynes ʒour*e* foes ʒow defend*e*.»
And they also gan*e* condescend*e*
To do hys counsale, and*e* þarfor*e*
They send*e* message for Anthenor*e*.
They fond*e* hym*e* & hi*me* brought ageyn*e*.
Inne whois offensioune with all peyne
Eneas rose, for he was þen*e*
Inne Troye fer*e* myghtyer*e* of men*e*
Thane Anthenor*e*. but þe troyiens
Preyed*e* Eneas all attones

1483) Of at st. þat it?

The faculte of his cu*mm*yng f. 311
To Troye and of away goyng.
1475 Quharfor Eneas gart call ther*e*
The counsall all þat liffand wer*e*
Of þe troyens in*e* Troye ; syne he
On*e* þis wyß schewed*e* his gale :
»Fallowis and brether*e*, as ʒe wate,
1480 Throw fraward*e* fortoun*e* to þis state
As ʒe se, ʒe ar*e* cu*mm*yn*e* now,
And*e* her*e* attour*e* ʒe wate, I trow,
To þ*at* may no*ch*t without counsell
Of sum*e* gud governo*ur* avale
1485 Heilfully ʒo*ur* dayes to leid*e*;
Tharfor to ʒ^{w}, me think, It speid*e*,
That, I passand frome ʒ^{w} away,
Of su*me* defendo*ur* ʒe p*ur*way.
For, gif ʒo*ur* ny*ch*tbo*uris* heres record*e*
1490 Ȝow left but governo*ur* & lord*e*,
That bene to ʒow richt neir*e* m*ar*chand*e*,
Thai sall alsone tak vpon*e* hand*e*
To cum*e* on*e* ʒ^{w} without delay
And ſcaith ʒow all þat eu*ir* þai may.
1495 And I say for me, me think best
Ȝe send for Anthenor bot first,
And gevis him*e* all þe governale,
So þat ʒe may with his counsale
Aganis ʒo*ur* foes ʒow to defend*e*.«
1500 And þai also gan*e* condescend*e*
To do his counsall, and þarfor*e*
Thai send*e* message for Anthenor*e*.
Thai fand*e* him*e* & hi*me* brocht aganê.
In quhois offensioun*e* w*ith* all paynê
1505 Eneas rose, for he was þan*e*
In Troye fer*e* michtyer*e* of men*e*
Than*e* Anthenor. bot þe troyens
Prayed*e* Eneas all at-ones

Greciam penitus tolleretur. 1475) Qua-propter Eneas, Troianis omnibus qui superstites erant in Troia ad consilium conuocatis, sic eos allocutus est dicens: Amici fratres, ex quo ſiniſtrante fortuna ad presentem statum, in quo estis, nuperius deuenistis, aperte videtis quia non sine alicuius consilio protectoris salubriter poteritis ducere dies vestros. 1486) Est ergo vobis salubre vt, me recedente, de aliquo vestro rectore salubriter cogitetis. Si enim vicini vestri, habitantes per villas et castra et eciam alibi, sencient vos sine protectore manere, passim in vos irruent et continuis prede laceracionibus vos exponent. 1495) Expedit ergo vobis, vt michi videtur, mittere pro Anthenore, vt eum vobis constituatis in regem, vt cum eius consilio contra emulos vestros possitis salubriter vos tueri. 1500) Placuit itaque Enee consilium vniuersis. Propterea per eorum nuncios Anthenore perquisito, inuentus, ad Troiam festinus accessit. In cuius offensionem statim Eneas armata manu voluit prosilire, cum adhuc Eneas in Troia potencior eo esset. 1507) Quare reliqui Troiani apud Troiam existentes Eneam humiliter deprecantur vt a suis desistat inceptis, ne

That he of hys purpos wald*e* sese,		That he of his purpoß wald*e* ceß,
And*e* they shold*e* ger ry^{t} wele but lese	1510	And þai suld*e* ger richt wele but leß
All thynges be refourmed*e* ageyn*e*		All thinges be Reformed*e* agaynē
Withouten*e* battaile or bargeyn*e*.		Withoutin*e* battell or barganē.
And*e* Eneas, þat meved*e* was,		And Eneas, þ*at* moved*e* was,
Seyd*e*: »who may (be) led*e* by meknes		Said: »quho may leid by meiknes
That so wyked*e* o traytour*e*	1515	That so wikked*e* a tratour*e*
He may spar*e* in*e* anny hour*e*,		He may spair*e* in ony hour*e*,
Thrught whois treſſone Pollicene,		Throw quhois tresoun*e* Polixene,
The kynges doughtre, virgyn*e* clene,		The king*is* douchter, a v*ir*gine clenē,
Was sleyn*e* wpone Achilles grave,		Was slane vpone Achilles grave,
Of whois ded*e* þe cause he gave?	1520	Of quhois deid þe cauß he have?
And*e* I ame bannyst for eu*ire*		And I þ*at* am*e*, ba*n*nist for evir
Frome ȝow, & mon*e* fro ȝow disseu*ire*,		Fro ȝow and mai frome ȝow dissever,
The which ȝharnys atto*ur* all thyng*e*		The quhilk ȝarnis attour all thing
With ȝow in*e* teres and*e* gretyng*e*		With ȝow in teris and greting
To meyn*e* vthyr*e* mekle skaithis ay	1525	To meyne vthir*e* mek*i*le scaithis ay
And for to spek (!) þe grathest way		And for to speke þe grathest way
How consolacioune we myght gett		How consolacioun*e* we may get
Inne our sorow, some help to sett! «		In our*e* sorowe sum*e* helpe to set!«

Thus throw þe spek of Eneas		Thus throw þe speche of Eneas
The ſere counsale ordanyt was	1530	The seir*e* counsall ordanit was
And*e* decreted*e* þat Anthenor*e*		And decretit þat Anthenor*e*
Shold*e* bannyst be for eu*ir*more,		Suld*e* ba*n*nist be for eu*ir*more,
And*e* neu*ir* to retourne to þat place,		And neu*ir* to retorne to þat place,
As þan*e*, to pas graunted*e* hym*e* grace.		As þan to paß graunted*e* hi*me* grace.
The which sone is done in*e* deid*e*.	1535	The quhilk sone Is done i*n* deid*e*.
And Anthenor*e* to schipe he ȝheid*e*,		And Anthenor to schipe he ȝeid,
And mony troyiens with hym*e* had*e*,		And mony troyens w*ith* hi*me* had,
Sone entred*e* in*e* the se but bayd*e*		Sone entred*e* in þe se but baid*e*
And so long rowed*e* in*e* the see		And sa lang rolled*e* in þe se
Whill at þe last hys shipe & he	1540	Quhill at þe last his schip & he
Felle in*e* þe hondes of thame of Pyre (!),		Fell in þe hand*is* of þai*me* of Pyre,
That one hys men*e* maid*e* ſelle martyr*e*:		That on*e* his men*e* maid fell m*ar*tyr*e*:

1514) be fehlt? 1525) vthyre st. our. 1526) spek st. sek. 1530) l. In þare c.?

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mala eorum omnia, que iam finem in bellis aliquem sunt fortita, per ciuilia et intestina bella inter eos debeant innouari (!). 1513) Ad eorum igitur verba Eneas sic dixit: Quis hominum potest tanta pietatis dulcedine demulciri vt tanto viro nequiſſimo et continuo prodicionis actori parcere pie posset? cuius proditorijs artibus factum est quod Polixena, inclita regis filia, virgo innocens, mactari coram sepulchro Achillis sic crudeliter meruiſſet; 1521) et ego sum a vestro conforcio perpetuo relegatus, qui vobiscum affectaueram in communibus lacrimis tamquam eorum particeps condolore et communium anxietatum viam consolacionis exquirere, per quam possemus in tantis nostris doloribus respirare. 1529) Ad verba igitur Enee Troiani tunc communi deliberato consilio Antenorem decreuerunt a Troia perpetuo relegandum, ita quod numquam redire Troiam sibi liceret, data sibi licencia a Troia continuo recedendi. Quod statim factum est. 1536) Antenor autem statim cum suis nauibus et multis de reliquis Troianorum se immisit in mare, et tamdiu per peregrina equora nauigauit donec in quorundam manus incidit piratarum (!), qui irruentes in eum et suos quosdam interfecerunt ex eis et alios vulneribus afferaxerunt (!) et demum predati sunt omnes.

Some wounded*e*, some slew, & some kan*e* ta,		Sum*e* wounded*e*, sum*e* slew & su*me* gan*e* ta,
And*e* spulled*e* þar*e* goodes alsua.		And spelȝeid þar*e* gudd*is* alswa.
But frome þe hondes at þe last	1545	Bot frome þe hondes at þe last
He has chaped*e*, & so long past		He has chapit, & so long past
Thrught þe wyld*e* sees wau*er*andly,		Throw þe wyld*e* sees wawerandly,
Whill he was co*m*myn*e* happely		Quhill he was cu*m*myn*e* happely
Of þat ilk provynce to one place		Of þat Ilk province of one place
That Gerbyndya callit was:	1550	That Gerbyndia called*e* was:
Inne-to þe which o kyng was þan*e*		In-to þe qu^{lk} a king was þan*e*
That was a good*e* & rythtwiß man*e*		That was ane gud & rychtuis man*e*
And to hys name hate Tytydes,		And to his name hat Tytydes,
And*e* held*e* þat provynce in*e* gret pres.		And held*e* þat province in gret pece.
Inne-to þis kynges lond*e* for-thy	1555	In-to þis king*is* lond for-þi
Anthenor*e* with smalle companye		Anthenor *with* small company
Aryved*e* & toke lond*e* þat tyd*e*,		Aryved*e* and tuke lond þat tyd*e*.
Whar hye brayes one ilk a syd*e*		Quhar*e* he brayes on*e* Ilka syd*e*
Was lyand*e* both one lenth & breid*e*;		Was lyand boith on*e* lenth & breid*e*;
The which brayes endlong*e* he ȝheid*e*.	1560	The qu^{lk}*is* brayes endlong he ȝeid*e*.
Thus as they hye brayes he sought,		Thus as þai hie brayes he socht,
He fond*e* a fayre pleyn*e*, wher he thought . . .		He fand a fair*e* playne, quhar*e* he tho*ch*t
. . . .		Was awenand*e* a towne to set;
		And þan withoutin*e* longer let
(**So weit Ms. Cambr.**)	1565	He foundit ane gret cite thor*e*
		With þe troyans þ*at* with him wor*e*,
		And quhen*e* þat It was foundit all,
		Corthir*e* Melon*e* gart It call.
		The quhilk in-to ſchort tyme was made
	1570	With ſikker walles, hie & braid*e*,
		And mony towres and turet,
		About vpon*e* þe walles set.
		And quhen*e* þat It was knawin*e* to tho
		That in Troy gan*e* duelling mo,
	1575	That he had gart ane cite stab*i*le

1545 þe st. þar. 1554) Ms. C. pres st. pes.

1545) Tandem ab eorum manibus liber(a)ti tamdiu per maris equora deuehuntur, donec aura prospera inspirante iuxta litora cuiusdam prouincie applicant que Gerbindia vocabatur; in qua tunc regnabat rex quidam valde iustus et pius, Oetides nomine, qui prouinciam ipsam in multa tranquillitate regebat. 1555) In terram igitur huius regis descendit Antenor in comitiua paucorum, iuxta litus cuiusdam rupis excelse, que ipsi litori imminebat. 1561) Quare ipsius loci scrutata planicie, que a radice rupis ipsius longe lateque per arua distendebatur et nemora et in multis aquarum fontibus circumquaque, 1563) Antenor ipsius loci amenitate captata in supercilio rupis ipsius quandam ciuitatem fundare disposuit et fundauit cum reliquijs Troianorum qui nauigauerant cum eodem, et eam Corchire Menalon statuit appellari. Quam in breui tempore forcium murorum ambitu circumcinxit, institutis in eis multis per girum turribus bellicosis. 1573) Quod postquam Troianis innotuit qui remanserunt apud Troiam, de ciuitate ipsa in loco tuto firmata, fertili et ameno, maxima pars eorum sponte peruenit ad eam; ex quibus ciuitas ipsa, necnon et multis alijs, facta est nimium populosa; predicto autem regi Oetide, cuius erat domin(i)o prouincia ipsa subiecta,

And to so awenand place & ab*i*le:
The most p*ar*t of þai*me* *c*ome but baid
To him*e*; quhar-throw þe townê was maid,
Quhat of þai*me* & of vþeris seir*e*,
Richt populus on*e* gret maner*e*.
Than to þe said kyng*e* Tytides
Was told*e*, of quhois provynce wes
That towne, þat Anthenor was i*n* þan*e*,
A richt-wyß, discrete, worthy man*e*;
So þat throw sic relacioun*e*
The king*e* in gret effectioun*e*
Resavit him*e* in speciall grace,
And all þe troyans, with him was.
Quharfor gretlie he Is maid blyth
Of þe kyng*is* loue, and alswyth
Throw his wit and governyng*e*
He Is secund best nixt þe king*e*. —
Cassandra, quhilk þat ȝit remanys
In Troy, w*ith* mony bitter panes,
Of ſtanyng*e* of hir*e* moder schenê
And of hir*e* sister*e* Polexene,
And ȝet out teres in fuſſioun*e*
With angry lame*n*tacioun*e*.
Bot at þe last hir*e* rany teres
Dryed a litill, and hir*e* feres
Sobrand, þocht sche had no*ch*t maid end*e*,
The grekes tuke purpoß to wend*e*
Fro Troye and prayit hir*e* to tell þai*me* somê
Of thing*is* þat war*e* to þam*e* to cum*e*.
Quhom-to Cassandra said: þat þai
Suld haue gret Ill be mony way,
Or þat þai come in þar*e* cu*n*tre;
And to Agamenon*e* said: þat he
Suld be slane w*ith* þe folk þat wer*e*
In*e*-to his houß famylier*e*.
And as It eft*ir* to þai*me* fell,
Richt as Cassandra gan*e* þai*me* tell,
The p*rese*nt story sall declair*e*,
Quho list to luke It forthir*e*mar*e*. —
Kyng Thelamon*e* þat richt pryvely
Was slane, as befor*e* tald*e* I,
Had*e* two sonnes w*ith*-outin*e* mo,
Gottin*e* vpon*e* his wyffes two:
Of þe quhilk*is* first Ermeydes
On*e* Glauſta þe quene gottin*e* wes,
The toþ*ir* Antiſſatus allswa
Gottyn*e* on*e* þe queyne Thimiſſa.
And þir*e* two so*n*nes, quhen*e* þai war*e* ȝing*e*,
War gevin*e* in*e* tutory and keping*e*
To king*e* Teuteus, to kepe and weild*e*,
Quhill þai war*e* cu*m*myn*e* to p*ar*ſyte eld*e*
And quhill þai war*e* ab*i*le to bere
Armes and tuke kny*ch*thed in were. —
Agamenone and Menelay
At grekes aſkit leif þat þai
My*ch*t paß home in þar*e* awne land*e*.
And þe grekes þat was bydand*e*
At Troye, wald*e* scantly gif þai*me* leve,
For þai had þam*e* i*n*-to misleve
And suspect*e* In-to mek*i*le thing*e*
Of Thelamonyus murthering*e* —
Quhill Vlixes stall thiftuisly

1576) And to st. In-to. 1597) tilge And. 1603) tilge and. 1613) Ms. pn̄t = p*rese*nt. 1633) Ms. stantly.

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sponte peruenit ad eam (verderbt). Ex quibus nouit Antenor quod rex ipsum magnam recepit in graciam et ciuitatem ipsam et omnes Troianos eosdem. Quare magnificatus est valde ex dilectione regis Antenor propter sue probitatis industriam, et in regno ipso per regem factus est secundus ab eo. 1593) Cassandra vero, que remanserat apud Troiam multis exacerbata doloribus ex lapidacione matris et Polixene, sue sororis, multos dies duxit in lacrimarum anxietatibus et lamentis. 1599) Sed demum lacrimarum ymbribus exsiccatis et ea parumper a suis doloribus respirante, Greci, qui intendebant a Troia recedere, ab ea multum exquirunt de futuris eorum. 1604) Quibus Cassandra dixit: multa mala eis debere succedere antequam in patriam recipiantur eorum; Agamenoni vero dixit: ipsum interficiendum ab illis qui sunt de domo sua; — et vnicuique eorum accidit sicut Cassandra vaticinata est illis, prout presens hystoria per sequencia declarabit. 1615) De Thelamonio vero clamdestine interfecto superera(n)t duo filij, quos ipse de duabus reginis vxoribus sibi susceperat: quorum antegenitus vocabatur Eamcides de matre Eanca, et alius de regina Ethimiſſa, qui Antiſſacus vocabatur. Hij duo dum etatem agerent puerilem, dati sunt sub tutela et cura regis Teucri, vt eos, donec pubescerent, educaret, et donec apti fierent ad miliciam assumendam. 1629) Agamenon vero et Menelaus a Grecis licenciam postulauerunt recedendi: quam ipsi maiores Grecorum adhuc existencium apud Troiam (vix) concedere voluerunt, habentes eos de clamdestina Thelamonij nece suspectos, dum de Vlixis fuga furtiua, per quam accusatorem seipsum esse constituit,

Away, as grauntand*e* him*e* gilty —
For qu^{lk} þai war suspect*e* þe leß;
And at þe last þai*me* graunted*e* wes
Half gruchandly, to go þ*ar* way.
And passand on*e* frome Troy ſone þai
Entered*e* in schippis, he & he,
And þai*me* *com*mitted to þe se. —
This tyme, quhen*e* þat herwist had*e*
In law places his courſſes maid*e*
And was passed*e* vttraly,
And wynt*ir*, his nixt ny*ch*tbour*e* by,
Throw-out þe warld*e* in*e* syndry placis
Com*m*and *with* strenth of his slaw paces;
And had þe treis dispulʒeit
Of þar*e* fair*e* flour*is* and diffulʒeit
And had gevin*e* scilence alß, but weir*e*,
To þe swete sang of foules seir*e*,
And *with* his austren*e* wynd*is* blast
Richt bustuously blawand*e* and fast
Was cu*m*mand frome his lurkand lair*e*
With his rigour*e*, þe plesand air*e*
Puttand away frome all brichtneß,
With clowdy gaddering of myrkneß
Clethand*e* him*e*, In-to copye
Of ſchour*is*, þat giff*is* ythandly
Encreſſing helpe and nuriſing*e*
To fludes In-to mek*i*le thing*e*
And frome hicht of þe ſumiteis
Descendand among*is* þe waleis
With his richt courſſes þe waleis mais
All wete and ſcowres all þe brais:
In þis sam*e* tyme, þat grekes was
Ameved throw so gret lichtneß
Throw a blynd fulische desyre
That þar*e* hart*is* as birnand fyre
Ameved, to paß In-to þar*e* land*e*,
With eger willis and ſcaldand*e*,
Strenʒeand þar*e* tho*ch*t so þat quhile
That þai thocht on*e* no p*ar*rile,
Nouþ*ir* þe tempest of þe seis
Ne of þe tyme þe qualiteis,
Bot gaif þai*me* to þat ʒarnand*e* gate. —
For quhilk It happi*n*nis oft, god wate,
And is richt suth withoutin*e* dreid
That of fule haiſt cu*m*mis no speid;
For quho so haist*is* him*e* richt folely
To paß a gait our*e*-hastely,
He sall haue let and p*er*chau*n*ce he
Sall neu*ir* cum*e* quhar*e* he wold*e* be. —
Thus quhen*e* throw suche desyr*e* birnand*e*
The grekes had tone vpone hand*e*
In þar*e* awnê cuntre for to torne
Frome Troye, *with*outin*e* mor*e* sudiornê,
Thai passit to þar*e* schippis in*e* hy,
Quhar*e* þar*e* was ritches gret copy
That þai had wo*n*nyn*e* In*e*-to þe townê.
Thus to þe se þai maid þai*me* bownê,
In-to þe holl of wynt*ir* richt
Vpon*e* a ſoft day and a bricht
Thai put þai*me* out in*e* þe depe ſe
And halit wp þar*e* ſalis hie,
Tha*t* bowſu*m*mit *with* þe wynd*is* blast.
So happely four*e* dayis þai past
And four*e* ny*ch*t þ*ar*-to but honê.

1651) tilge and? 1652) disfulʒeit von fulʒe leaf. 1655) tilge with? 1669) þat st. þe. 1679) l. ʒarnit.
1699) Ms. Thai.

Agamenonem et Menelaum ipsi Greci vt in aliquo releuarent, sibi recedendi licenciam tamen inuitis animis attribuerunt. 1642) Ipsi autem recedentes a Troia alto pelago se committunt. 1645) Tempus erat quo calcatis vuis autumpnus in vrbe iam suos messes exsoluerat inequales, et vicina hyemps in suo pigro rigore iam veniens proprijs frondibus spoliauerat arbores et dulcibus auium iam indixerat silencium cantilenis; tunc cum robusta ventorum austeritas in multo flatus spiramine suis prosilit a cauernis, tunc cum ab aere liquido serenitate depulsa nubium obscura congeries vestit illum, que in pluuiarum copijs dissolute noua dant incrementa fluminibus et ab estiuis frustis ramorum et truncis decidentibus (!) inter valles in suis decursibus valles ipsas vndecumque mundificant et extergunt: Grecorum inconsulta facilitas ceco auiditatis ardore corda commouit, que ad propria repatriari volentes peregrinancium animos feruenti calore febricitare compellit, vt non aduertentes viarum discrimina nec temporum qualitates desideratum attingant ad iter. Propter quod plerisque contingit quod, dum ad propria inconsulte festinant redire, viarum impedimentis emergentibus in-opinatis agressibus in medio viarum deficiunt et nunquam ad propria superest illis perueniendi facultas. 1687) Hoc enim desiderio dum Grecorum capta sunt vota ad propria redeundi, recedentes a Troia cum eorum nauibus, diuicijs multis onustis quas ab opulenta Troianorum preda sibi multipliciter quesierunt, in profundo yemis quodam die sereno captato se posuerunt in mari et eleuatis velis et in flatibus ventorum expansis per quatuor dies et totidem noctes

Bot on*e* þe fift day ewyn*e* at nonê,
As þai war throw þe se passand,
Of þe soft air*e* richt blyth beand,
Thinkand þai*me* in*e* full sikerneß:
All sodanely þe soft air*e* wes
Our*e*-coverit with cludd*is* blak,
That can*e* a suddane myrkneß mak,
Outȝettand sic copy of raynê,
And of thonder*e* sic noyes agaynê
And of fyre-flaucht sic flawis fleand
That It signifyed þe se birnand,
Betuix þe mirkneß and þe licht
That It semed quhilis day, quhylis ny*cht*;
*Eu*rus, Nothus and Affricus,
Louſſed*e* and send*e* frome *E*olus,
Ourtirvis þe depe se in wallis,
That now as hillis hie It schawis
Now set laich with ane noþ*ir* skift,
That þai may se no*ch*t bot þe lift;
And þarwith raynand eu*ir* in onê.
So þ*at* þe grekes schippes Ilkonê,
Throw þe fell tempest no*ch*t togidd*ir*,
Bot dryvand thiddir quhylis and hidd*ir*,
That þai my*ch*t hald*e* no c*er*tane traid,
Bot rewyne all þ*ar* salis braid —
For noþ*ir* tak*i*le, rape nor mast
In-to þat fell tempest my*ch*t last —
Thus all þe day *con*tinued*e* owt.
Bot at þe ny*ch*t þe tempest*is* stout
Dowbled*e* and worthit ay mor*e* & mor*e*,
So þat þe schippes, þat scaled wor*e*,
Draif in*e* one heipe, dyngand*e* on*e* vþir,
Nouþ*ir* ſparand for schip nor ruthir*e*;
And þarw*ith* all þe fell fyre-flaucht
Come frome þe hewin*e* w*ith* so gret maucht,
That It kendillit fyre naturaly
And of þar*e* schippes brint mony;
And þai disparit and all hope tynt —
So mony w*ith* þe fyre war*e* brynt,
And mony drowned*e* in*e* þe se,
So þat þai had no savite.
Thar*e* was full mony grekes drowned*e*;
And mony gret ritches renowned*e*
That out of Troy þai w*ith* þai*me* had,
That gredy flude swelled but baid*e*.

Oylus Aiaxe, certanely,
That with schippes two & thretty
That in*e* þ*at* Ilk tempest couth fall,
His schippis brynt wer*e* and drowned*e* all,
And he him*e*-self in-to þe flud*e*
Flatterand amang*e* þe wawes wod*e*
With gret force of his armes gan*e* swym*e*,
Quhill þe tempest had caſſyn*e* him*e*,
Bolned*e* w*ith* watter*e*, ner*e* deand*e*,
All naked vpon*e* þe sand*e*.
Quhar*e* þar*e* all ny*ch*t stone-still he lay,
Quhill on*e* þe morne, þ*at* It was day,
Trowand none vþ*ir* thing bot deid*e*.

1715) Ms. virus. 1716) Ms. golus. Nach 1728 fehlen Verse? 1749) tilge That.

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quasi feliciter nauigauerunt. 1702) Quinto vero die circa nonam, dum per medium mare maris equora plena securitate sulcarent, serenus aer subito factus est aer ater, dum obductus nubibus ymbres euomeret in multa copia pluuiarum. Mugit ether in tonitruorum aggregacionibus sonos emittentibus terribundos et coruſcaciones repentinis et falsis ignibus tranſlucentes inter tenebras tempestatis instabilem lucem prestant; eurus vero, nothus et affricus ab antris eolijs relaxati, maris yma subuertunt et nunc in tumentes montes nunc in profundis hyatibus maris vndas eleuant et diſcindunt vehementes spiritus procellarum. 1722) Sic ergo Grecorum naues, maris nimia tempestate quassate, nunc huc nunc illuc incerto remige transferuntur; ſcinduntur vela, multas dilacerata per pecias, magne franguntur arbores cum stridore, et antemne a suis malis violento diuorcio separate varias colliduntur in partes. Temonum vero suorum ab ipsis nauibus auulsorum excusso regimine, naues ipse, dum vage periclitantur varios inter fluctus, superuenientis noctis tenebris duplicatis, inuicem segregantur (!) et a fulminibus a summo celo in triplici flamma ruentibus in medio fluctuum exuruntur et exuste fumosas depereunt inter vndas, dum eas celestis ignis exurit et maris aqua submergit. 1743) Pereunt ergo Greci nauigantes in ipsis, et innumerabiles diuicias Troianorum que vehebantur in eis vorax pontus absorbet. 1747) Oyleus vero Aiax, qui cum 30 nauibus suis in predictam incidit tempestatem, omnibus nauibus suis exustis et submersis in mari, in suis viribus brachiorum natando semiuiuus peruenit ad terram et inflatus pre nimio potu aque vix se nudum recepit in litore, vbi vsque ad superuenientis diei lucem quasi mortuus iacuit in arena, de morte sua sperans pocius quam de vita. 1760) Sed cum quidam ex suis natando similiter a

Quhill on*e* þe morne to þat Ilk steid*e*
Quhar*e* he was lyand, vpon*e* caſe
Sum*e* of his men*e* þat liffand was,
Amang*e* þe wallis fast swy*m*mand
Richt as he did, come to þe land,
All nakit. quhen*e* þat þai war*e* þair*e*
Sumquhat refettyd, þai gan*e* fair*e*
To seike þar*e* lord and luke gif he
Throw ony case my*ch*t liffand be:
And fande him*e* richt as air*e* said I.
Than þai tuke hi*me* wp hastely
And comforted hi*me* *with* word*is* meikly;
Bot þar*e* was no clathis, suthly,
Nor ȝit no mete nor vþir*e* thing*e*,
To mak him*e* ony comforting*e*.
And sum*e* men*e* sayis, þis mischeif all
Becauß of þis Aiax can*e* fall:
For agane him*e* þe god Mynerve
Gane o richt bittir*e* Ire conserve,
That on*e* him*e* sche wald*e* wenged*e* be
And on*e* þai*me* all, becauß þ*at* he
The king*is* doucht*ir* Cassandra
Dreuch violently hir*e* temp*i*le fra.
þocht It be said þat þai suld*e* tak
The payne þ*at* þe trespaß gan*e* mak,
Bot It Is no*ch*t of new c*er*tanê
That oft happi*n*nit for gilt of anê
A thousand þ*at* trespassit nocht
To be pvnist for It, he wrocht. —
And now forsuth of þir*e* gregois
And lord*is* passand þus frome Troyes
And hastand to þar*e* awne cu*n*tre,
Of all þir*e* pa*rr*ellis in þe se
And contrar*e* casis mony-fald*e*,
In*e*-to þis nixt buke sall be tald*e*. —

(Buch XXXII.)

This Ilk tyme þat we of reid,
In Grece þ*ar* was withouti*ne* dreid
A king þat Naulus to nai*me* had*e*,
That had a kynryk long*e* & braid*e*;
The qu^{lk} kynrik strekit throw-out
A gret arme of þe se but dout,
On*e* Ilk syd*e* *with* cragg*is* hie —
Richt hidowis apon*e* for to se —
And þe wynd*e* wallis duschand*e* ay
Vpon*e* þe cragg*is* ny*ch*t & day,
And mony sandy brayis lyand*e*
Out*with* þe cragg*is* on*e* þe land*e*.
And þis king*e* Naulus in þe tyd*e*
That grekes on*e* þe sege gan byd*e*,
Had two sonnes *with*outin*e* leß:
Of þe quhilk*is* þe eldest Pallamydes
Was called — þe story telleth þus —
And þe othir*e* eke Otheus.
This Pallamydes was richt wicht
And oft wan*e* gret worschipe i*n* ficht,
And flurisand in-to kny*ch*thed.
He to þe grekes oft but dreid
Come with schippes gret copy
And mony kny*chtis* i*n* company
And *with* richt my*ch*ti apparele —

1785) tilge of. 1801 Ms. ilk crag*e* syde. 1816) Ms. oft st. ost.

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maris ingluuie iam erepti nudi peruenissent ad litus, dominum eorum querunt in litore, si forsitan euasisset: quem in arena iacentem inueniunt et dulcibus verborum fouent affectibus, cum nec in vestibus ipsum nec alio possint subsidio refouere. Sic ergo vt dictum est Grecis periclitantibus contigit et Aiaci, virtute dee Minerue, que conceptam iram atrociſſimam in Aiacem et alios voluit vindicare, ex eo quod Cassandram a templo suo violenter abstraxit. 1783) Quamuis ergo dictum sit quod pena suos tenere debet actores, non est nouum vt ab vnius culpa dumtaxat mille non culpantes sepius arceantur. De alijs vero Grecis et Grecorum ducibus a Troia tunc recedentibus et ad propria festinantibus, qui presentis cladis periculum minime subierunt, qualiter eis successerit, sequenti libro apercius enarratur.

De naufragio nauium Grecorum et nece Agamenonis.

1795) Eo autem tempore quidam rex erat in Grecia nomine Naulus, qui regnum in Grecia magne latitudinis et longitudinis possidebat; cuius regni situs ex latere septemtrionalis plage longe maris pelago iungebatur, dum ex eodem latere haberet rupas excelsas, quarum radices ambiebat pelagus imporrectum, et multo(s) ex eodem latere iuxta se haberet scopulos montuosos. 1807) Hic rex Naulus tempore troiani belli habebat duos filios, quorum antegenitus Palamides in suo nomine vocabatur, alius minor eo Oetes. Hic Palamides multa sui strennuitate vigebat, dum esset vir fortissimus et animosus in bello et equestris milicie multa fame preclarus. 1816) Hic ad Grecorum exercitum

For na king in-to Grece but fale
Had so gret kynrike as his was,
Ne so haboundand of ritcheß.
This Pallamydes grekes maid*e*
Emp*er*our*e* of all þe oist but baid*e*
And gud Agamenon*e* þe king*e*
Removed*e*, þat had first governyng*e*.
And þis Pallamydes was
In one gret battell slane throw case,
As ȝe haue herd befor*e* all how —
So þ*at* It may suffice ry*ch*t as now.
Bot sum*e* folk, þat has ony plesau*n*ce
Of vtheris sorow and mischau*n*ce
And has Joye of þar*e* awne malyce,
To kyng*e* Nawlus on*e* vþ*ir* wyß
And*e* to his son*e* Oetus alß
Told*e* a foule fenȝeit fortoune falß
Of Pallamydes queyntly
With sleked word*is* subtelly :
Thai said forsuth Pallamydes
Not slane in-to þe battall wes,
Bot thiftuislie murdred but dreid*e*
Throw Vlixes and Diomeid*e*
Throw counsall of þe grekes hale.
And for to fluriß wele þar*e* tale
And gar*e* þai*me* haf mor*e* ferme credence,
With richt subtell eloquence
Told*e* all þe man*er* how It wes :
Thai said richt þus : (þat) Vlixes
And Dyomeid and Menelay
And Agamenon*e* gart purwey
Two falß *lett*res fenȝeandly,
Quhilk*is* contuned*e* þ*at* privaly
Pallamides was hole purpoſt
For to betraiß þe grekis oist
And þ*ar*upon*e* *with* troyens had*e*
All trety and full co*n*nand*e* maid*e*,
And þai for þis thing*e* gif him*e* suld*e*
A c*er*tane quantite of gold*e*;
And þir*e* *lett*res þai gart be þan*e*
*lley*d*e* at þe syde of one deid man*e*;
And syne þe sowme of gold*e* also
That þe *lett*res said him*e* to
Frome þe troyens of þe cite,
Vlixes þe said qua*n*tite
Of gold*e* tuke & held*e* on*e* but mar*e*
To Pallamydes secretar*e*
And þar*e* with him he tretit ſo,
That *with* þat gold*e* he gart him go
Richt to Pallamydes tent
And þar*e* withoutin*e* longer*e* stent
Hid It vnder*e* his bedhed sonê.
And to Vlixes, quhen*e* he had donê,
He told*e* how he had hid It þar*e*.
And þan Vlixes foroutin*e* mar*e*
Gert þe secretar*e* pryvely
Be slane for his meid wikkitly.
Sone thir*e* falß *lett*res, þai gan*e* mak,

1830) tilge rycht. 1831) ony st. ay. 1860) Ms. Woyd*e* st. lleyd*e*.

in multarum nauium copia et suorum multorum militum comitiua, apparatu maximo potenter accessit, cum nullus rex in Grecia maius regnum haberet nec tantis diuicijs opulentum. 1823) Hunc Palamidem Greci in imperatorem totius exercitus statuerunt, Agamenone ab eo cura principatus amoto. 1827) Qui Palamides demum in conflictu belli mortuus expirauit, vt de hijs omnibus et de eo satis est supra suo loco relatum. Sed quidam, quibus aliorum placet interitus et qui semper in eorum maliciis gloriantur, regi Naulo et eius filio Oeto de morte Palamidis falsis adinuencionibus et subornatis in multa fictione commenti aliter sunt testati. 1839) Dixerunt enim: Palamidem non in bello peremptum sed clamdestine et furtiue per Vlixem et eius socium Diomedem de consilio Grecorum fuisse nequiter interfectum; et, vt ex eorum commentis resultaret firma credulitas, de eius interfectione comentati sunt ficticiam formam et modum aſtruentes indictis eorum: 1848) Vlixem, Diomedem, Agamenonem et Menelaum duas falsas litteras confinxisse, in quibus continebatur Palamidem cum Troianis prodicionem Grecorum exercitus tractauisse, pacta sibi a Grecis quadam auri maxima quantitate; et has litteras fecerunt ad latus cuiusdam interfecti hominis collocari; cum autem finxissent eos scire promissam pecunie quantitatem, ;procurauit Vlixes cum quodam secretario Palamidis, pecunia sibi data, vt illam pecuniam quam Troiani promiserant Palamidi pro prodicione exercitus se daturos, sub capicio lecti Palamidis se latenter abscondere; quam cum Vlixes assignasset eidem, idem secretarius Palamidis sub capicio lecti ipsius latenter abscondit. Qui cum idem secretarius se ad Vlixem postmodum contulisset et relatum sibi extitit in secreto qualiter perfecerat mandatum Vlixis, Vlixes in eodem loco clamdestine eum fecit occidi. 1877) Quibus litteris postea per Grecos inuentis et lectis, Grecos contra Palamidem suspicionis animum concepisse dixerunt. Et cum Greci ad tentorium Palamidis se postmodum contulissent, perquisituri si

War*e* schawed*e*; þat grekes gan*e* tak
In-to þar*e* hart*is* suspicioun*e*
Of Pallamydes falß tressoun*e*,
And held*e* vnto his tent in hy
To se þe man*er* c*er*tanely
Of þe gold*e* at þe letter*e* said*e*,
And socht his bed and fand þar*e* laid*e*
The samy*ne* wecht of gold but mor*e*
That þe l*ett*res spak of befor*e*.
Than*e* þai, þ*at* war*e* befor*e* in dout,
Gaf full credence þ*ar*-to all-out
And roiß aganis Pallamydes,
As he þat ane falß trato*ur* wes.
And Pallamydes ma*n*fully
Aganis þai*me* & richt stoutly
Profferit hi*me* for to defend,
Aganis quhom*e* evir*e* wold*e* pretend,
Be battell, he was clenê but let
Of þat falß cryme þai on*e* hi*me* set,
And so to purge him by battell.
And quhen*e* his foes saw but fale
That none wald in þat quarell ficht
And so offend*e* hime no*ch*t þai my*ch*t,
Vlixes þan*e* *with* sle quentyß
Sermoned þe pepill on*e* suche wyß,
Sayand: at þat suspicioun*e*
And all þat falß presumpcioun*e*
That þai on*e* Pallamydes had*e*,
Was all of cruell malice maid*e*;
So þat It semed Vlixes
Was full frend to Pallamides,
And Pallamydes ȝit ryngand*e*
And hole governo*ur* all beand*e*.
And ȝit þir*e* lear*is* to Naulus
Ekit mair*e* to þis & said þus:
That nocht eftir*e* þis thing*e* full lang*e*
Vlixes and Diomed*e* couth gang*e*
To Pallamydes secretly
And said: It was tald*e* þai*me* treuly
That in ane ald*e* draw-well, was by,
Thar*e* was a gret hurde, c*er*tanely,
That throw þai*me* my*ch*t þan be lichtly had*e*,
And full fallow þarof hi*me* maid*e*;
Thar*e*-for, gif It þat lykand*e* was
With þam*e* þe nixt ny*ch*t for to pas
To get þat gold*e* and tak hi*me* sum*e*,
Tha*i* said he suld be richt welcum*e*.
And Pallamydes persavand*e*
No fraude, bot fermely þam*e* trowand*e*,
At ny*ch*t to þe well *with* þai*me* past.
And quhen*e* þai come þar*e*, kest richt fast
Quhilk of þai*me* thre suld first diſcend.
Than Pallamydes, þat no*ch*t wend*e*
Bot treuth, tuke of baith hoiß & schonê
And syne his vmaſt cla*th* richt sonê,
And lyſlie to þe well can*e* found*e*.
And quhen*e* þai saw hi*me* at þe ground*e*

1905) Ms. ha*i*d*e* mit überschr. i? 1912) Ms. mar*e*? 1921) l. gif þat it. 1924) Ms. That. 1929) Ms. diſtend. 1932) Ms. cla^{t}.

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sic de auro rei veritas se haberet, perquisito eius lecti capicio inuenerunt aurum ipsum in ipso, et in eo pondere quo predicte littere continebant. Quare cum Greci fidem adhibuissent hijs que continebantur in litteris postea firmiorem, in Palamidem irruere voluerunt tamquam prodicionis actorem. 1891) Sed Palamides contra predicta animose resistens obtulit se exinde defendere per duellum equeste, qualiter ipsius sceleris erat inscius, et se paratum innocenciam suam bello ipso purgare. 1898) Et cum nullus Grecorum fuisset qui tunc contra eum pugnandi causa congredi voluisset, videntibus predictis eius emulis quod per eam viam ipsum nullatenus potuerunt (offendere), Vlixes in suis sermonibus sedauit populum et iurauit in tantum quod, de hijs que contra Palamidem suggesta fuerunt falsa credulitate depulsa, eius videretur adiutor, Palamides fuit per eum adhuc in imperio exercitus reformatus. 1911) Addiderunt eciam predicti commentatores adinuencionibus suis: quod non post multos dies Vlixes et Diomedes secreto sunt Palamidem allocuti, asserentes sibi, quod ipsi certificati sunt, quod in quodam veteri puteo erat quidam maximus thesaurus absconsus, qui indubitanter ab eis poterat obtineri. 1921) De quo cum eum eis vellent esse participem, sequenti die disposuerunt ad predictum puteum se conferre et, si placeret ei, tunc ire cum eis ad predictum thesaurum habendum, gratum et acceptum habebant. 1925) Palamides vero eorum fraudum ignarus, ex sola fide deceptus, veniente nocte ad predictum cum eis se contulit puteum; vbi collacione facta inter eos quis eorum primo descenderet, Palamides in eum se optulit descensurum. Qui discalciatis pedibus et superfluis vestibus reiectis a se, in puteum ipsum animosus descendit. 1934) Quem vt presenserunt ad yma putei peruenisse, statim eum lapidibus obruunt et interfecerunt eundem et ipsum mortuum in puteo dimiserunt, ad eorum tentoria sub

Of þe draw-well, þai boith attones
Kest downe vpon*e* him mony stones
And slewe him*e* and left him*e* richt þar*e*;
Syne to þar*e* tentes gan*e* þai fair*e*
That Ilk ny*ch*t, but noyiß or sovnê. —
This was þe falß relacioun*e*
Of Pallamydes, and mony vthir,
Boith to his fader & his broþir*e*,
And gart þai*me* trow þat It was þus.
Boith king Naulus & Oetus
Tharfor richt besely þai socht
How to rewenge come þai mocht
Of his deid and raiß michtely
Aganis þe grekis oiſt holy.
And þai herd say þe grekes oſt
In þat Ilk wynt*ir* war*e* purpoſt
In þar*e* cuntre to paß but dreid;
And Naulus wist þai*me* worthid*e* neid
Paß by costes of his lond*e*.
Tharfor his men*e* he gaf co*m*mand*e*
That Ilk ny*ch*t þai suld walkand be,
And on*e* þe cragg*is* besyd þe se
He bad Ilk ny*ch*t þai fyre suld*e* haif,
And so þe grekes to dissaif,
That, gif þai come þar*e* vpon*e* ny*ch*t,
Thai suld throw þe fyres bricht,
That þ*ar* suld seme plane land war by
Quhar*e* þai my*ch*t hald*e* þar*e* courß saifly,
Tharfor with topsall all & sum*e*
Vpon*e* þe cragg*is* suld*e* cum*e*,
Quhar*e* þar*e* schippes sall periß all
And eke þai drowned*e* gret & small.
And in deid It was done richt so.
For wele two hundreth schippis & mo
And all þe men*e* þat in*e* þai*me* wer*e*
Was drowned throw þe fyres thar*e*.
Bot þe laif of þe schippes fynê,
That followit nixt in þe navynê,
Come saland*e* to þe samy*ne* place
And herd þe gret rusching*e* þ*at* was
Of þe schippes þat war*e* brekand*e*,
And cryes of þai*me* þat war*e* deand*e*:
Persauit þar*e* p*ar*rell to be,
Tharfor in*e* haist to þe rowm*e* se
Thai torned*e* and held*e* on*e* þ*ar* way.
Amang*is* þe quhilk*is* Menelay,
Diomeid*e* and Agamenonê
Eschewed þe p*ar*rell & passed*e* one. —
This Ilk forsaid Oetus,
That was alß callit Peleus,
Sone to þis forsaid Naulus kyng*e*,
Kest in*e* his hart fair*e* compassyng*e*:
For to vndo þir*e* two i*n* deid*e*,
Agamenone and Diomeid*e*,
And in*e* his tho*ch*t kest mony way
How he my*ch*t do to þai*me*, gif þai
Happi*n*nit to cu*m*e in*e* þar*e* cuntre.
And for þat reull (!) purpoß he

1947) l. riß. 1960) vor throw fehlt trow? 1992 reull st. cruel?

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eiusdem noctis silencio properantes. Et talis fuit falsi commenti globus, qui de morte Palamidis Nauli regis animum patris sui et Oetis fratris sui ad credendum inuoluit. 1944) Propter quod rex Naulus et eius filius Oetus diligentissime sunt scrutati qualiter ad vindictam necis filij et fratris eorum potenter insurgerent contra Grecos, qui in ipso exercitu fuerunt. Audiuerunt enim pro certo quod Greci ipsi hiemali tempore se posuerunt in mari causa ad eorum propria redeundi, qui necesse habebant per confinia regni sui transire. 1954) Mandauerunt ergo eorum hominibus vt qualibet nocte in cacumine moncium existencium iuxta pelagus ignem accenderent, vt decepti Greci per noctis tenebras transeuntes, putantes se esse secus terram in qua(m) secure se recipere potuissent, ibi diuerterentur incauti et velis expansis in montes ipsos et scopulos cum nauibus eorum irruerent, vbi naues ipse subirent dissolute per naufragium et irrecuperabiliter deperirent. 1967) Quod et factum est. Nam in ipsis rupibus et scopulis plus quam ducente Grecorum naues cum nauigantibus in eis naufragio sunt submerse. 1971) Cetere vero naues que has precedentes proxime sequebantur, cum ad locum ipsum sub eiusdem noctis tenebris peruenerunt: audito fragore nauium que inter scopulos frangebantur, et ex eorum letali clamore qui moriebantur in mari, locum ipsum exicialem vitantes, ab eo fugiunt et se immittunt in pelagus spaciosum. Cum quibus Agamenon, Menelaus et Diomedes et quidam alij de quibus infra dicetur predictum naufragium vitauerunt. 1983) Predictus autem Oetus siue Peleus, cum esset binomius, predicti regis Nauli filius, Agamenonis et Diomedis curiose mortem affectans vel ipsorum grauia detrimenta, suo exquirit in animo qualiter obesse ipsis valeat, si contingat eos salue ad propria remeare. 1992) Propter quod per speciales litteras suas et nuncium sapientem Clitemestre regine, Agamenonis vxori, pro vero et

Gart spec*ia*lie l*ett*res mak but weir*e*
And by ane subtell messingeir*e*
To Cletemistra send belyve,
That was Agamenonis wyve,
Affermand suthly for c*er*tanê
That kyng*e* Agamenone had tanê
A douchter*e* quhile of king Pryam*e*
To wyf and was bringand hir*e* hame
And Cletemistra wold*e* d*e*pryve;
Tharfor w*ith* counsall a*t*tentive
He counsalit hir*e* to seike remeid*e*,
To saif hir*e*-self frome felloun*e* deid*e*.
Cletemistra gaif trowyng*e*
To Oetus and gret toky*n*nyng*e* (!)
Of his counsall, & privaly
It kepit, & socht besely
How sche myc*h*t (saf) hir*e* frome suche thing*e*.
Than*e* sone Agamenon*e* þe king,
Fra all p*ar*rell of se maid quyte,
Come home to his kynryk tyte.
And Cletemistra þat was blyth,
Fenȝeand fair*e* cher*e*, met hi*me* ryc*h*t swyth
W*ith* gret blythnes — bot ȝit scho had
Ane buschement for his slaucht*ir* mad*e*.
And þis Cletemistra, þai record*e*,
In-to þe abſence of hir*e* lord*e*
Had defouled hir*e* m*ar*iage:
For also sonê eft*ir* his passage
Sche tuke one Egistus in deid*e*,
Forȝettand all hir*e* woma*n*hed*e*.
And þis Egestus on*e* hir*e* gat
A douchter*e*, þat Gyrgona hate;
Quhom*e* to þe kynrike hole sche hicht.
This Ilk Egestus was one kny*ch*t,
Bot no*ch*t cu*m*myn*e* of duke nor kyng*e*,
Ne was not of so hie ofspryng*e*. —
Bot It Is said soth langtyme synê:
Quhen*e* wome*ne* sett*is* þai*me* for sic crymê
As for to defoull þar*e* bodyis,
Thai tuke eft*ir* of mony wyß
A sempler*e*, as we may oft se,
Na þar*e* lord & of leß degre,
And luff*is* þe bett*ir* & takk*is* þe wer,
Settand all schame behynd full fer*e*,
Declynand ay frome honeste,
Takand þe war to such wylte;
Bot me think þat þai suld*e* of skill
Desyr*e* þe gud er*e* þan þe Ill,
For to þe warld It war leß schamê
And leß disclander to þar*e* namê.
Bot þai may nouþ*ir* resonabilly
Exterß (!) þar*e* wikkit adultry,
And namely þat þai suld*e* not slo
Thar*e* husband*is* for þar*e* foull lust so. —
This Ilk quene Cletemistra

1993) Ms. spēalie. 2002) Ms. actentive. 2006) l. thankyng. 2009 saf fehlt. 2020) l. alsone. 2032) l. take. 2044) l. excuß.

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certo firmauit quod Agamenon, maritus eius, vnam de filiabus regis Priami duxerat in vxorem, quam diligens vehementer suum secum deducit in regnum, vt regni sui eam sibi constituat in reginam et Clitemestram, eius vxorem veram, regno priuet et infallibiliter morti tradat; vnde, cum sibi expediat ante tempus occurrere, monet eam vt sibi caute prouideat, ne suam incidat in ruinam. 2005) Credidit ergo Clitemestra verbis Oeti et ei humiles grates reddens tacito suo conferuauit in animo qualiter se a sibi dictis insidijs uiri sui salubriter tueretur. 2010) Factumque est quod Agamenon a periculis maris ſaluus euasit, et perueniens in regnum suum, Clitemestra, eius uxor, que iam sibi parauerat ſue necis inſidias, eum ficticie leto vultu recepit. 2017) Hec autem Clitemestra in predicti sui mariti absencia, matrimonij fedus irrumpens, peccauit in legem; nam eius pudore postposito, matrimonialem thorum cum quodam Egisto nomine violauit; in cuius amorem Clitemestra in tantum exarferat quod ex eo quandam susceperat filiam, que Egrigona vocabatur, cui dare pro certo promiserat regnum suum; — 2026) licet Egistus regie non esset originis nec ducis nec comitis nobilitate decorus. 2029) Sed hoc est certum inter feminas voluptes quod, cum in sui corporis deliramenta labuntur, numquam appetunt cum aliquo commiſſeri qui marito suo sit melior nec equalis; semper enim ad viliora declina(n)t et, cum ipse honoris earum prodige facte sint, in personis suis non horrent committere vilitates; sed non nisi cum vilibus eas committunt, quamuis, et si cum melioribus viris suis eciam et seipsis aut mundi maioribus committerent, scelus maximum esse putarent (!); nobilitas enim et diuicie committentis eas non excusarent a crimine, quod adulterij non fedarentur infamia et quod innocentem maritum turpius non afficiat nota riualis. 2047) In tantum igitur Clitemestra cum Egisto, suo dilecto, tractauit quod prima nocte qua venerat Agamenon, dum suo soporatus dormiret in lecto, Egistus in eum irruens ipsum

With Egestus gan*e* sic trety ma:
Þat þe first ny*ch*t *þat* þe king was cu*m*myn*e*
And in his bed his first ṣlepe nu*m*myn*e*,
Schortlie to say, þis Egestus
Slew him*e*. and quhen*e* he (ded) was þus,
To sepultur*e* þai gart him*e* bring*e*.
And no*ch*t lang*e* eft*ir* his erding*e*
This said Egistus tuke to wyf
Cletemistra; and sche belyf
Gaif him*e* all hole þe governyng*e*
Of þe kynryk and maid hi*me* kyng.
Now þis Agamenone, we of reid,
Had o sone gottin*e* of his seid*e*
On*e* þis queyne and Cletemistra richt,
That to his name Arestes hicht,
And was *with*-in*e* eld*e* ȝit suthly.
Quhom to þe king Calabus in*e* hy,
His cosing, dredand *þat with* traynê
He suld*e* be throw Egistus slaynê,
Staw him*e* away & send hi*me* has
To king Ydomeus, þat was
Kyng of Crete and was cosyne
To him*e*. and þocht he of fer lynê
Was and fer sib to Orestes,
This Ilk Ydomeus but les,
And his wyf eke, Tyrasyfe,
Resaued him*e* thankfully & wyß,
And gart him*e with* all besyneß
Be kepit alswele and no leß
Than*e* Clemana, þar*e* douchter*e* fair*e*,
That was þar*e* nixt apperand*e* air*e*;
And in*e* his kynrik held*e* hi*me* þan*e*,
Quhill he was to þe eld*e* of man*e*. —
This Ilk Oetus alswa,
King Naulus son*e*, to Egra,
Þe qu^lk^ was Diomeid*is* wyf,
Wrote in*e* lyke man*er*, to raiß stryf,
That he to Cletemistra wrote:
Effectuislie telling*e* quhat-gote
That Diomeid had weddit anê
Of Pryamis douchter*is*, i*n* c*er*tanê;
And bad hir*e* trow It out of dreid*e*.
Now was þat Egra i*n* deid*e*
Douchter*e* to king*e* Polemyte,
King*e* of Argew; and alß-tyte
As hir forsaid fader*e* was deid,
He left behynd him i*n* his steid
This Egra — þe buke sayis þus —
And a sone, callit Assandrus;
And eft*ir þar* fader*is* deces
The kynrik of Argew but les
Betuix þai*me* þai couth ewyn*e* depart;
And þis Egra with hir*e* part
To husband tuke‸Diomedes.
And quhe*ne* þis Diomeid bown*e* wes
And to þe grekes ost to go,
This Ilk Assandrus also
Passed *with* hi*me* in company
Aganis þe troyens michtely.
Bot or þai to þe ost cu*me* my*ch*t,
In-to one place, þat Berclame hicht,
Thai come, quhar*e* þai p*ur*posed*e* to byd*e*
For recreacioun*e* In*e* þat tyd*e*.

2052) ded fehlt. 2061) tilge and. 2064) tilge to oder l. þo. 2074) l. I-wyß. 2096) Ms. had a sone; im Ms. ist sone durchstr. u. bror*e* überschr. 2103) And st. one.

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iugulo interemit. 2052) Quo mortuo et eius corpore tradito sepulture, non post multos dies Clitemestra Egistum duxit in virum et illum sui regni regem constituit Mecenarum. Agamenoni vero supererat quidam filius, ex eadem Clitemestra sibi susceptus, Horrestes nomine, qui nondum annos adhuc attigerat pubertatis. 2064) Hunc rex Taltibus, consanguineus eius, timens ne Egistus ipsum furtiue perimeret, clam ipsum eripuit et ad Ydumeneum, regem Crete, consanguineum eius, similiter transmisit eundem. Licet Horresti remota proximitate coniunctus, hunc tamen Ydumeneus rex et eius vxor, regina Tarasis, gratanti animo susceperunt; quem non minori affectione carius obseruabant quam quandam eorum filiam nomine Climeram, futuram heredem ipsorum in regno, que nondum effecta thori matura annos pueriles agebat. 2081) Ille idem Oetus, Nauli regis filius, ad Egeam, Diomedis vxorem, se contulit (!) et eodem modo quo induxit animum Clitemestre ad credendum de viro suo ducente secum vnam ex filiabus Priami, eodem modo induxit Egeam. 2090) Hec Egea fuit filia Pollinitis, regis Argiuorum, quo mortuo sibi superfuit Egea predicta et quidam filius vocatus Assandrus; quare post mortem patris Pollinitis Egea et Assandrus diuiserunt inter se inuicem regnum Argiuorum: cuius regni vna medietas peruenit Egee et alia medietas Assandro fratri suo. Egea vero cum medietate sui regni predicti duxit in virum Diomedem eundem. 2102) Verum dum frater suus Assandrus in Grecorum exercitum se con-

Bot þe king*e* Thelaphus, þ*at* was
Lord*e* of þat Ilk province, raß
And yrously apon*e* þai*me* come
With armed men*e*, as out of home (!),
And ruschit on*e* þai*me* but abaid.
And þai, seand þai miſter*e* had
For to defend þai*me*, faucht agaynê,
And þis Assandrus fell has slaynê
Of þe king*e* Thelaphus best men*e*.
The king Thelaphus, p*er*savand þen*e*
That he my*ch*t no*ch*t sustene þ*at* ſcaith,
In hand he tuke a gret sper*e* raith
And gan*e* agane Assandrus ryd*e*,
And stroik him*e* so in*e*-to þe syd*e*
That he him*e* woundit thrō þe corps
And straik him*e* deid down*e* frome his hors.
Diomeid*e*, seand in þat steid
Assandrus, his gud-broþ*ir*, deid,
As wod*e* out of his wit, but les,
Gan*e* rusche in-to þe thikkest pres,
Woundand, menʒeand & slaand*e* ay,
Quhill he come quhar*e* Assandrus lay,
And drew him out frome þe horß feit,
In fell teres þat he gan*e* grete;
Syne w*ith* his men*e* torned*e* aganê.
Thus was he slane i*n*-to c*er*tanê.
Bot It was no*ch*t rehersit þus
To Egera of Assandrus,
Bot It was told*e* hir*e* but lesing*e*
That throw Dyomed*is* compassing*e*
Hir*e* broþ*ir* was slayne, so þat he
Throw his deceß my*ch*t haf all fre
Throw þe richt of his wyf all hale
All þe kynryk but halfyndale.
And þis Egra c*er*tanely
Loued*e* hir*e* broþir*e* so tenderly,
That sche had fer*e* lever*e* forgo
Hir*e* ownê part & his also
Ne be de*pri*vit of hir*e* broþir*e*.
So, quhat of þis tale & þe toþ*ir*
That Oetes also gan*e* tell,
Sche tuke so cruell hart and fell
Aganis þis Diomeid*e* one-ane,
That all þe argives eu*er*ilkanê
Sche treted*e* so, þat Diomeid*e*
Suld no*ch*t be thar*e* resaued in deid*e*;
And send him*e* word*e* & said þ*at* he
Suld no*ch*t presume i*n* þat degre
To duell a quartar*e* of a day.
And so he strenʒeit passing his (!) way,
No*ch*t witting*e* quhar for to declynê.
And so throw fortoune happi*n*nit synê
In Salamyn*e* to cu*me* p*er*case,
That Tewter*e* rengand þar*e* was,
Thelamonyus brothir*e*, þai record*e*,
And of þe province was hole lord*e*.
And quhe*ne* þ*at* he herd Diomedes
Had conspyred w*ith* Vlixes
In Thelamonis his broþ*er*is deid*e*,

2125) thrō = thro*u*. 2149) Ms. delovit st· dep*ri*vit. 2158) degre st. *contre*. 2160) l. passit. 2163) In st. To.

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ferret contra Troianos cum predicto Diomede, sororio suo, antequam applicarent ad Grecorum exercitum, apud Boeciam peruenerunt, ibi recreandi causa per dies aliquos disponentes. 2111) Sed rex Thelephas, illius prouincie dominus, egre ferens moram illorum, in multitudine suorum militum armatorum irruit in eosdem. Cuius rei causa cum haberent se necesse defendere, Assandrus multos ex militibus regis Thelephi interfecit. 2120) Que rex Thelephus tollerare non valens tot suorum excidium, accepta quadam lancea, in qua erat ferrum valde secabile, Assandrum letaliter vulnerauit et mortuum ab equo deiecit. 2127) Diomedes vero agnita morte Assandri, cognati sui, furibundus se ingerit inter homines regis Thelephi et multos interfecit ex eis et demum corpus Assandri a pedibus equorum violenter abstraxit et in multis lacrimis inter suos illud adduxit. 2136) Et hec fuit rei veritas de morte Assandri fratris Egee. Sed non sic fuit Egee ſuaſum, immo pro certo sibi assertum extitit quod Assandrus interfectus extiterat studio Diomedis, vt, eo mortuo, medietas regni cederet Egee, eius vxori, per quam ipse fieret inter dominus Argiuorum. 2145) Egea vero, cum non minus se diligeret Assandrum fratrem suum, que maluisset sua regni medietate carere quam suo fratre priuari, egrum concepit animum contra Diomedem, maritum suum. Propter quod tam ob predictam causam quam Oetis verba, filij regis Nauli, procurauit cum Argiuis, hominibus suis, quod nullomodo reciperent Diomedem; cui Egea extunc indixit exilium, recusans ipsum amplius in suo regno manere. Quare dictus Diomedes coactus est exulare; qui quo declinet, ignorat. 2162) Demum, fortuna dictante, Salaminam accessit, vbi tunc rex Teucer, frater quondam Thelamonij, illius prouincie dominus residebat. Sed audito iam dudum quod in Thelamonij fratris sui (mortem) Diomedes conspirauerat cum Vlixe, ipsum capi mandauit. Sed Diomedes tunc

And was so cu*mm*yn*e* i*n* his steid*e*:
He co*mm*andit he suld*e* be tone.
Bot Diomeid, or eu*ir* he fonê,
Eschapand his gyrne slichtfully,
And fled*e* and left his land quytly. —
Demephone and*e* king Aganas
Frome handes of kyng Tewter has (!)
Eschaped*e* out of gret perrile,
That frome þar*e* handes in exile
War put, as Diomeid befor*e* ;
And to Cartace to Duke Nestor*e*
Come, þat þam*e* richt curtasly
Resaued*e*. and þan*e* In-to hy
Thir*e* two kynges tuke purpoß thar*e*
That þai wald*e* in þar*e* cu*n*treis fair*e*
With armed*e* honde richt michtely,
To fecht and*e* wyn*e* þar*e* lond wichtly,
To mak on*e* þai*me* fell m*ar*tyre
That so agane þai*me* gan*e* conspyre.
Bot Duke Nestor co*mm*endit nocht
Thar*e* counsale, bot said þat hi*me* thocht
Better þat þai send first to trete
With fair*e* word*is* and hecht*is* grete.
And þai haue (done) richt so but honê.
Quharfor all ther*e* lieg*is* sonê
With meike hart*is*, boith pure & ryke,
Resaued*e* þam*e* in þar*e* kynryke. —
Eneas, ȝit þat maid delay
At Troy, w*ith* all þe haist he may
Maid redy his schippis to fair*e*.
Bot þe meyne-tyme þ*at* he baid þair*e*,
He p*er*savede and wist but dowt
That syndry folk duelland about
Of þar*e* nyc*ht*bou*ris* bownd*e* (!) to anoy
The fewe folk þat remaned*e* in*e* Troy.
Tharfor he counsaled*e* þai*me*: sen*e* he
In þar*e* helpe myc*ht* noc*ht* abyde nor be,
That þai for Diomed*e* wald*e* send*e*,
That was richt wicht, as he wele kend*e*:
Sen*e* he was þan*e* in-to exile,
That he wald*e* cu*me* In-to þe meyne-quhile
And be w*ith* þai*me* in þar*e* subsyd*e*.
And þai did so In-to schort tyd*e*
And eft*ir* Diomeid*e* send richt.
And he w*ith* all þe helpe he myc*h*t
Purcheß on*e* all syd*e* besely,
Come vnto Troy richt manfully.
And quhen*e* he come to Troy, he fand*e*
Tham*e* all as in*e* a sege luc*k*and*e*,
And Eneas ȝit þai*me* among,
That was blyth; and þai boith gan*e* gong*e*
Richt hardely with þe troyens,
For battell ordanit all attones,
And sex dayes contynewally
Faucht. quhar*e* þat Diomeid stoutly
Throw his proveß richt mony flais
And tuke mony of troyens fais,

2174) tilge And? 2175—6) umzusetzen. 2178) handes st. landes. 2218) Ms. lurkand*e*. 2223) l. seuen.

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furtiua fuga lapsus euasit a manibus regis Teucri. 2175) Rex autem Demofoy et rex Attamas peruenientes in eorum regna simili modo a regnis eorum sunt exulare coacti. Qui Carthacium veniunt, vbi dux Nestor hylariter recepit eosdem. Hij duo reges proposuerunt ibi in eorum regna se armata manu conferre et eorum regnicolas in potenti brachio debellare et omnes interficere fortuna fauente, illos specialiter crudelissime morti dare qui factionis ipsius fuerunt actores. 2189) Verum Nestor eorum consilia non commendat, immo persuadet illis vt nuncios eorum ad eorum regna transmittant in blandicijs et multarum promiſſionibus libertatum. 2194) Vnde factum est quod non post multos dies eorum regnicole reconciliacionis animum assumentes, predictos eorum reges in eorum regna gratis animis receperunt. 2197) Eneas vero, qui remanserat apud Troiam vt refici faceret naues suas, dum fuit ibidem, multos congressus passus est bellicosos ab adiacencium locorum incolis, qui Troianorum reliquias prede exponere nitebantur. 2205) Consuluit ergo eis Eneas quod, cum ipse ad eorum defensionem diucius cum eis esse non possit, vt mittant pro Diomede, viro tam strennuo, qui, cum exilium pateretur adhuc, ex eo quod recipi non potuit inter suos, ad regimen et subsidium eorum libenter accederet. 2212) Miserunt itaque Troiani pro Diomede. qui, auxilio vndecumque quo potuit conquisito, cum multa celeritate se contulit apud Troiam. 2217) Qui cum inuenisset Troianos quasi obsessos et adhuc Eneam ibidem: qui inter se gauisi sunt valde, ambo ad bellum se parant et, ordinatis Troianis aptis ad bellum, in armata manu ad prelium egrediuntur cum eisdem. Diebus igitur septem continuis est pugnatum; inter quos Diomedes multa commisit de sue strennuitate persone, multos interfecit ex aduersarijs Troianorum, multos cepit ex eis et, quoscunque per eum capi contingerit, faciebat statim furca

And all þat evir he tuke, but let
Gart hangit be on*e* a gibbet.
The auchtane day fechtand*e* richt fast
He provit sa, quhill at þe last
Thai torned*e* þar*e* bak*is* and*e* to go (!) ;
And he gan*e* mony of þai*me* slo,
And all þat my*ch*t be tone, Ilkanê
Gert þai*me* be hangit, in c*er*tanê.
Than vþ*er*is ny*ch*tbo*ur*is, þat gan duell
About þe towne or in castell,
Herand how þai war*e* vndonê
That þai*me* assegeit þan, þai alsonê
Sesit frome all wexacioun*e*
Of þe troyens. þa*r*for þe townê
Was in-to pece — gif It my*ch*t be
Said pece in*e* suche aduerſite. —
Eneas, quhen*e* þis was donê,
His schippis redy maid but honê
And with þe troyens, þat left was,
And with his fader*e* Anchises
Entered*e* in schippes but sudiornê,
To paß in exile but retornê
As þe gregeois had*e* ordanit It,
And to þe se gan*e* him*e* co*m*mit,
As vnknowen*e* quhar*e* fortoun*e* wold*e*
That he and his suld resting hold*e* [1]) . . . .

2231) l. and gan? 2235) l. vthire.

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suspendi, tamquam fures pessimos et predones. 2229) Octauo vero die in multa bellandi astucia sic viriliter irruit contra eos quod ipsos vndique circumci(n)xit, sic quod manus eius effugere non valerent: quos omnes furca suspendi mandauit et eos more furum patibulis diuersis affixit. 2235) Reliqui autem vicini de adiacencijs villis et castris, audito de insultantibus in Troianos sic amara morte consumptis, perterriti nimium cessauerunt omnino vexare Troianos. Vnde quies est maxima parata Troianis, si quies in eorum tribulacionibus dici potest. 2243) Eneas vero, interim suis refectis nauibus, cum multis de reliquijs Troianorum et patre eius Anchise naues ipsas ascendit, profecturus in exilium sibi a Grecis indictum; propter quod cum nauibus ipsis alto pelago se committit et, cum prorsus ignoraret 2252) quo sibi sedem fata statuerint vbi suos posset locare penates [2]),

[multis maris exagitatus periculis multis locis adhesit. Sed voluntate deorum cum suis nauibus pontum intrat et tamdiu per peregrina maria nauigat quod peruenit Ytaliam et in Tusciam se recepit. De processionibus autem Enee particularibus, qualiter sibi successerit post recessum eius a Troia et qualiter sibi contigit postquam peregrinari desijt, ex quo venit in Tusciam, presens hystoria non describit; sed qui eorum volunt habere noticiam, legant Virgilium in Eneidos. Egea vero vxor Diomedis, postquam ad eius peruenit noticiam Diomedem receptum a Troianis et hostes suos sic violenter debellasse, timuit ne Diomedes forte viribus conquisitis in eam irrueret et suos et eam offenderet, tamquam lesus ab ea. Vnde, habito consilio cum Argiuis, statuit pro Diomede mittere, vt ad regnum suum secure debeat remeare. Qui, habito nuncio sue vxoris, gauisus est valde et festinus ad propria remeauit; vbi ab Egea, vxore sua, et omnibus Argiuis sinceris animis et cum maximo gaudio fuit receptus. Ceteri vero Grecorum qui reges eorum redeuntes a Troia recipere recusauerant, penitencia ducti humiliter querunt eos et ipsos regnorum suorum restituunt dignitati. Qui postquam ad regna peruenerunt, eorum vrbes et loca collapsa in eorum absencia sollicita mente reformant et in meliorem statum restaurare procurant.

De Horreste vindicante mortem patris in morte matris et recuperacione regni sui.

Horrestes igitur, Agamenonis filius, quem rex Ydumeneus susceperat nutriendum ob timorem Egisti, iam adoleuerat et viginti quatuor annorum iam erat maior effectus, cum rex Ydumeneus ipsum honore milicie decorauit in multa iocunditate festiua. Quo facto milite, Ydumeneum regem deuote rogauit Horrestes vt, cum etas eius et tempus appeterent circa regni sui recuperacionem et in vlcionem necis intenderet patris sui, vt de militibus regni sui sibi deberet subsidium exhibere. Qui libenter annuens mille milites valde strennuos sibi assignauit, vbi multorum suorum requisiuit et expectauit auxilium, sic quod breui tempore alios mille milites sibi quesiuit, et cum predictis duobus milibus militum ciuitatem Thoesem (l. Troecen) animosus intrauit. Erat autem huiusmodi ciuitatis dominus rex Forensis sic suo nomine nuncupatus, qui dum fuerat intimus Agamenonis et

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[1]) Hier ist mitten im Text eine grosse Lücke, durch den Ausfall einer Reihe von Blättern in der Vorlage des Schreibers entstanden, die dieser nicht bemerkte.

[2]) Das Eingeklammerte ist im Ms. ausgefallen.

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multum odiosus Egisto. Causa vero ipsius odij, propter quam rex Forensis contra Egistum capitales inimicias confouebat, precipue fuit illa: Nam, cum idem rex Forensis de quadam filia sua cum eodem Egisto matrimonium contraxisset, dictus Egistus ob amorem Clitemestre a filia regis Forensis diuerterat, libello repudij sibi misso. Propter quod gratanti animo se obtulit et rogauit Horrestem quod in sua comitiua contra Egistum ipsum admitteret, qui in seruicijs Horrestis et destructionem Egisti venire cum trecentis militibus intendebat; de quo Horrestes satis regraciatus est illi. Tempus erat quo jam sol tauri signum intrauerat; tunc cum prata virerent et vernarent flores in arboribus redolentes, ruberent rose in viridibus rubris earum, et in dulcibus cantibus philomene dulci modulamine citarisant; tunc cum esset mensis ille maius qui horum (!) ductor est omnium et blandus alumpnus ipsorum: tunc Horrestes cum rege Forense et eorum exercitu a ciuitate Troieȝem ambo feliciter discedentes, Metenas accelerant et, cum eos nollent recipere Metenenses, Horrestis exercitus ciuitatem ipsam dura obsidione conclusit. Receperat enim Horrestes responsum a dijs vt contra Egistum secure procederet, nam sibi contra eum est concessa victoria, et acceptum est dijs quod de matre sua ipse-idem aſſumat suis manibus vlcionem. Quamuis enim Clitemestra in ciuitate ipsa esset inclusa, Egistus tamen non erat in ea. Iuerat enim Egistus pro ciuitatis succursu milites coadunare pugnantes, cum quibus ciuitatem ipsam se sperabat pro certo tueri. Sed Horrestes, agnita veritate per quam viam redire posset Egistus in comitiua sua, ordinatis suis exploratoribus circumquaque per passus viarum per quos Egistes redire poterat, multos milites constipari decreuit, qui Egistum possent intercipere redeuntem. Ipse vero qualibet die ciuitatem ipsam continuis vexabat insultibus, que a suis ciuibus poterat male defendi, cum non fuisset ciuitas ipsa contra insilientes in eam ante tempus pro sua defensione munita. Quare factum est quod ciues eius sustinere non valentes nocturnos stimulos et diurnos, quintodecimo die obsidionis ipsorum cessauerunt omnino bellare, et ciuitas ab Horrestis exercitu capta est. Intrauit igitur Horrestes ciuitatem in multa militum comitiua et ordinatis militibus in portarum custodia, ne quis ingredi vel egredi forte possent ab eis, ad regium quondam sui patris palacium properat, vbi Clitemestram suam matrem inuenit: quam statim capi mandauit et fida custodia detineri. Sic et omnes qui patris sui regis Agamenonis conspirauerunt in mortem et qui contra rebellionem eius fuerunt principes factionum. Eodem eciam die, dum Egistus celeraret ad ciuitatis succursum cum quibusdam suis militibus, incidit in manus militum Herrestis Egistum expectancium redeuntem. Qui irruentes in eum et eius socios, bello commisso, ceperunt Egistum, omnibus suis militibus interfectis, et Egistum ad Horrestem adducunt, manibus eius post terga ligatis. Sequenti vero die Horrestes mandauit Clitemestram matrem suam ligatis manibus nudam adduci: contra quam Horrestes nudato ense illico irruit et vbera eius ab eius pectore proprijs manibus extirpauit et in multis ictibus ensium interfecit eandem. Quam interfectam et nudam extra ciuitatem per terram trahi mandauit et canibus et volucribus eam statuit deuorandam; propter quod tam diu insepulta remansit donec canes et volucres totum corpus eius exceptis oſſibus consumpserunt. Egistum vero nudum per totam ciuitatem tractum furca suspendi mandauit. Sic et omnes alios quos ceperat, tractos per ciuitatem et furca suspensos necari decreuit. Quod-vltra ex omnibus impijs infidelibus et peruersis per Horrestem Mecenarum ciuitate purgata, vere dici potuit Agamenonis mortem per tantorum mortem vltam plene fuisse, necnon et de Clitemestra propter obprobrium a se turpiter viro factum necnon et illatam iniuriam per eam nato suo, in multis in quibus Clitemestra peccauit. Fuit enim homicidij rea, que talem et tantum regem, qualis fuit inclitus Agamenon, sub eius securitate cubantem fecit occidi, virum et filium turpis adulterij affecit iniuria et seipsam, naturam et morem mulierum nobilium non obseruans. Quare iustum fuit vt de tot malis incurreret multa mala, per eum precipue quem in nota dedecoris tot malis affecit. — Interea Menelaus, quia in multis periculis maris euasit, cum Helena vxore sua Cretam applicuit; ibi de morte Agamenonis fratris sui et vindicta per Horrestem assumpta rumore audiuit. Contra Horrestem igitur Menelaus grauem concepit animum de tam dira vindicta quam exercuit contra matrem. Et ibi tam maiores quam vulgus pro maiori parte ciuitatis ipsius venerunt vt viderent Helenam, pro qua Greci tot mala sunt passi. Demum vero, ventis secundis afflantibus, Menelaus cum Helena recessit a Creta et felici nauigacione potitus in portum applicat Methenarum: vbi odiosum animum demonstrauit Horresti, dicens eum in regno patris non debere succedere, ex eo quia in matrem tam diram exercuit vlcionem, que magis impietas dici potuit quam vindicta. Quare factum est quod, congregatis omnibus Grecorum regibus in Athenis, maiori parti eorum communiter videbatur Horrestem, Agamenonis filium, regno patris indignum, qui contra matrem tanta fuit impietate crudelis,

»Thai leif all vþir*e* besynes;
So þam empleſit þat swetneß
That of þai*me*-self þai haf na thocht, 2255
Of mete and drink rekand*e* richt no*ch*t,

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et ideo exilio magis dignum; in defensionem suam allegante tunc Horreste quod, quitquid de matre fecerat, exercuerat de voluntate et iussu deorum. Dux autem Athenarum pro Horreste se obtulit contra quemlibet probaturum quod Horrestes regni Methenarum domin(i)o dignus erat et quitquid de matre fecerat, deorum peregerat voluntate. Contra quem dum nullus fuisset qui predicto bello se vellet offerre, predicti reges solempni communicato consilio absoluerunt predictum Horrestem ab omni querela, ipsum de regno patris solempniter coronantes. Qui licenciatus ab eis, cum Athenarum duce, qui affectione purissima associauit eundem, Methenas applicuit, vbi cum maximo gaudio fuit receptus. Horrestes igitur in patris solio sedit, diademate coronatus, egrum gerens animum contra suum patruum Menelaum. Sed recedente duce Athenarum ab Horreste, rex Ydumeneus et rex Crete apud Metenas se conferentes inter Menelaum et Horrestem concordiam tractauerunt et pacem sic, quod Horrestes Hermoniam, regis filiam Menelai et Helene, duxit in vxorem, videlicem consobrinam, festiuitate nupciarum inter eos solempniter celebrata. Erigona vero, filia Clitemestre et Egisti turpi coitu suscepta, ex quo nouit Horrestem, vterinum fratrem suum, in regni solio confirmatum, nimium dolore commota laqueo se suspendit. — Non´ post multos vero dies Vlixes cum duabus nauibus negociatorum, quas precio conduxerat, Cretam venit. Suas enim naues amiserat, et quitquid habuerat, ablatum sibi extitit ab incursibus pirritharum, et eo pocius quia in manus gentis Thelamonij Aiacis incidit, que cepit eum et quecumque penes ipsum inuenit, abstulit et ipsum furca suspendere intendebat. Sed Vlixes industria sensus sui euasit a laqueo gentis ipsius, pauper tamen et egenus et penes se nichil habens. Licet enim sic euasisset a manibus gentis Aiacis, dum securus eripi ab infortunijs credidisset, incidit subsequenter in manibus regis Nauli, qui propter Palamidis filij sui mortem capitali odio persequebatur Vlixem. Vlixis igitur sagacitas magna fuit: per quam a manibus regis Nauli de persona saluus euasit. Quo vero ingenio vel quo sagacitatis tenui argumento a captura gentis Aiacis et manibus regis Nauli Vlixes euaserit, presens hystoria non declarat, nisi quod Vlixes ex predictis causis ad Ydumeneum regem pauper et inops accessit. Rex autem Ydumeneus de tanta Vlixis paupertate miratus, nichilominus hylariter eum suscepit, et casus suos et sue infelicitatis accidencias explorat ab ipso et petit ea sibi seriatim et particulariter enarrari. Quod Vlixes gratanter admittens, vt regis peticionem impleret, suorum casuum facta reuoluens, in sui narracione sermonis ea per ordinem explicauit: de quibus sic dixit. Verum est, domine rex, quod post capcionem Troie, cuius capcionis ego pars infallibiliter magna fui, cum nauibus meis, multis onustis diuicijs de opibus Troianorum, in multa auri et argenti copia et multorum meorum michi famulancium comitiua pelago me commisi et, me per plures dies prospere nauigante, in quendam portum, qui Mirna communiter nuncupatur, primo saluus applicui, ubi cum meis pro recreacione descendi et ibi tutus per dies aliquos moram traxi, cum ibi nullus michi et meis molestiam intulisset. Deinde a predicto portu discessi et, aura michi blandiente secunda, in portum, qui dicitur Caloſtofages, salue parueni: vbi similiter cum meis per dies aliquos sum moratus. Cumque fallaces venti michi tempus prosperum suaderent, a predicto portu discessi et fere per tres dies proxime subsequentes feliciter nauigaui. Tunc subito tempestas ventorum inualuit, et aer de sereno repente factus obscurus incerta nauigacione nunc huc, nunc illuc sub nimia tempestatis clade vexauit. Demum tempestas ipsa me compulit in Siciliam diuertere, nimis inuitum, vbi vexaciones passus sum plurimas et labores. Erant enim in Sicilia duo reges fratres, quorum vnus vocabatur Strigones et alius Ciclopas. Hij duo reges irruerunt in me et meos, videntes naues meas diuicijs tantis plenas, exposuerunt per violencias eas prede et quitquid inuenerunt in eis, asportauerunt ab eis in eorum multitudine militum armatorum, et eo deterius quod superuenerunt duo eorum filij milites valde strennui et nimium bellicosi, quorum vnus vocabatur Alifam et alius Poliphenius. Hij irruerunt in milites meos: qui centum interfecerunt ex iis, ceperunt me et Alphenorem vnum ex socijs meis, et me et eum in quodam castro in carſerem truserunt. Hic Poliphenius habebat quandam sororem, virginem speciosam: quam postquam vidit Alphenor, in concupiscenciam eius exarsit et, eius illaqueatus amore, factus est valde amens. Per sex igitur menses me captiuum in Sicilia detinuit Poliphenius; sed demum misertus est mei, et me cum Alphenore liberauit. Qui Poliphenius postea michi multum commodi contulit et honoris. Sed Alphenor circa sui amoris vehemenciam in tantum operam suam dedit quod sororem Poliphenij, quam diligebat, noctis tempore a secretario patris eripuit et ipsam secum adduxit. Quod vt peruenit ad suorum noticiam, sui contristati sunt valde; propter quod idem Poliphenius iterum in me et meos eadem nocte ad arma prorupit cum maxima militum comitiua; et, facto impetu contra meos, sui recuperauerunt Poliphenij sororem. Qui Po-

Bot throw þar*e* swete songe fallis on*e* slepe.
The mermady*n*nis than*e* takin*e* (!) kepe,
Seis þai*me* slepand, þan*e* cu*m*mis roth
And drownes þam*e* and þar*e* schippes bath.
Amang*e* þir*e* m*er*mady*n*nis come we.
And I, dredand my men*e* suld be
Merrit with þar*e* sle fantasye,
Gart þam*e* þar*e* eris stop In hy
With my craft: so þai herd þai*me* noc*h*t;
With hole cast syne vpon*e* þai*me* soucht
And a thousand of þai*me* can*e* slo;
And so þat p*ar*rell we passit fro.
Thus passed*e* we and tho p*ar*rellis left.
Vnhappely þan we fell eft
In-to Carybd*is* In-to schort quhile,

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liphenius in me demum irruit; et, dum ab eo insisterem me tueri, vnum sibi ex oculis eius euulsi, et cum socijs meis, qui viui supererant, in naues proprias me recepi, et cum eis a Sicilia eadem nocte discessi. Deinde recta nauigacione potitus, in Eolidem insulam me ventus applicuit, quamuis inuitum. In hac igitur insula erant due puelle sorores nimium speciose, ipsius insule domine, que in arte nigromancie et exorȝisacionibus docte nimium habebantur. Quoscumque igitur nauigantes in hanc insulam fortune trahebant, predicte due sorores non tantum earum pulchritudine quantum earum magicis incantacionibus sic tenaciter capiebant quod nulla spes erat intrantibus ab insula posse recedere, omnium aliarum curarum oblitis, adeo quod, siquem eorum inueniebant, ad eorum mandata rebelles statim eos in bestias transformabant. Harum igitur vna, illa videlicet que magis in hac sciencia docta erat, Circes suo nomine vocabatur, et alia nomine suo Calipha. In potestatem igitur harum duarum me fortuna deduxit: quarum vna, videlicet Circes, meo quasi amore bachata suas immiscuit pociones et suarum incantacionum insidijs sic fatue me allexit, quod per annum integrum non fuit michi ab ea recedendi facultas — infra quem annum Circes grauida facta est et concepit ex me filium, et post ea natus ex ea creuit et factus est vir nimium bellicosus. Ego autem circa propositum mei recessus curam adhibui. Sed Circes irata persistens suis magicis artibus me credidit detinere. Sed ego, qui in arte illa valde similiter eram instructus, contrarijs operacionibus omnia sua figmenta destruxi et penitus annullaui. Et quod si ars deluditur arte, contrarijs commentis et artibus in tantum preualuerunt efficacius artes mee, quod cum omnibus socijs meis, qui tunc mecum erant, a Circe nimium anxiosa recessi. Sed quid michi profuit ille recessus? Nam, committente me mari, ventus me appulit in terram regine Caliphe, que suis artibus sic me illaqueauit et meos, quod maiori tempore quam voluerim me detinuit penes se; mora tamen ipsa michi non fuit nimium tediosa, propter ipsius regine pulchritudinem in qua miro modo vigebat, et propter affectus placidos quos penes ipsam inueni, que placere michi et meis nimium est conata. Tandem per mei sensus industriam factum est quod ab ipsa saluus recessi, in maxima tamen mei plena laboris, cum artes suas artes mee vix repellere potuissent. Deinde nauigando cum meis perueni ad quandam aliam insulam, in qua quoddam sacrum oraculum habebatur, quod diuine concessione potencię certa et vera responsa petentibus exhibebat. Ab oraculo multa pecij curiosus, inter que affectuose ab eo quesiui: quidnam de nostris animabus postquam a nostris corporibus sunt egresse, contingeret. De omnibus igitur tunc per me quesitis ab eo certum responsum obtinui, preterquam de animarum articulo, de quo ab ea nullum responsum certum potui obtinere. Cum igitur ab ipso oraculo discessissem, aura vt credidi perflante secunda, ventus me compulit pertransire per quendam locum periculis multis plenum. Perueni enim illud in mare in quo Syrene, que sunt maxima monstra marina, pelago spaciantur. Sunt enim ab vmbilico superius forme feminee, virgineum vultum habentes, ab vmbilico vero citra omnem formam piscis obseruant. Hee autem mirabiles voces mirabili sonitu resoluunt in cantu in tam dulci modulamine cantilene quod celestem putares excedere in sonis musicis armoniam; adeo quod miseri nauigantes, cum ad eas perueniunt, tanta earum cantus dulcedine capiuntur quod eorum nauium vela deponunt, remos reponunt, in altum nauigacione penitus abstinentes.

Sic enim animos miserorum ille cantus inebriat] V. 2253) quod miseri audientes omnium aliarum curarum grauaminibus exuuntur, et in tantum ipsarum dulcedo demulcet auditus quod, sui ipsorum prorsus obliti, nec esum appetunt neque cibum, dum eorum animis quidam sopor illabitur, per quem efficiuntur penitus dormientes. 2258) Quos dum Sirene dormire persenciunt, naues gubernatorum regimine destitutas statim euertunt, naufragio subruunt, sic, quod nauigantes in eis dormiendo infelici naufragio submerguntur. 2261) In has igitur Sirenes incidi, et, ne socij mei mecum inuoluerentur simili soporis errore, meis artibus et mei et eorum auditum sic tenaciter obscuraui quod de earum cantu ego et socii mei nichil penitus audientes, ipsas penitus debellauimus et plusquam mille ex eis interfecimus, sic, quod salui earum loca transiuimus, ab earum periculis liberati. 2270) Deinde nauigando infelix casus inter

And wele mor*e* of þai*me* fyftene myle....
That swelt half of my schippis has
Suelled*e* and*e* all þat in þai*me* was.
And with þe toþ*ir* half away
I gat, bot I gat a fell fray,
And to Phynit come saland þan*e*.
Quhar*e* I fande wikkit tyrand-men*e*,
That ruschit on*e* my folk & me
And slew most p*art* of my menȝe
And left bot fewe of þai*me* on*e* lyve,
Syne spulȝeit has my schippis belyve,
And me and þe quheyne folk þat war*e*
Liffand, tuke and in presoun*e* þar*e* (!).
Bot, throw will of þe godd*is*, synê
Thai deliu*er*ed*e* out me and mynê;
Bot þai restorit no*ch*t of o*ur* gud.
Frome thyne in poverte furth we ȝud*e*,
Quhill þat we come to þis cu*n*tre,
Richt misterfull, as ȝe may se.
Now haf I tald*e* ȝ^{w} myne anoye
That I had, sen*e* I com*e* fro Troy,
And all þe awentur*is* I had*e*.«
And*e* so end*e* of his speche he maid*e*.
The king Ydoneus, þat herd*e*
Vlixes tane how þat he ferd*e*,
Has in his hart of hi*m*e pite;
Tharfor*e* oucht þ*at* my*ch*t plesand be
To him in þe kynryke of Crete
He gart him*e* haue w*ith* hono*ur* grete.
That, quhen*e* It lyked*e* Vlixes
To paß fromê Crete, þe king but leß
Gart gif him*e* two schippes in hy,
And gold*e* and siluer*e* richt plentuously,
To suffice him*e* in his wayag*e*:
And*e* prayed*e* him*e* at his passage
To þe king Anthenor to wend*e*,
That ȝarned*e* him to se as frend*e*.
With leif to his schippes þarfor*e*
He passed*e*, and come to Anthenor*e*:
That him*e* resauit w*ith* blyth cheir*e*
And honored*e* him vpon*e* gret maner*e*.
Vlixes hard*e* þ*ar* tell belyve
How þat Penolope, his wyf,
With gret men was assayed*e* in deid*e*
And kepit ay hir*e* womanheid*e*;
And also he was certefyed*e*
That folk his kynryk occupyed*e*
Incontrar*e* of his wyff*is* will.
And þar*e* come alswa þar him till
Thelamocus, his son*e* þat was,
That told*e* þe c*er*tane suthfastneß.
Vlixes, þat þis thing herd*e* told*e*,

Nach 2271 fehlt ein Verspaar. 2273) l. swelth. 2284) l. presonit? 2296) l. tale? 2301) That st. than. 2313) Ms. þ*at* st. þ*ar*.

Sillam nos appulit et Caribdim, et, cum ad XV stadia eorum ingluuiosa pericula protendantur, ibi ab ipsa maris ingluuie plusquam medietas mearum nauium fuit absorta; propter quod socij mei nauigantes in eis pre ingluuie ipsius maris naufragio perierunt. 2275) Ego autem cum alia medietate nauium mearum ab ipsius ingluuie maris auulsus, Pheniciam nauigando perueni, vbi inueni mirabilis gentis tyrannidem, que in me et meos irruens maiorem partem gladio interemit, paucis relictis ex eis, et bona omnia que tunc mecum habebam in nauibus, abstulerunt a me homines gentis ipsius, et ceperunt me et qui superfuerunt ex meis mecum duris carferibus incluserunt. 2285) Tandem, volentibus dijs, liberauerunt me et illos quos mecum incluserant, nichil michi de rebus meis restitutis ab eis: quare in summa paupertate deductus circuiui meridiem et demum in terram istam applicui, factus pauper et egenus, vt vides. 2290) Ecce narraui tibi omnes casus meos postquam a Troia recessi, et in paupertatem qualiter sum deductus. Et sic Vlixes suis narracionibus finem fecit. — 2295) Rex vero Ydumeneus, auditis verbis Vlixis, r(ati)one sue nobilitatis et eius industrie valde compassus est sibi, et ideo, quantum placuit Vlixi in Creta morari, in multarum rerum habundancia rex honorauit eundem. 2300) Demum, cum Vlixi placuit a Creta recedere, rex donauit Vlixi duas naues, necessarijs omnibus bene munitas, cum quibus posset in regnum suum commode nauigare; donauit eciam ei dona plurima argenti et auri, que sibi possent habunde sufficere, dum ad propria perueniret. In recessu tamen suo rogauit eundem vt ad regem Anthenorem se conferret, qui eum videre plurimum affectabat. 2309) Vlixes igitur, a rege Ydumeneo obtenta recedendi licencia, naues ascendit et ad regem Anthenorem se contulit: qui eum in vultu hylari cum multa iocunditate recepit; cui multum grata fuit Vlixis multa facundia et nimia industria sensus eius. 2313) Ibi autem Vlixes certos rumores didicit de vxore sua Penolope tot infestata proceribus, et eius pudicicia ab ea illesa seruata, necnon et de quibusdam alijs qui inuaserant terram suam et eam temere detinebant contra voluntatem vxoris. 2320) Ibi Thelamocus, filius eius, cognito patris aduentu, accessit ad eum: qui omnes rumores quos pater

Prayed king Anthenor he wold*e*
With him In-to his cu*n*tre ga.
And Anthenor said blythlie ȝha,
And, with his kny*chtis*, with hi*me* ȝeid*e*
To schip. and so þai gan proceid*e*,
That Vlixes *with* subtilte
Come vpon*e* nycht to his cite.
And at þe trayto*uris* he begy*n*nis
And ent*er*is first in-to þar*e* Innes,
And fand*e* þai*me* fast slepand Ilkonê,
And slewe þai*me* all — eschapit nonê.
Syne, quhen*e* þe day was dawyn*e* licht,
In his palace he ent*er*it richt
With þe king*e* Anthenor: quhar*e* he
Was resauit as kyng suld*e* be.
O, how blyth was Penolope
That long*e* desyred sicht to se!
O, how in haist þe citeȝanis
Come for to se þar*e* kyng*e* attanes,
Brynging so mony gift*is* ryke!
And him*e* agane to his kynryke
Thai gan*e* richt hartfully restore.
Than*e* tretit he with Anthenor*e*
Tha*t* Thelamocus, his son*e*, can*e* ta
To wyf his douchter Nausica;
And maid a ryall brydale sonê.
Kyng*e* Anthenor, quhen*e* þis was donê,
Passed home agane, & Vlixes
Bode in his land*e* *with* rest & pece. —

(Buch XXXIII.)

The thre and thretty buke alß fast
How þat Pirrus frome þe feist past (!);
And also how Vlixes was
With his awnê sonê slane vpon*e* case. —
Of Pirrus, son*e* to Achilles,
Syne þat frome Troy he cu*m*myn*e* wes,
The story ȝit maid no memor*e*;
Bot now we dreß o*ur* graith þ*ar*for*e*. —
Vpon*e* his fader*is* syd*e* Pirrus
Has his grant-ß*ir* Peleus:
This *Peleus* Achilles gat
On*e* his wyf, Tytides þat hate,
And Achilles Pirrus alswa
Gat on*e* his wyf Dyamira,
Doucht*ir* to king*e* Lycomeid;
So has he two grantß*iris* i*n* deid:
Peleus on*e* his fader*is* syd*e*,
And on*e* his moder*is* Licomed*e*.
Kyng Licomeid*e* to Acastrus
Was sone, forfader*e* to Pirrus.
This Acastrus was ȝit liffand,
For he for old s*c*antlie my*ch*t stand*e*.
He hatit þis Pirrus dedly,

2347) Ms. than st. that. 2348) Ms. Nausita. 2353—4) verderbt. 2360) graith stilus, wie 2821. 2363) Ms. Pirrus st. Peleus. 2374) For st. Though. l. eld. Ms. stantlie.

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didicerat, certa sibi affercione firmauit. 2323) Quare Vlixes regem rogauit Anthenorem vt eum in regnum suum associare deberet in suorum militum comitiua. Quod Anthenor libenter annue(n)s cum suis militibus associauit eundem; et eis felici nauigacione potitis, in tantum procurauit Vlixes quod de nocte in suam applicuit ciuitatem. Et repente depositis in terram militibus, de nocte suorum proditorum domos inuadit: vbi ipsos inueniens dormientes omnes interfecit, ita quod nullus euasit ex eis. 2335) Adueniente vero die in sui fulgoris lucida claritate, in suum palacium cum rege Anthenore se recepit, et ibi cum rege ipso in multa iocunditate receptus est. 2339) O quantum facta hylaris Penelope in aspectu sui domini, quem tanto videre tempore anxia peroptauit! Concurrunt igitur ciues, regem eorum tantis temporibus expectatum cum multo gaudio videre festinantes; multa dona sibi offerunt et encenia magna nimis. Et exaltatus est Vlixes multum in regno suo; et in tantum cum rege tractauit Anthenore quod Thelamocus Nausicam, filiam regis Anthenoris, duxit in vxorem. Celebrantur igitur nupcie Thelamoci, in multorum solempnitatibus gaudiorum. Et rex Anthenor suum feliciter remeauit in regnum; et Vlixes in inclito statu regni sui demum sub nimia pacis tranquillitate quieuit. —

De mirabili euentu Pirri et de morte eius.

2353) Quia vero vsque nunc de Pirro, Achillis filio, postquam a Troia recessit, nichil dixit presens hystoria: nunc ad narrandum eius aduentus dirigitur stilus iste. 2361) Pirrus enim ex parte patris sui habuit regem Peleum auum suum, cum ex predicto Peleo et Tetide, eius vxore, fuisset susceptus et natus Achilles, pater ipsius Pirri, quem Achilles suscepit ex Diadamia, regis filia Lycomedis; et sic habuerat Pirrus duos auos, regem Peleum ex parte patris, et regem Lycomedem ex parte nobilis matris sue. 2371) Qui rex Lycomedes filius regis Acasti fuit, proaui

And all his fader*is* kyn*e* holy,
And ſcaithit þai*me* all þat he mocht —
Cauß quhy, þe story tellis nocht.
Bot It rehersit þus but leß:
Acastrus, þat forfader*e* wes
To Pirrus, his graunſchir*e* put out,
Peleus, out of his land but dout
Of Thesaly, and schope also
With hid quentyß Pirrus to slo.
Pirrus, þat frome þe sege was cu*m*myn*e*,
Be se homward*e* þe way has nu*m*myn*e*,
Quhar*e* he In-to gret pa*rr*ell gan*e* fall
And of his gud þe most pa*rt* all
He kest out w*ith* his awne hand*e*,
To saif his folk þ*at* war*e* passand*e*.
Thus with his schippes dryvand*e* þan*e*,
He aryved*e* in*e* Melapsan*e*,
And gart supple his schippis thar*e*
That w*ith* þe tempest schaken*e* war.
Thar*e* told*e* þai him how Acastrus,
His (for)fader, put out Peleus,
His granſchir*e*, out of Thesaly,
His kynryk, & how besely
He kest engyne Pirrus to slo.
Pirrus was of þ*at* thing richt wo,
And mor of his grantschir*e* i*n* deid
Nor of him*e* self, — for Lycomeid,
His grantßi*r* of his moder*is* lynê
And sone to kyng Acastrus synê,
Had*e* noryſed*e* him*e* in his barnage
And brocht him*e* wp of tender age. —
This king*e* Acastrus prevaly
Has put Peleus so queyntly
Frome his cu*n*tre, þ*at* on*e* no syd*e*
In*e*-to a part he durst abyd*e*
For him*e* and his sonnes also —
For Acastrus has sonnes two:
The tone was called*e* Philistynes,
And þe toþ*ir* Mynellopes;
And one douchter he hath þa*r*to,
And Tetides to nome has scho —
Peleus durst no*ch*t in apert
Abyd*e*, bot held*e* him*e* i*n* covert,
Quhill-tymê þat Pirrus suld*e* come home,
That, he tho*ch*t, suld*e* revenge his schomê; —
And he was richt sikker þ*at* he
Frome Troye suld cu*me* home fro þe se.
Now frome þe cite bot VIII myle
Of Thesaly a wod was quhyle,
And in It one old*e* manſioun*e*,
That þan*e* for eld was fallyn*e* dovn*e*.
The king*is* of Thesaly war*e* wount
In-to þat forrest for to hount,
And to herbery In þat maner*e* —
For þar*e* was gret plente of deir*e*;
Bot þat place þan*e* was falȝeit all,
So þat men my*ch*t no*ch*t ken*e* no wall.

2396) Ms. fader.

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dicti Pirri, adhuc viuentis, licet esset in senio constitutus. 2375) Hic Acastus habebat odio Pirrum et omnes de genere patris eius — causam autem eius odii presens hystoria non describit. 2380) Rex igitur Acastus, Pirri proauus, expulit regem Peleum, auum Pirri, de regno Thesalie, sic, quod ipsum Acastus exulare coegit, et pro interficiendo Pirro suas posuerat insidias, ne euaderet manus eius. 2385) Pirrus vero, postquam a Troia recessit et maris se subiecit insidijs, multa maris pericula passus est, maiorem partem rerum quas secum detulerat proiecit in mari, et quasi eius nauibus conquassatis, Molosam applicuit, vbi naues suas temporis tempestacione quassatas necessaria fecit refectione fulciri. 2395) Ibi eciam didicit qualiter rex Acastus, proauus eius, regem Peleum, auum suum, a Thesalie regno deiecerat, et qualiter contra Pirrum fuerat insidias machinatus. 2400) Doluit igitur Pirrus de tam enormi dispendio aui sui, sed pocius de se ipso (!), cum predictus rex Lycomedes, auus maternus ipsius Pirri, regis Acasti filius, ipsum a suis annis teneris educasset. 2407) Interea rex Peleus per regem Acastum a regno deiectus, qui timore regis Acasti et filiorum suorum — cum rex Acastus haberet duos filios alios et vnam filiam nomine Thetidem — quorum filiorum vnus vocabatur Pilistines et alius Menalipes — securus in publicum non poterat apparere, prouidit vbi posset melius delitere, donec Pirrus, nepos eius, rediret a Troia, qui opem suo discrimini ferre posset. Sciebat enim eum per mare a Troia cum suis nauibus rediturum. 2423) Erat enim non longe a ciuitate Thesalie per octo fere stadia quoddam antiquum edificium iuxta mare, inter ciuitatem ipsam et edificium ipsum quibusdam nemoribus interiectis, ad que sepius venandi causa reges Thesalie venire solebant, cum in eis venatorie fere plurimum habundarent. 2431) Hoc autem antiquum edificium pro temporis vetustate erat penitus derelictum, cum situs eius esset in solitudine constitutus et nulla ex eo appareret fabrica supra terram. 2433) Erant enim in eo

Bot It had vnder erd but weir*e*
Standand*e* woltis & cavis seir*e*,
With thornes all o*ur*-growin*e* without;
And has bot one small hole but dout
In-to þat thorne-ron*e*, richt ſecre,
Quhar*e* þar*e* was wounder strate entre;
Bot fra a man*e* had entred ones,
It was a fair*e* rowme, wasty wones.
And þis place ner*e* þe se gan*e* stand*e*.
In It Peleus was lurkand*e*,
And quhylis wald*e* cu*me* out prevely
To þe se-syd and encrely
Behold, gif he Pirrus my*ch*t se
Cum*e* with his schippes home by se.—
Pirrus, þ*at* was in Menelapſa,
Gart graith his schippes for to ga
In Thesaly for rewengeau*n*ce
Of his grantß*ir* disturbau*n*ce,
Peleus, vpon*e* Acastrus,
That frome his kynryk kest hi*me* þus,
And for to kepe him*e*-selfin*e* to.
Tharfor, þe mor*e* wyslie to do,
He gart two ſecre spyes come,
Crissypus and one Adastrume,
And to Thesaly þai*me* send*e*
To Assandrus, þat he wele kend*e*
Was to him stedfast & secre
And was one burges In*e* Thesalie,
To speir*e* how all thing*is* stud þar*e*.
And þai held*e* on*e* þ*ar* way but mair*e*
And to Assandrus come; & he
Told þai*me* alhole þe certente.
And þai agane come to Pirrus
And told*e* as þai*me* told*e* Assandrus.
Than Pirrus to his schippes ȝeid,
In Thesalie to paß but dreid.
And on*e* þe se a fell tempest
Him*e* tuke, þat thre dayes gan*e* lest.
Bot throw þe goddes favorand*e*,
The wynd in tempest ȝit blowand*e*,
In-to one port he drevyn*e* was
That þai callit Sepelias.
This port was frome þe towne standand*e*
Of Thesaly aucht myle ner*e*-hand*e*,
And to þe old*e* place was richt neir*e*
Quhar*e* þat Peleus was but weir*e*.
Pirrus, all wery for trawale,
Come to þe lond*e*, and syne but fale
Walked on*e* fut wp frome þe port,
In þat forest him*e* to disport,
And throw ane ferlyfull fortoune
Happi*n*nit to þat Ilk hole but hone
To cu*me*, of þat old*e* ma*n*sioun*e*
That we eir*e* of maid mencioun*e*.
Bot so þe hole our*e*-coverit was
With thornes, breres and *with* gras,
That he of It had no-kyn*e* wit
And sodanly fell in*e*-to It,

2437) rone brushwood. 2453) to st. þarto, wie 2739.

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multe lacumie sub terra recondite, in quibus poterat quis secure latere, cum foramen discensus eius esset incognitum, multis spinetis siluestribus et rubris agrestribus circumclusum; sed ab ipso foramine facilis erat ad inferiora descensus, per gradus scilicet constructos in ipso, quamuis in summitate foraminis esset quedam latens fouea per spinetum, in medio cuius os foraminis habebatur. 2442) In hoc igitur edificio Peleus latere disposuit. Qui dum lateret in ipso, sepius egrediebatur ab eo et perueniens ad litus maris equora suo meciebatur intuitu, si forte Pirrum videre posset cum suis nauibus redeuntem. 2447) Pirrus vero, suis refectis nauibus in Moloſa, nauigare versus Thesaliam prorsus intendit, vindicaturus, si poterat, contra regem Acastum, maternum proauum suum, deiectionem Pelei, aui sui paterni, et vt valeat seipsum ab ipso tueri, si posset eum in offensionis obstaculo preuenire. Vt igitur caucius faciat que intendit, duos secretarios suos, Crisippum videlicet et Ardastrum, sagaces exploratores, apud Thesaliam mittere procurauit ad Aſſandrum ciuem Thesalie, dudum Pelei et ipsius Pirri fidelem, vt per eum posset de omnibus informari. 2462) Quibus venientibus apud Thesaliam per Aſſandrum omnibus diligenter edoctis, ad Pirrum celeriter redeuntes sibi fideliter referunt singula que viderunt et que didicerunt ab Assandro penitus referente. 2467) Pirrus igitur statim suas naues ascendit, in Thesaliam profecturus. Sed dum putaret filiciter nauigare, marina tempestas in naues suas irruit, que fere triduo perdurauit. 2471) Demum, dijs fauentibus, factum est quod cum nauibus ipsis, adhuc ventorum rabie non sedata, in quendam portum applicuit, vocatum Sepiliasdim. Hic autem portus distabat a ciuitate Thesalie fere per octo stadia et erat vicinus illi antiquo edificio in quo rex Peleus delitebat. 2479) Pirrus itaque maris fatigacione lassatus descendit in terram et, dum ire (per)

And fell dovnê ten*e* steppis but frist,
Or eu*ir* he my*ch*t tak arrest.
Than*e* gat he wp and saw a grece,
And walked on*e* Inwart a pece,
To se quhat thing þar-in*e* be may:
And come quhar*e* þ*at* Peleus lay.
. . . .
And luked*e*: and he beheld Pirrus
And knew richtwele Pirrus he was
And was full lyke to Achilles.
And fro he kend him be his feris,
He kest him ſone *with* grety teris,
And told*e* him his disseiß & cair*e*, —
The quhilk Pirrus regratit þar*e*.
Than come þai wp togiddir boith
And downe to þe schippes come roith.
Thar*e* gat Pirrus c*er*tane witt*er*ing:
Twa sonnes of Acastrus kyng*e*,
Menalippus and Pelestenes,
To hount i*n*-to þat forest but les.
Than*e*, quhe*ne* Pirrus herd þis tything,
He put hi*me* sone of his awne clething
And cled*e* him*e* In-to semp*i*le weid,
And ſyne furth to þe forest ʒeid
Bot *with* ane swerd*e* all him-allonê,
And left his men*e* still eu*er*ilkonê.
And*e* sone he met twa as he was
That sperit at him quhat he was
And quhy*ne* he come and quhar*e* he went.
And he answerd Incontynent
And said: he was of *Grece* but le,
And frome þe sege of Troy be se
He come with vþ*ir* in*e* company;
»Bot sic a tempest sodanly
Ourtuke ws and so sore gan*e* smyte,
That five hundreth war*e* drowned quyte
Of my fallowis þat ware with me;
And I allone *with* þe wod se
As deid was cassyn*e* to þe land*e*,
Boldned*e* *with* salt watter*e* lyand*e*.
Bot þe watter throw godd*is* will
I devoded; syne come me till
Sic ſpreit*is*, þat I couth recovir*e*.
Bot all my gud*is*, ʒe assovir*e*,
Was tynt, & I left seike & pure.
Tharfor biggand frome dure to dur*e*
I paß, quhill in my land I comê.
Quharfor I pray ʒ^{w}, gif me ſomê
Of ʒ*our* mete, gif ʒe ony haif,
That I þar*e*with my lyve may saif,

2501) feris demeanour, wie 3003. 2502) kest st. kissit. 2512) tilge hime. 2519) Ms. quhar*e* st. quhyne. 2521) Ms. Crete. 2530) l. bolned.

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pedes ad vicina nemora properaret, mirabilis fortune casus ad predictam foraminis foueam edificij supradicti ipsum adduxit; quam preuidere non valens propter herbarum adiacencium velamenta, in eam irruit et ad superiorem et primum gradum de gradibus ipsis per quos descendebatur (!) inferius fixit pedes et, dum inspiceret gradus ipsos, videre quid sit inferius diligenter affectat. 2497) Dum igitur ad loci ipsius yma peruenit, ecce a suis lacumeis rex Peleus prosilijt, nepotem agnouit, in cuius visione videre putat Achillem — tanta patri suo Pirrus similitudine respondebat. Affectuose ergo ipsum amplectitur et in lacrimis ipsum flebiliter osculatur, sua sibi discrimina tandem exponit de rege Acasto suas sibi referendo querelas. Dolet Pirrus, tacitus tamen omnia in mente conseruat. 2505) Ascendunt ergo superius auus et nepos, et ad Pirrum accedit comitiua suorum. 2507) Pirro vero statim innotuit quod Philistenes et Menalippus, filij regis Acasti, ad nemora ipsa perueniunt causa venandi. 2511) Quo audito statim Pirrus exuit vestes suas et quadam vili et veteri veste sibi quesita, lacerata multas in partes, se induit et accinctus quodam ense, socijs suis data licencia, solus properauit ad nemus. Nondum igitur Pirrus multum per nemus vagauerat, cum regis Acasti filijs obuiauit, qui a Pirro querunt quis sit, vnde venerit et quo vadat. 2520) Pirrus autem respondit eis: se esse de Grecia et a Troia cum suis socijs cum quadam naui ad patriam suam se voluisse redire; sed tanta maris tempestas contra ipsos inualuit quod post multa discrimina et labores non multum longe a litoribus naufragium sunt perpessi, sic quod quingente persone nauigantes in eis subito naufragio perierunt; 2528) ego tamen solus euasi, quem excellentes fluctus quasi mortuum ad litora proiecerunt, in quorum spuma dum frangitur in terra et in facie terre descenditur circa litus, perueni a tumefactione fluctuum se frangencium circa terram quasi mortuus deueni ad litus (!); vbi post multum vomitum aque salse, quam ex mari sorbueram, in aliquo respiraui et demum post multas angustias vix bene restitutus sum mee pristine sanitati. Et cum in naufragio ipso amiserim omnia que ferebam, pauper effectus, mendico pauper hostiatim, vsque dum veniam ad proprios lares meos. 2538) Vos autem, si nondum comedistis et detulistis in hoc nemus aliquid ad vescendum, estote michi de eo in aliquo graciosi! Qui sibi

And of su*me*-quhate do grace me till! «
And þai bad him*e* byde w*ith* þai*me* still.
Than*e* w*ith* þat come a mek*i*le hart,
Richt spedely ry*n*nand outwart.
The quhilk hart suthly Menalippus
Followit in*e* haist, & left Pirrus
And his broder*e* withouti*ne* mo,
Quhill he was richt fer*e* passit hi*me* fro.
Pilestenes þan*e* lichted*e* sone
Becauß of rest, w*ith*-outi*ne* honê.
Than*e* Pirrus drew his swerd in*e* hy
And slew him*e* þar*e* richt cruelly.
Menalippus ſone eft*ir* þis
Retorned frome þe hart Iwis:
Quhom Pirrus at his agane-cu*m*myng
Slew hastely but tarying*e*.
And þus Pirrus his enemys (!) two,
Brethir*e* to Tetides also,
His grandame on*e* Acastrus syd*e*,
Slewe cruelly In*e*-to þat tyid*e*.
Frome þ*ar* slauchter*e* as he gan paß,
With one mete *he*, callit Cynaras,
Was famile to Acastrus king*e*.
Pirrus him askit but mor lesing:
Quhar*e* þat Acastrus was but weir*e*.
And he said he was cu*m*mand neir*e*.
Than Cynaras Incontinent
He slewe; syne to his schippes went
And him arayed richely.
Syne to Acastrus hastely
He went and met him*e* w*ith* blyth cher*e*.
And Acastrus sperit but weir*e*
At Pirrus, quhat he was. & he
Answerit agane in þis degre:
»Of Pryamis so*n*nis I am*e* one,
And am*e* þusgat*is* throw Pirrus tonê.«
Than kyng Acastrus answerd þus,
No*ch*t knawand him*e*: »quhar*e* Is Pirrus?«
And he said: »heire downe at hond,
All wery Is cu*m*myn*e* to þe lond
And to ȝone dyche Is gone but mair*e*«
And with his honde he schewed quhair*e*.
Than with þat he his swerd drew out,
To sla Acastrus king, but dout.
Than w*ith* þat Thetis come belyve,
That was to king Peleus wyve
And douchter to Acastrus was
And moder*e* alß to Achilles,
Grandame to Pirrus. þus said scho:
»Cosing, what etlis þow to do?
Bird It not suffice in c*er*tanê
That þou my two brethir*e* has slanê,
Thy enemys þo*ch*t? þow sla no*ch*t heir*e*
Thyne eld-fader*e*, *mi* fader*e* der*e*!«
And with þat sche to Pirrus ran*e*
And his arme, þat was strekit þan*e*
On*e* loft w*ith* drawin*e* swerd, to slo
Hir*e* fader*e*, sche held*e* still richt þo.

2557 u. 2593) l. emys. 2562) Ms. þai st. he. 2593) þo*ch*t st. yet? 2594) Ms. na st. mi.

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dixerunt: Morare nobiscum. 2543) Interim quidam ceruus lentis passibus dum vagaret, coram ipsis apparuit: quem statim Menalippus a fratre suo segregatus insequitur, eo solo cum Pirro dimisso. Qui dum multum esset elongatus ab eis, dum multum insisteret ceruum persequi fugientem, Polistenes frater eius causa quietis descendit ab equo, et statim Pirrus in eum irruens ipsum protinus interfecit. 2553) Deinde cum frater eius Menalippus a cerui persecucione rediret, Pirrus euaginato ense in eum irruens protinus interemit; et sic Pirrus duos suos auunculos, fratres Tetidis auie sue, crudeliter interfecit. 2561) Qui dum ab eorum rediret cede, obuiauit ei Cynaras de familia regis Acasti; quem Pirrus interrogauit vbi esset rex Acastus; qui dixit ei Acastum prope esse. Et statim Pirrus Cynaram euaginato ense crudeliter morti dedit. Et confestim properauit ad naues, vbi pulchris vestibus de serico se induit et ab eis recedens Acasto regi obuiauit. Qui dixit Pirro: Quis es tu? Pirrus autem regi Acasto sic respondit: Vnus sum ex filijs regis Priami, qui ductus in captiuitatem sub dominio Pirri sum. Rex vero Acastus ignorans eum esse Pirrum, dixit ei: Vbi est Pirrus? Qui dixit: Valde a maris vexacionibus fatigatus descendit in terram et causa quietis accessit ad illam foueam, quam extensa dextera ei monstrauit; et statim euaginato ense ipsum voluit interficere. 2585) Tunc ei statim apparuit ibi Thetis, vxor regis Pelei, que et ipsa erat regis Acasti filia, mater Achillis et auia Pirri; que dixit ei: Care nepos, quidnam intendis facere? Nonne auia tua sum? orbasti me duobus fratribus meis auunculis tuis et nunc intendis me orbare rege Acasto, patre meo, proauo tuo? 2595) Et statim Thetis Pirrum firmiter amplectendo cepit brachium eius quo ensem tenebat in manu, ne ipsum contra regem Acastum eleuaret ictum. Cui dixit Pirrus: Rex Acastus, pater tuus, regem Peleum, virum tuum, a suo regno deiecit.

Than Pirrus said to hir*e* in hy:
»The kyng, þi fader*e*, cruelly
Put kyng*e* Peleus, þ*ine* husband*e*,
Dispituouslie out of his land*e*;
And alß fer as he did him*e* ſcaith,
Me think he (þe) offendit baith.
Lat Peleus cum*e*, and, gif þat he
Will grant him lyve, I will for me.«
Than come Peleus hastely
And prayit Pirrus tenderly
To spair*e* Acastrus in þat steid*e*,
Syne he of his two sonnes deid*e*
Was anoyit in so gret thing*e*.
And he left of at his bidding*e*.
And so þe pece reformed*e* was
Betuix þai*me* two In*e*-to þat place.
Acastrus þan*e* and Peleus,
And with (þaime) Tetes and Pirrus,
To trete of þe kynryke began*e*.
The king*e* Acastrus, þat had þan*e*
Of Thesaly þe governale,
Said*e* on*e* þis wyß to þai*me* but fale:
»I am*e* now so strikin*e* i*n* eld*e*,
That I þe kynryk may no*ch*t weld*e*;
And my sonnes of lyve be brocht
That eft*ir* me to regne I thocht;
And none Is now on*e* lyve but dreid*e*
That aw of law for to succeid*e*,
Bot Pirrus, my swet cosing deir*e*;
Tharfor now of þis kynryke heir*e*
I dispulʒe me wilfully,
And graun*tis* him*e* It alluterly
And giff*is* him*e* heir*e* state heretab*i*le.«
Peleus said heir*e*: »I but fab*i*le
All richt þat I haf in*e* þis thing*e*,
I gif It him*e*; for my ʒarnyng*e*
Was þat Pirrus our*e* all þe laif
Of Thesalie suld scepto*ur* haif.«
Than*e* þis king þus confermed þar*e*,
Thai lap on*e* horß and furth þai fair*e*
To Thesaly Inco*n*tinent,
And Pirrus gaif co*m*mandement
That his schippes in*e* hast suld be
Brocht Ilkone to Thesalie.
Thus þai to Thesalie cu*m*mand*e*,
Acastus gart charge sone on*e* hand*e*:
All þo of Thesaly Ilkonê
Suld*e* cu*m*e & mak homage anonê
To Pirrus. and þai, þat war*e* blyth
Tharof, maid homage to him swyth;
And on*e* þe followand*e* day nixt roth
Acastrus and Peleus boith
Of Thesaly gan*e* Pirrus crownê.
Quhilk, sittand in sege of renoun*e*,
His diademe held *with* hono*ur*,
And in*e* schort tyme throw his favo*ur*
He governed*e* his hie estate
That Thesaly was exaltate
Aboue all *Grece*, as kynryke best.
And king Pirrus in pece & rest

2604) þe (oder ʒou?) fehlt. 2616) þame fehlt. 2637) Ms. king st. þing. 2644) gart st. gaf. 2657) Ms. Crete.

Nonne in hoc teipsam offendit? Sed veniat Peleus, qui si sibi velit parcere, parcam et ego. 2607) Veniens igitur Peleus rex rogauit Pirrum ne regem Acastum morti traderet, cum de morte duorum filiorum suorum sit rex Acastus satis afflictus et deterior morte sit pocius sibi vita. Quare reformata est pax et bona voluntas inter Acastum et Peleum, dudum inuicem discordantes. Et concedentibus omnibus eis, Thetide videlicet, regi Acasto, Peleo et Pirro, inceperunt hij tractare de regno. 2618) Rex autem Acastus, qui tunc regni ipsius moderamina gerebat vt rex, dixit illis: Ego autem sum nimia senectute confractus et de regni laboribus cura ammodo michi modica est. Filios meos amisi qui de regno ipso possent habuisse dominium. Nullus ergo alius est ad quem regnum ipsum debeat de iure reuolui quam ad Pirrum, carissimum meum nepotem; et ideo ex nunc me spolio regno ipso et ipsi Pirro sponte concedo. Quem ex eo statim per sue vestis fimbriam inuestiuit. 2632) Cui Peleus: Et ego omne ius quod in eo habeo, cedo et transfero in eundem; quia semper hec fuit ſumma cupiditas voti mei vt Pirrus sceptro regni Thesalie potiretur. 2637) Insurgunt ergo omnes ipsi a loco ipso et ascendentes equos eorum Thesaliam peruenerunt. Quare Pirrus mandauit vt omnes naues sue in Thesaliam nauigarent. Venientibus ergo eis apud Thesaliam, rex Acastus mandauit omnibus de Thesalia vt sacramenti fidelitatem et homagij Pirro prestare deberent. Qui de Pirri dominio facti sunt leti; propter quod sacramentum ipsum Pirro cum gaudio maximo prestiterunt, et sequenti die rex Acastus et Peleus Pirrum de regno Thesalie coronauerunt in regem, in cuius regni solio sedit Pirrus diademate coronatus. Et factum est postea quod regis Pirri fauore exaltatum est regnum Thesalie super omnia regna Grecie, et

Kepit his kynryk wele but stryve
Richt to þe last end of his lyve. —
Idumerus, of Crete þe king*e*,
Is deid, and left of his ofspring*e*
Behynd him*e* liffand so*n*nes twa:
Schir*e* Mereon*e* and*e* Leorta.
Bot Mereon*e* richt sone but le
Deit eft*ir* his fader*e* couth de,
And þe kinryk of Crete he left
To Leorta, his broþ*ir*, eft:
That governed*e* It richt happely
And gart his brothir*e* erd richely.
Vlixes sone, Thelamocus,
Gat a son*e*, callit Deyphebus,
One Nausi*ca*, his wyf, but les,
To Anthenor þat douchter*e* wes. —
Bot to Pirrus now our*e* story
Tornes agane, to tell trewly
Of all his proceß *with*outin*e* weir*e*,
And how he deyed and quhat maner*e*.
The king Acastrus richt gretly
Of his so*n*nes was maid sory
That was (slane) as befor*e* herd*e* ȝe,
And þar*e* bodyis In Thesalye
He gart haue hon*or*ab*i*le erding*e*,
Throw þe king Pirrus *com*manding*e*.
Fortoune, þat in hi*e* happynes
Sett*is* seir*e* men*e*, ȝit neu*ir*þeles
With hid enbuschement*is* wait*is* ay
How men*e* frome happy state sche may
Cast in*e*-to wnhap and cair*e*,
Schawand þai*me* first richt plesand fair*e* (!)
And syne with ane suddane down*e*-fall
Tham cast*is* In-to mischeif all.
Pirrus, þus ryngand*e* happely,
Was in loue gyrned*e* subtelly
With fair*e* Hermonia but laynê,
Menelayus douchter*e* & Elene,
And was Orestes wyf. þar-till
Set all trast to assyth his will,
And did*e* so þat Hermonia
He ſtaw quietlie Orestes fra
Of þe kynryke of Matenaſe,
In quhilk Orestes ryngand was,
And brocht in*e* Thesaly belyve
And maryed hir*e* & held for wyve.
Orestes in his hart was wroith
Of suche welany done him ſcaith;
Bot he was no*ch*t to wyte (!) but weyne
Agane Pirrus weir*e* to manteyinê;
Bot he held*e* It stilly in thocht,
So þat, gif throw chau*n*ce happi*ne* mocht ....
So happi*n*nit eft*ir* in*e*-to schort quhyle,
Pirrus bowned to Delphos yle,
To thank þe hie god*e* Appollo,
And vthir*e* seir*e* godd*is* þarto,

2681) slane fehlt; Ms. as of. 2685) Ms. his st. hie. 2706) Ms. ſtaith. 2707) l. so wycht. Nach 2710 fehlt ein Verspaar.

Pirrus rex ipsum in magna pace seruauit vsque ad extremum exitum vite sue. 2661) Ydumeneus vero, rex Crete, mortuus est, superstitibus sibi duobus filijs, Merione videlicet et Laorta; sed Merion post mortem patris sui parum vixit et mortuus est et regnum Laorte, fratri suo, dimisit; qui satis honorifice in Creta feliciter est sepultus. 2671) Thelamocus autem, Vlixis filius ex Nausica vxore sua, regis Antenoris filia, suscepit filium, Deiphebum nominatum. Sed ad Pirrum iterum redit hystoria ad narrandum suos deinde processus et qualiter et quando Pirrus dies suos clausit extremos. 2679) Rex igitur Acastus de morte filiorum suorum exacerbatus, suorum filiorum corpora mortuorum Thesaliam deferri mandauit, ibique sepulti sunt mandante rege Pirro in monumentis eorum nimium preciosis. 2685) Fata vero, que in summa felicitate hominibus constitutis cecas parant insidias per quas a felicitatis fastigio decidere eos subitam faciunt in ruinam, ostendunt eis ea valde placere que ruinosa postea pariunt detrimenta. 2693) Pirrus itaque in sui regni fastigio constitutus, Hermonie, Helene et Menelai filie, uxoris Herestis, feruentis amoris cupidine captus fuit; propter quod data opera vt sue satisfaciat voluntati, Hermoniam furtiue rapuit ab Hereste et a regno dudum Agamenonis Metenarum, in quo regnabat Herestes, in regnum Thesalie furtim adduxit eamque sibi matrimonio copulauit. 2705) Dolet ergo Herestes de tanta verecundia sibi facta; sed in regnum suum Pirrum inuadere sibi non est tanta potestas, tacitus tamen in mente conseruat futuros euentus, per quos sibi posset plene parari vindicte facultas. 2713) Factumque est quod Pirrus proposuit in Delphon insulam se conferre, ad regraciandum Appollini deo et alijs dijs de multa victoria quam in Troia est feliciter consecutus et de mortis vindicta Achillis,

Of þe rewengeau*n*ce gret þat was
Tone of his fader*e* Achilles
Of Paris long*e* befor þat day.
For quhilk Pirrus in riche array
To Delphos passed*e* on*e* his wayes,
Leveand behynd in*e* his palais
Hector*is* wyf, A(*n*)dromatha,
And his sone alß, Lamendonta,
That scho consaved of Hector,
As ȝe haue herd reherß befor*e*;
And sche with child was þan*e* alswa
With Pirrus, quhen*e* he furth can*e* ga;
And alß he left Armona þar*e*.
And scho, quhen*e* he was past, but mar*e*
To Menelay, hir*e* fader, send*e*
A grevouß pleynt, makand*e* him*e* kend*e*
That sche was no*ch*t In-to deynte
Haldin*e*, as scho thocht scho suld*e* be:
For Pirrus Andromatha lufit
Better*e* þan hir*e* & mor*e* luf prufit,
And hir*e* in no deynte couth hold*e*;
Tharfor sche prayed þat he wold*e*
Cum to Thessaly but honê
For to slo Andromatha sonê,
And Lamendonta, hir*e* sone, to.
And Menelay richt so gan*e* do:
Maid with hi*r* word*is* wroith,
Come vnto Thessaly full roith,
All schame and nobilnes put away
And one Andromatha but delay
Ruschit. bot sche, þ*at* was agast,
Hynt wp hir*e* child & fled fast
Throwout þe streit affrayitly,
Gretand richt fast gan*e* hiely cry
That þe pepill suld*e* helpe þat sche
War*e* no*ch*t slayne and hir*e* child þarto.
Than*e* þe pepill Inco*n*tinent
To armes ran*e* w*ith* hole assent
And followit all on*e* Menelay,
And set him i*n* so hard affray
That for dreid of þe pepill he
Was faynê to his kynryk to fle. —
Orestes, þat wist þat Pirrus
Was in*e* þe Ile of Delphos þus,
Of kny*chtis* gat gret company
And come on*e* Pirrus suddanly
And w*ith* his awne hand can*e* him slo,
And so gan*e* hertlie wengeance mo.
Thus was Pirrus slaynê in*e* þ*at* place,
And*e* in*e* þat Ilk Ile erdit was.
And syne his wyf recou*er*ed*e* he
And brocht hir*e* home in his cu*n*tre.
Kyng Peleus þan*e* and Thetyß
Passed frome Thessalie, Iwiß,
To þe cite of Melapsa
And tuke with þai*me* Andromatha,
That was (with child) w*ith* Pirrus ȝit,
And Lamendonta, hir*e* son*e* swete.
And thor*e* a son*e* sche bur*e* but baid*e*
That Pirrus on*e* hir*e* gottin*e* had,

2717) Of st. one. 2739) l. þarto. 2741) Ms. his st. hir. 2771) with child fehlt, vgl. 2725. 2773 bure st. bare, auch 2884.

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patris eius, sumpta de Paride crudeliter interfecto. 2718) Propter quod Pirrus in apparatu suo se accinxit ad iter et in Delphon insulam se contulit, relictis in palacio suo Andrometa, Hectoris dudum vxore, cum paruulo filio suo et eiusdem Hectoris, nomine Laumedonta, cum et ipsa pregnans esset e Pirro, necnon et Hermona eius vxore. 2728) Que post recessum Pirri misit Menelao, patri suo, sibi valde grauiter successisse de Pirro, marito suo, qui solius Andromete amore bachatus de ea parum curabat aut nichil; vt accelleraret venire Thesaliam et quod Andrometam morti tradat cum eius filio Laumedonta. 2740) Menelaus itaque ad verba Hermonie, filie sue, Thesaliam properat: vbi, sue nobilitatis obmisso pudore, in Andrometam irruit. 2745) Sed Andrometa subito puerum suum Laumedontam suas recepit in vlnas et precipiti fuga lapsa se dirigit in plateas ibique fortiter exclamans auxilium populi contra Menelaum implorat cum lacrimis, ne populus paciatur ipsam interfici cum paruulo nato suo. 2751) Populus autem incontinenti ad arma decurrit et armata manu insequitur Menelaum, sic, quod Menelaus timore populi stupefactus ad propria remeauit. 2757) Herestes vero audiens Pirrum in Delphon insulam peruenisse, ibi in multa militum comitiua se contulit et in potenti manu aggressus est Pirrum; et manu propria ibi interfecit eundem et Pirrus mortuus est: qui statim in eadem insula fuit sepultus. 2765) Vxorem autem suam recuperauit Herestes et in regnum suum ipsam adduxit. 2767) Peleus vero et Thetis Andrometam ex Pirro impregnatam et Laumedontam eius filium a Thesalia recedentes in Melossam deferunt ciuitatem. Ibique Andrometa peperit filium quem ex Pirro sustulerat, et nomen eius Achilleides est vocatum. 2776) Hic Achilleides creuit et Laumedontam fratrem

That was callit Achillydes;
That grewe to w*er*teu & proves.
And quhen he come to eld, but weir*e*,
Lamendonta, his broder*e* deir*e*,
He crowned king of Thessalye —
þocht air*e* þarof of richt was he.
And for his brother*is* fauo*ur* mair*e*
He bad all troyens þat tone ware
In Grece, suld*e* haue fre liberte,
And frome all thr*i*llege *be* maid fre. —
Tha*r*-to her*e* ekis þis story,
As was said long*e* befor*e* gone by
In-to þe sext & tue*n*ty buke,
How Achilles þe body tuke
Of Troyulus, þe worthy kny*ch*t,
And to his horß tale fessy*n*nit richt
And drewe throw þe hole oist þ*at* Ilk;
In þe recowerau*n*ce of þe qu^{lk}
The kyng Menone (come) with gret force
And stroke Achilles frome his horß
And hurt so felly In þat steid*e*
That he was borne away as deid*e*;
Syne how Achilles king Menonê
Gert his Myrondones enwyrounê,
And quhen*e* he was supprysed so,
How tratourly he gan him slo,
And syne how þe king Pryamus
Gart erd him*e* besyd*e* Troylus.
Now tellis þis story ſuccessive
That þis king Menone had a wyf
Richt fair*e*, and scho come opinly
To Menonis graif and apertly
Gart opyn*e* It and furth has tonê
Kyng Menonis bones eu*er*ilkonê
And in one weſchell of gold fynê
Tham*e* put, and, all folk seand synê,
*W*ith þe weſchell and þe bones
Frome þar*e* sicht wanyst all-attones
Richt as one cloud*e*, and*e* (n)eu*ir* syne seynê.
For quhiche su*m*e sayis þat sche but weynê
Was wplifted as on*e* goddes,
Or þan*e* on*e* goddeß douchter*e* wes,
And vþ*er*is said sche was, I trow,
A werde-sister*e* — I wait neu*ir* how. —

Bot leif we now suche fantasy
And torne we to þe trewe story,
The quhiche our*e* graith Is now direct*e*
For to tell planely þe effect*e*
Of Vlixes, how he gan*e* dye.
It tellis þus: þat one nycht he,
As he to slepe was lyand*e* downê,
He saw ane ferlyfull visioun*e*:
He tho*ch*t þat he one figur*e* sawe
Of ȝong*e* formê & richt fair*e* gan*e* schawe,
That him thocht It war*e* lykar*e* þan*e*

2784) Ms. he st. be. 2785) Ms. That her*e* to. 2811) Ms. boith st. with. 2813) Ms. euir. was fehlt.

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suum Thesalie coronauit in regem, seipso postposito ad quem regnum ipsum racionabilius pertinebat; et nichilominus ipsius sui fratris amore voluit et mandauit quod omnes Troiani qui captiui erant in Grecia, libertate plenaria potirentur. 2785) Preterea hic subiungit hystoria, sic enarrans vt dictum est supra capittulo XIIII et XV, qualiter Achilles mortuo Troilo corpus Troili ad caudam sui equi ligauit et per totum exercitum vituperabiliter traxit illud: ad cuius corporis recuperacionem rex Menon viriliter institit, ipsum prostrauit ab equo, letabiliter vulnerauit, sic quod quasi mortuus fuit delatus ad castra; et qualiter Achilles ipsum a suis Mirmidonibus interceptum non sua virtute bellica sed proditorie interfecit; et qualiter postea rex Priamus ipsum iuxta Troilum fecit honorifice sepeliri. 2803) Nunc presens narrat hystoria quod predictus rex Menon quandam mire pulcritudinis suam sororem habebat: que manifeste venit coram omnibus ad Menonis monumentum, illud aperiri mandauit, ossa Menonis extraxit ab ipso et ea in quodam aureo vase reposuit conseruanda; que statim cum predicto vase de medio astancium ab oculis sic prorsus euanuit velud vmbra, quod nunquam in loco ipso postea visa fuit. Hanc nonnulli dixerunt fuisse deam vel dee filiam vel vnam ex illis quam gentes fatam appellant.

De sompnio Vlixis et morte per filium interempti.

2819) De narrando igitur morte Vlixis, obmissis ad presens alijs, presentis hystorie stilus acuitur. Quare narrat et dicit quod Vlixes quadam nocte dormiebat in lecto suo et soporatus de se talem vidit in suo sompnio visionem. 2827) Videbatur enim sibi videre quandam ymaginem iuuenilis forme, tante mirabilis speciei quod ymago non putaretur humana sed pocius forma diuina, pre

On*e* god*e* na be portured*e* a man*e* —
Sche was so plesand*e* a figur*e*;
So þat he ȝarned our*e* meso*ure*
For to haue had hir*e*, gif he mocht.
Bot sche eschewed*e*, as he thocht,
Sum-quhat abak, & syne drewe neir*e*
And asked quhat his willis wer*e*.
And he sayis: »þat I desyr*e* þat þow
Cum*e* and ly heir*e* besyd*e* me now,
So þat I may haf dale with þe.«
Sche said: »þat war*e* hard thing to be,
And is one p*ar*rellouß asking,
That I w*ith* þe suld*e* haf Joynyng*e*:
For þat Joynyng war*e* wnhappy,
And of þat Joynyng, c*er*tanely,
The tone of ws mon*e* de but mor*e*.«
Him*e* thocht þat þ*at* ymage bore
In-to hir*e* hand*e* a sper*e*, but les,
And in þe poynt of þat sper*e* wes
Ane tunykle, þat richt Joly
Was of fiſches maid craftely.
Than thocht him*e* at þat ymage gay
Bowned to paß frome him*e* away,
And said him*e* þus,quhen sche was bown*e*:
»This Is signe of disiunctioun*e*
In tyme tocu*me* ws two betwene.«
Wlixes with þat woke but weynê,
And of his dreme had gret ferly,
And in his wit socht besely
Quhat þat his dreme betakin*e* micht.
And with dawand*e* þe day licht
His dewyno*uris* he gart but honê
Be called*e*, and tald*e* þai*me* his dreme sonê,
And bad þai*me* tell þe qualite
Of It. and þai said þus: þat he
Throw It, þat dreme can*e* signefy,
Suld*e* with his sone (to) exile trewly
With-out falȝe (or) to deid be donê.
And he, þat dred þusgat his sonê,
Thelamocus (gart) In hy be tonê
And put in*e* strait keping anonê.
And syne gart cheiß ane ganand sted*e*
Quhar*e* he sicker*e* his lyf my*ch*t leid*e*,
And gart close It w*ith* wallis hie,
Quhar*e* fewe lele folk war his ſecre,
And syne gaif stratlie co*m*manding
That none to him*e* suld*e* haf entryng
Bot (he) þat his ſecre was ther*e*,
And none vþir*e*, þat eu*ir* lyve bair*e*. —
Now has þe said kyng Vlixes
Ane sone gottin*e* on*e* Circes,
And Thelagonyus to nome has;
Bot he wist no*ch*t quhois son*e* he was —

2866) Ms. his exile sone trewly. 2867) or fehlt. 2869) gart fehlt. 2877) he fehlt.

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nimia pulcritudine forme sue. Videbatur eciam vltra modum appetere ymaginem ipsam posse tangere et ea(m) suo cogi tenacius in amplexu; sed illa suos vitabat amplexus et eum videbatur a longe tueri. Deinde vero ad eum sibi propinquius videbatur accedere et interrogabat ab eo quidnam vellet. 2837) Sed ille dicebat Volo vt insimul coniungamur, vt te forte cognoscam. Ac illa dicebat Vlixi: O quantum in hoc est tua grauis et amara peticio! Tu enim petis a me vt tibi coniungar; sed o quantum illa coniunctio erit infelix! Nam ex tali coniunctione necesse est quod vnus nostrum exinde moriatur. 2845) Deinde videbatur sibi quod illa eadem ymago ferebat in manu quandam lanceam, in cuius lancee summitate videbatur haberi quedam curricula (!) tota ex piscibus artificiose composita. 2851) Deinde videbatur sibi quod ymago illa recedere vellet ab eo, que et dicebat sibi: hoc est signum impie disiunctionis, que inter nos duos est postremo futura. 2856) Vlixes autem tunc sompno solutus valde miratus est de ipsius sompnij visione et multum suo perquirit in animo ad quid sompnium ipsum tendat. 2860) Demum illucescente die perquirit augures et diuinos et eos ad se venire mandauit. Quibus venientibus et recitata eis sompnij ipsius qualitate, ipsi dixerunt quod per significacionem ipsius sompnij aperte conicitur Vlixem per filium exilio vel morti tradendum. 7868) Cuius rei causa Vlixes valde perterritus, Thelamocum filium suum capi fecit et eum mandauit firma custodia detineri. Ipse vero elegit sibi locum in quo posset secure manere, in quorundam secretariorum suorum fidelissima comitiua. Vallauit enim locum ipsum muris altis et fortibus; ad quem non nisi per pontem quendam volticium haberi poterat ad ipsum accessus. Statuit eciam quod ad eum nullus accederet nisi esset aliquis de suis secretarijs supradictis. 2879) Factumque est quod, cum Vlixes dudum ex Circe quendam filium suscepisset, Thelagonum nominatum, qui cuius esset filius, a nemine sciebatur preterquam a Circe sua tantummodo genitrice. Factus est igitur Thelagonus annorum quindecim; qui studiose querit

Outtane þat he wist vttrely
That Circes bure him*e*, c*er*tanely.
And quhen*e* he was of fyvetene ȝer*e*,
At his moder he gan*e* Inquer*e*
Quho was his fader vndowtand*e*,
And quhar*e* he duelt & in quhat land*e*.
Bot sche long tyme gan*e* It deny.
Bot at þe last so Increly
He maid*e* at hir*e* Inquisicioun*e*,
That throw hir*e* so*n*nes affectioun*e*
Sche told*e* him c*er*tanely but weir*e*
That Vlixes was his getteir*e*,
And told*e* him quhar*e* his kynryke was.
And he þ*ar*of had gret blythnes.
Ȝarnyng him gretlie for to se
And for to be in-to his cu*n*tre,
With his moder*is* leif but delay
Than*e* Thelagonyus to þe way
Bowned*e* to paß on*e* but sudgeourn*e*,
That prayit him*e* sone to retorn*e*.
And he Jornaid*e* be dayis sa,
Quhill he come In-to Achya.
And thar*e* he gat all hole tything
Quhar*e* þat Vlixes maid duelling;
And to þat place held*e* hastely.
And*e* on*e* a moun*e*day tymely
He come sone to þe brig but mor*e*,
Quhar*e* þat þe entre was. & thor*e*
The kepar*is* of þe brig fand*e* he,
And prayit þam*e* *with* word*is* fre
To lat him entre throw þ*at* way,
For to speike *with* þe king. bot þai,
Kepand þe bidding of þe kyng*e*,
Denyed*e* to grant him þ*at* thing.
And he requyrit þai*me* It to do,
And þai maid stout answer*e* hi*me* to
And In-to sumpart bustuously,
And bad*e* him go furth & stand by.
Than Thelogonius, þ*at* micht nocht
Thole sic Iniures, as him*e* thocht,
One one of þe kepar*is* gan*e* rusche
And*e* gaif him*e* sic a sodane dusche
With his cloß neif on*e* þe nek so,
That he his crage straik ewyn*e* in*e* two
And to þe erd*e* deid laid him*e* plat.
The laif of þe kepar*is* with þat
He constrenȝeit so manfully,
That of þe brig dispituisly
And to þe dike he kest þai*me* dovnē;
That þe cry roiß in*e* þe townē.
Quharfor mony to armes ran*e*
And vpon*e* Thelagonius þan*e*
Rusched*e* in hy to sla but dreid*e*.
And Thelagonius, þ*at* saw neid*e*,
Ruschit on*e* ane of þai*me* in*e* thra
And his swerd smertlie reft hi*me* fra,
Syne torned*e* to þe laif aganē
And has of þai*me* sone fyftenē slanē;
And he richt grevously was wounded*e*.
With þat þe gret noyß holy sounded*e*.

2926) crage neck.

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a matre cuius fuerit filius, et si viuit et in quo loco moretur. 2889) Diu negauit mater eum certificare de patre. Demum cum Thelagonus matrem super inquisicione patris diucius stimulasset, affecta tedio stimuli filialis filio pandit et referat regem Vlixem esse patrem ipsius, et eum de loco regni sui vbi moratur Vlixes, diligenter instruxit. 2896) Thelagonus autem in relacione matris est nimium factus letus. Desiderio tamen nimio fluctuat patrem suum velle videre, et ad eum accedere desideranti animo exardeſſet. A matre sua igitur obtenta licencia, que de celeri reditu rogat illum, Thelagonus se accinxit ad iter et tantum per dietas suas laboriose processit quod peruenit Achaiam. Vbi factus certus de loco vbi morabatur Vlixes, ad locum predictum accedit. 2908) Cumque quodam die-lune in mane applicuisset ibidem, in introitu pontis inuenit custodes Vlixis: quos affectuose rogat vt eum ad Vlixem sponte accedere permittant. Negant illi, mandatum domini sui seruare volentes. Instat Thelagonus humilibus precibus; at illi viribus vtentes repellunt eum et iniuriose et violenter impellunt. 2921) Quare Thelagonus dum illatas sibi pati nollet iniurias, in vnum ex predictis custodibus irruit et pugno clauso ipsum sic potenter in cathena colli percussit, quod eius fracta colli cathena protinus expirauit; 2928) alios vero custodes, eius socios, impellendo viriliter a ponte deiecit et precipitauit in vallo. Fit ergo clamor maximus. 2933) Quare multi irruentes ad arma in Thelagonum irruunt, ipsum interficere satagentes; sed Thelagonus facto impetu in vnum eorum qui aggressi sunt eum, ensem quem habebat in manu ab eo violenter extirpat et in alios irruens ense nudo XV interfecit ex eis, et ipse ab illis est grauiter vulneratus. 2942) Deinde cum clamor forcius inualesceret, ad voces clamoris insurgit Vlixes, putans ne aliquis

That þe woce of suche clamour*e* þan*e*
Vlixes roiß, wenand*e* su*me* man*e*
2945 Of his famele Thelamocus,
His son*e*, he gart be kepit þus,
Had lattin*e* stape out of presoun*e*,
And in his deliberac*i*oun*e*
Has on*e* his kep*aris* maid m*ar*tyr*e*.
2950 Tharfor*e* with one dart i*n*-to Ire
Come quhar*e* was þe cry, hastely:
And of his men*e* saw sa mony
Slane w*ith* ane strange man*e*, þ*at* w*ith* payne,
In rewengeau*n*ce of his was slane,
2955 He schot ane dart at him*e* i*n* hy
And hurt him, bot nocht full gretly.
Than*e* Thelagonius þe dart he tuke
And felly at Vlixes schuke,
Nocht wenand It was Vlixes,
2960 And with þat Ilk dart but les
That he schot first, he smot him*e* so,
That to þe erth he maid him go
With one deidly wound*e*, wirkand wyid*e*
Among þe ribbes in*e* þe syid*e*,
2965 So þat on*e* fut he my*ch*t nocht stand.
And þan Vlixes, persavand*e*
That of þat him*e* worthit de,
With drawand woce a litill we,
Richt fast falȝeand In-to strenth,
2970 With law word*is* drawyng*e* on*e* lenth
At Thelagonius all waikly
Spered*e*: quhat at he was; suthly
Reduſand to his fresche memor*e*
His deidly dreme, he saw befor*e*.
Than Thelagonius spered but dout 2975
At þam*e*, was standing him*e* about:
»Quho Is ȝone, mais me suche asking*e*?«
Thaye said: »Vlixes, but lesing.«
Than Thelagonius, at þat herd*e*,
As wryand*e* out of wit he ferd*e*, 2980
And said: »allace, wo Is to me,
That come my fader for to se
Levand, to comfort me blythly,
And now cauß of his deth am I!«
With þat for sorowe fell he down*e* 2985
Vpon*e* þe pathment In-to swoun*e*;
Than rysing wp, as in one rage
Raif his clathis and his wisage,
And louther*is* frome his hed can*e* ryf
Of his fair*e* ȝallow hair*e* belyf, 2990
Syne fell downê to Vlixes fete
With ſobbing, sighing & with grete,
Sayand: he Thelagonius wes,
His sone wnhappy of Circes,
»Throw þe gottin*e* vnhappely. 2995
And gif þow de, fader, ſcry
That þe godd*is* sic grace me gif
That eftir*e* þe not long*e* I lif.«
Vlixes, þat kend him*e* with þat

2947) Ms. and st. had. 2948) l. liberacioune. 2954) l. war. 2967) wound fehlt. 2970) = drawyne. 2983) l. livand. 2996) l. I scry.

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de familia Thelamoci detenti per eum domesticos suos inuaserit, vt pro sui liberacione eos vulneret aut occidat. 2950) Quare iratus cum quodam iaculo quem ferebat in manu, ad locum clamoris accelerat: vbi suos vidit ab illo adolescente sibi incognoto interfectos; cernit eum et in vindictam necis occisorum iaculum suum vibrauit in ipsum, sic quod ipsum percussit; ex quo non tamen multum lesit eundem. 2957) Sed Thelagonus contra Vlixem iaculum impetuose vibrantem (!), cum non cognosceret si esset Vlixes, arrepto illo eodem iaculo quem ipse vibrauerat et in terram ceciderat, Thelagonus in Vlixem impetu duriori retorsit, sic quod ipsum ex eo letaliter vulnerauit, costas eius ex ipso vulnere perforauit. Quare Vlixes ex ipso ictu vulneris in terram decidit, seipsum sustinere non valens, vtpote qui morti se sentit esse vicinum. Corporis itaque vires in ipso deficiunt; et, cum ipse quasi defecerit in sermone, balbucientibus verbis querit a Thelagono quisnam esset — dum Vlixes ad memoriam reducit letalem sui sompnij visionem. 2975) Thelagonus vero ad interrogacionem Vlixis a circumstantibus querit quis et ille sit qui ipsum interrogat. Dicunt ei Vlixem esse. 2979) Quo audito Thelagonus anxius exclamauit dicens: Ve michi! Veni videre patrem meum, vt eo viuente letarer cum eo, et nunc factus sum occasio mortis eius. 2985) Et statim pre nimio dolore in terram cecidit veluti semiviuus. Demum a terra consurgens, laniatis vestibus, cum esset inermis faciem suam pugnis contundit in lacrimis et a suo vertice flauos capillos euellit. Prostratus itaque ad pedes Vlixis se dirigit in singultibus lacrimarum, dicit se esse Thelagonum, infelicem Circis filium, quem tu, Vlixes, pater mi, ex ea infeliciter suscepisti. Si morieris, care pater, dij faueant vt tecum moriar et post te me viuere non permittant. 2999) Vlixes vero vt agnouit suum esse filium ex Circe, blanditus est ei in sui corporis debilitate

His sonê þat he on*e* Circes gat,
Maid him*e* richt fair*e* cheir*e*, c*er*tanely,
And in feb*i*lneß of his body
With brokin*e* speche and w*ith* waik feris
Him*e* prayit to ceiß of his gret teris
And of his sorow to mak end*e*.
Than*e* he for Thelamocus send*e*.
And quhen*e* he come, w*ith*outi*ne* mor*e*
He rusched on*e* his broþir thor*e*,
Thelagonius, In-to þat steid,
For to revenge his fader*is* deid.
Bot Vlixes, as he my*ch*t speike,
Forbad*e* him*e* he his hond suld streike
Aganis him*e*, bot in frendschip to
As his broþir*e*: for he was so.
Than Vlixes, þat deid was neir*e*,
To Achaia þai had but weir*e*:
Quhar*e* he thre dayis liffand baid*e*
And on*e* þe ferde day ending maid*e*.
And þai In Achaia him*e* erd*e*
With kyng*is* hono*ur*, as efferd*e*.
Thus quhen þat Vlixes was gonê,
Thelamocus his son*e* was tonê
And in his steid crowned*e* as king*e*.
That to his broþ*ir* In-to gret thing,
Thelagonus, did gret fauour*e*,
And a ȝeir*e* In-to gret honour*e*
Held*e* him*e* with him*e*, & maid*e* hi*me* kny*ch*t,
And tretit him*e* all þat he my*ch*t
To byde with him*e* still for þe bettir.
Bot Circes has him*e* send a lettir,
That arted him sone to retornê;
That he on*e* na wyß wald sudiornê,
Bot half aganis his broþ*er*is will
He passed*e*. and he gaif him*e* till
At his passage richt largely
Richt riche gift*is* and vnnom*er*ab*i*ly,
And gaif him*e* all þe apparele
That to his passage nedis hale.
Than passit furth Thelagonus
Frome his broþir*e* Thelamocus —
Quhar*e* mony teres war*e* flowand
Vpon*e* Ilk syid — and so passand
The Ile of Allydeme come to
Till his moder*e* Circes. & scho
Was of his cu*m*myng home aganê
Attour*e* meso*ur* richt wounder*e* fanê.
And not lang eftir*e* þis Circes
Tuke a richt sodane gret seiknes,
And gan so fellonly encreß
That sche hir*e* last day closit but leß.
Than Thelagonius was maid kyng*e*
And tuke þe land In governyng*e*,
And It in pece and rest held*e* he
Wele sexty ȝeris, and syne gan*e* de.
Thelamocus regned*e* wysly
In Achaia ȝeris sevynty,
That in*e* tyme of his governau*n*ce
It eked*e* In-to gret suffisau*n*ce.

3031) artit = ertit urged. 3036) tilge richt.

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maxima in qua erat, et mandat fractis eloquijs vt a lacrimis abstineat et dolore. 3006) Pro Thelamoco, filio suo, mittit: qui veniens ad Thelagonum querit irruere, quasi necem patris auidus vindicare. Sed Vlixes verbis et nutu, vt potuit, Thelamoco prohibet ne insurgat in ipsum, immo vt eum carum habeat vtpote fratrem suum. 3015) Ducitur ergo Vlixes fere mortuus in Achaiam: vbi tantum triduo vixit et post triduum expirauit; qui in Achaia honore regio sepelitur. 3021) Post cuius mortem statim Thelamocus paterni regni fuit assumptus in regem, et Thelagonum fratrem suum multo fouet honore, per annum vnum et dimidium eum secum detinuit et in honore maximo militem eum fecit. Retinere voluit eum magis; sed Thelagonus, matris sollicitatus ad litteras, vt matri satisfaciat, inuitus recedit a fratre; in cuius recessu Thelamocus multum eum donis et muneribus honorauit et omni eo quod faceret ad apparatum recessus ipsius. 3039) Recessit ergo Thelagonus a fratre suo Thelamoco in multis lacrimis defluentibus ab vtroque; qui post recessum eius in Aulidem insulam ad matrem fanus applicuit. 3044) De cuius reditu et aduentu vltra modum facta mater est hylaris, que multum fuerat de filio curiosa propter tanta fatorum discrimina que sic infeliciter emerserunt prout ipsa preuiderat arte sua. Non post multos autem dies Circes letaliter egrotauit: de qua egritudine violenter oppressa diem clausit extremum. 3051) Thelagonus igitur in regem assumitur et vixit in regno suo annis feliciter sexaginta et mortuus est. Thelamocus vero regnauit in Achaia annis septuaginta et multiplicatum est sub eius gubernacione regnum Achaie valde nimis. Vlixes autem vixit annis nonaginta tribus et feliciter mortuus est in regno suo. — 3063) Et in hoc loco Dares presenti operi finem fecit, sicut et Cornelius (Nepos);

Vlixes liffed*e* alß but wenê
A hundreth ȝer*e* hole and threttenê
And syne maid ending*e* happely
In his kynryke, as heir*e* said I. —

IN-to þis place Cornelyus
And Dares alß maid ending þus;
The laif was In-to Dytes buke,
All-þocht þat Dares on*e* hond he tuke
To tell no mor*e* of þis proceß
Bot quhar*e* þe cite takin*e* was.
The laif in Dytes buke was all,
That thocht he wold*e* mak end fynall.
Tharfor It, þat was ekit last,
I afferme no*ch*t to be suthfast,
Bot erar*e* be fenȝeit I-wiß.
Neu*ir*þeles Dares & Dytis,
That in all tyme of þar*e* battale
Was among þai*me* withoutin*e* fale,
Couth in*e* þar*e* talis ay accord*e*
And almost couth no-thing discord*e*.
And þai accord wele in o case:
That Anthenor*e* and Eneas
War*e* mowar*is* of þe tresoun*e* falß.
And Dares þarto ekis alß
That Pollydamas on*e* þe nicht,
To Anthenor sone, passit richt
To þe grekes and þar*e* gan trete
The token*e* of þe cite grete,
And a kend tokin*e* to þai*me* gaif
In Ylioun*e* entered þai haif (!);
And þe grekis, he sayis *with*-all,
Entered no*ch*t at þe brokin*e* wall
As throw þe horſß occasioun*e* —
For of þe horß no mencioun*e*
He maid — bot he said þe entre
In-to Troye at one port suld be
Of þe townê, quhar*e*-aboue was ſet
Of m*ar*bill ane horß-hed but let.
Bot V*er*gill of þe horß of braß
As Dytes seis, he sais It was.
Bot Dares sayis þat (at) þis ȝet
Aboue quhar*e* þe horß-hed was set,
Anthenor and Eneas
And *with* þai*me* Pollydamas
Tuke in þe grekes tkrow tressoun*e*,
Syne led þai*me* to gret Ilioun*e*
And gaif þai*me* entre þar*e* in*e* haist;

3065 u. 69) was st. is. 3088) þai st. to? 3091) = horſ*ſis*; ß ist hier = *ſis*.

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reliqua ergo sunt de libro Ditis, licet Dares in capcione Troie operi suo finem fecerit qui postea in libro suo vlterius non processit; reliqua vero sunt de libro Ditis ipsius vsque ad finem, qui inegre facere voluit opus suum. Et ideo si quid huic operi superadditum inueniatur, credendum est non esse de veritate operis ipsius sed de operis fictione. 3074) Verum-tamen Dares et Ditis, qui tempore ipsius troiani belli in ipso bello fuere presentes, in composicione operum eorum inuenti sunt pro maiori parte concordes et in paucis inuenti sunt discordantes. Quod autem Antenor et Eneas fuerint actores prodicionis ipsius, bene conueniunt. 3082) Dixit tamen Dares quod Polidamas, Antenoris filius, de nocte accessit ad Grecos, qui de modo capcionis ciuitatis cum Grecis ea nocte tractauit et vt signo dato per eum Ylion aggredi procurarent. 3089) Dixit eciam quod Greci de nocte Troiam intrarunt et non per murum ruptum occasione equi erei facti per Grecos, cum de equo ipso nullam fecerit mencionem, sed fuisse dixit ingressos per portam eream vnam de portis ciuitatis Troie, in cuius porte summitate erat fabricatum et infixum de marmore quoddam magnum capud equi, — licet Virgilius de equo ereo cum Dite concordet; et in hanc portam eream dixit Dares Antenorem et Eneam cum Polidame recepisse Grecos et eis exinde aditum prestitisse, et per eos ea nocte fuisse magnum Ylion interceptum et in illud primo Neptolonum filium Nestoris introductum. 3109) Dixit eciam idem Dares Eneam non solum Polixenam occultasse, verum et eius matrem Heccubam cum eadem, et hac de causa exilio fuisse dampnatum.

3115) De morte vero ipsius Heccube nichil dixit. [In fine tamen operis sui hoc addidit: Pugnatum est annis decem mensibus sex diebus duodecim, et de Grecis fuerunt apud Troiam octingenta sex milia pugnatorum. Troiani vero pugnantes, qui pro ciuitate ipsa defendenda pugnauerunt, fuerunt sexcenta milia septuaginta sex. Dixit eciam naues, cum quibus exulauit Eneas, fuisse ducentas et cum quibus eciam Paris in Greciam fuit prouectus. Troiani vero qui secuti sunt Antenorem fuerunt 2500, ceteri secuti sunt Eneam. Troiani autem et Greci vtriusque partis maiores, qui et a quibus interfecti fuerunt sunt hij, vt scripsit idem Dares:

Folgt die Aufzählung derer, die Hector, Paris, Aiax, Eneas, Achilles, Pyrrus, Diomedes getödtet, und schliesst mit Epitaphium Hectoris.]

And at þe entre was formast
Neptolomus, sone to Nestor*e*,
That entered his fallowis befor*e*.
And þ*at* Ilk Dares (sais) alsa:
3110 Eneas tuk Polixena
And Eccuba, hir*e* moder*e*, roith
All pryvaly to hyde þai*me* boith,
And for þat cauß syne to exile
He was condampned*e* In-to schort quhile;
3115 Bot of þe deid of quene Eccuba
He gan no maner*e* mencioun*e* ma.
Than In his werk at þe ending*e*,
Of quhiche eft*ir* Is bot litill thing,

(Der folgende Schluss gehört nicht mehr Barbour an.)

[Saue þis Dytes maketh me*n*cioun*e* f. 336
Of þe novmer*e* slayne at þe town*e*
Lesting þe sege, affermyng out of dreid
Echt hundreth thousand & sex war*e* þar*e* deid
On*e* grekis syid wpricht in þe feild*e*;
And as Dares also þar*e* beheld*e*,
On*e* Troy pa*r*ty In þe weir*e* keyne
Six hundreth thousand*e* sevinty & sextenß (!)
Was slane þar*e*, in Guydo ȝe may se,
With þam þat come to helpe þe cite
Fro mony cost and mony regioun*e*
In defence and refcourß of þe town*e*.
And full ten*e* ȝer*e*, so as I can*e* cast,
And sex monethis þe myti sege last,
Or It was gottin*e*, Dares wryt*is* hi*me*-self,
And our*e*-mor*e* compleit dayes tuelf,
Or grekes had full possessioun*e*
Be falß engyne of þe greke Synon*e* —
Lyke as tofor*e* rehersit was bot late.
I haf no mor*e* of latyne to translait
Efter Dares, Dytes nor Guydo;
And me to ad ony mor*e* þarto
Than myne auctor*is* specefy & sayen*e*,
The occupacioun*e* suthly war*e* i*n* wayne,
Lyke a man*er* of presumpcioun*e*.
And tyme complete of þis translac*i*oun*e*
Be Just reky*n*nyng and a-count*is* cler*e*
Was a thousand and four*e* hu*n*dreth ȝer*e*
And twenty neir*e*, I know It out of dreid,
Eftir*e* þ*at* Crist resauit o*ur* ma*n*hed*e*
Of hir*e* þat was empryce and queynß
Of hewyn*e* & hell, & a madin*e* clenß.
To quhom*e* I teche all o*ur* saullis i*n* cur*e*,
And þus I execut*e* þe fyne of my laubo*ur*e.
Wnto all þat sall þis story see
With humb*i*le hart and all hu*m*ilite,
This litill buke lawly I betake
It to support, and þus ane end I mak.]

Heir*e* endis þe sege of Troye, writtin*e* & me*n*dit at þe Instance of ane hon^{l} chaplane ß*ir* Thomas ewyn*e* i*n* Edinburgh.

Ob V. 3115—8 noch Barbour angehören, ist zweifelhaft.

Bemerkungen.

Die hier edirten schottischen Mss. sind schwer lesbar und sehr verderbt; ich hoffe, sie richtig gelesen, ihre Fehler in den meisten Fällen erkannt und richtig verbessert zu haben. Indessen sind der Schwierigkeiten noch genug übrig und bleibt der Textkritik und Emendation noch vieles zu thun, um die Schwierigkeiten zu lösen und den Text wiederherzustellen. Ich hoffe, dass die Kritik sich mit dieser Ausgabe nicht begnügen, dass vielmehr diese Ausgabe zu weiterer Forschung Anlass geben wird, zumal ihr hier ein dankbares Feld geboten ist.

Die Legendenhandschrift (Ms. Cbr. Gg II, 6) ist ohne Zweifel in der Mundart von Aberdeen und wohl in Aberdeen selbst geschrieben; wenigstens zeigt die Sprache manche Ähnlichkeit mit dem heutigen Dialect von Aberdeen, wie er z. B. in den Redepartieen des Romans Robert Falconer von George Macdonald vorliegt. Auch finden sich keine wesentlichen Verschiedenheiten von den Sprachformen in Barbour's Bruce, so dass sprachliche Gründe, die Legendensammlung Barbour abzusprechen, nicht vorhanden sind.

Die Abbreviationen der Mss. habe ich aufgelöst und durch cursiven Druck wiedergegeben. Diese Abkürzungen lassen, wie bei anderen Mss. des 15. Jhdts., zum Theil eine mehrfache Auflösung zu — die Auflösung hat sich nach den ausgeschriebenen Wörtern zu richten. So steht das sonst *er* bezeichnende Häkchen ^{s} ausserdem für *ir* (in h*ir*, neu*ir*, v*ir*gine u. a.) und für *or* (in temp*or*ale, hon*or*abil); in den Endungen habe ich es durch *ir* gegeben, ausser in master und vor Flexionsendung z. b. ent*er*it; für ent*er*it, fost*er*it u. ä. könnte ebensogut ent*r*it, fost*r*it gesetzt werden, da diese zweisilbig sind; zum Unterschiede von ent*er*it (entered) habe ich ent*ir*it (= enterred; dreisilbig, mit Ton auf der vorletzten) mit *ir* gegeben, doch wird letzteres im Ms. auch mit *er* geschrieben (z. B. entere i. R. II, 60, 788).

Den sonst *n*, *m*, bezeichnenden Strich über Vokalen (z. B. mā, hȳ) habe ich durch *me*, *ne* aufgelöst (ma*ne*, hy*me*), da sich ausgeschrieben meist so findet. Das Ms. schreibt ausserdem dafür maη̄ und maη, hym̄η und hymη, d. i. man*e*, hym*e*; maη̄, hym̄η (mit Strich und Schleife) ist nicht in man*ne*, hym*me* aufzulösen, da sich von dieser Schreibung am Wortschluss in Ms. Gg. kein Beispiel findet; in Ms. Kk u. Douce begegnet zuweilen canne, inne, doch nicht in dem rein schottischen Theile des Ms. Douce. Auch iη habe ich durch in*e* bezeichnet, obwohl in Ms. Gg nie ine oder iη̄ geschrieben wird. — Derselbe Strich scheint in inflāmyt, dōne (down), sōne, bōne *w* oder *u* zu bezeichnen; dies wird wahrscheinlich durch Schreibungen wie Andrê = Andre*w*, mātalent = ma*w*talent (?), vgl. Scilēcyane (II, 197, 310) = Seleuciam, Polemȳs (I, 91, 297) = Polemyus; ausgeschrieben findet sich downe, sowne, bowne neben done, sone, bone, ohne Unterschied. In gānand, þāme, eñe bezeichnet der Strich vielleicht *i* (ga*i*nand, þa*i*me, e*y*ne); sicher in -c͡one = -c*i*one (z. B. moni͡cone = monic*i*one); ab͡le, mek͡le = ab*i*le, mek*i*le; bei discipl͡is, apostl͡is, meracl͡is, cronic͡le ist der Vokal zweifelhaft. — In vielen Fällen ist der Strich jedenfalls unnöthig hinzugefügt, bedeutungslos und gleichgültig; er erscheint bald als gerader Strich, bald gewunden (~), gebogen (⌒), oder bei e als eine über e hinaufgezogene Schleife (ê). — manāce ist durch mana*n*ce aufzulösen, nicht durch manauce (wie Skeat meint), vgl. i. R. sola*n*ce : acquyntance II, 22, 728 (suffince II, 192, 176 scheint jedoch fehlerhaft).

Obengeschriebenes ^{t} steht 1) für *ck*t (ni^t = ni*ck*t, no^t = no*ck*t), 2) für *th* in blyt*h*, swyt*h*, 3) für *i*t, in luf^t = luf*i*t, w^t = w*i*t (II, 44, 508), *ut* in b^t = b*ut*, d^t = d*out*. Da statt th im Auslaut vielfach cht geschrieben wird, z. B. treucht, sucht, sichtware, so könnte bly^t, swy^t auch in bly*ck*t, swy*ck*t aufgelöst werden. Beispiele für diese Schreibung cht (nicht etwa tht) st. th sind auch in andern schott. Mss. (z. B. in Lancelot) nicht selten. Mss. Kk und Douce (bis V. 829) schreiben statt des gutturalen cht in nicht nocht seltsamerweise tht (nitht notht) neben ght, aber mit Abbr. ni^{t} no^{t}; tht ist hier durch den Einfluss der Schreibweise Lydgate's aus cht verderbt.

ß, ſß steht 1) für *ſir ſer*, so in ß = *sir*, ßuand = *ser*uand, ßuice = *ser*uice, ßmone = *ser*mone, 2) zuweilen für *ſis*, so sicher in geneß = gene*sis* (I, 182, 430), auch in chanſß I, 68, 459, compleſß II, 87, 323, horſß II, 303, 3091; 3) meist ist dieses sog. schottische ß einfach ſ oder ſe.

Die Schleife ҫ bezeichnet *is* — bei l steht dafür ein Strich oben (angel̄ = angel*is*); die Ähnlichkeit der Schleife für *is* mit e ist der Grund häufiger Verwechselungen von is und e.

Das stumme Schluss-e ist in diesem Ms. sehr häufig; es wird oft ausgeschrieben (z. B. auch in ande), noch öfter durch Schleifchen und Verlängerungsstriche an schliessendem r, d, g, m n (*r*,), k, ſ bezeichnet. Diese Striche sind oft wenig ausgeprägt und nur schwach sichtbar. Oft, besonders in Ms. Douce, ist der Strich am r nicht links, sondern rechts geschwungen, bei d nicht herabgezogen sondern nach oben verlängert, so dass die Unterscheidung von einfachem r, d oft schwer fält; doch soll ohne Zweifel auch so *e* bezeichnet werden. Ich habe in der Regel nur die deutlichen Striche durch *e* aufgelöst, doch dürfte man dreist in vielen andern, ja in allen Fällen ein solches *e* anhängen.

Eigenthümliche Abbreviationen sind noch: q^{r} = q*uar* q*uhar*, q^{t} = q*uat* q*uhat*, q^{lk} = q*uilk* q*uhilk*. pn̄s = presens, pn̄t = present, pn̄tis = presentis (II, 41, 297). bn̄sone = benysone. spālie = specialie, spūale = spirituale. nē = ninte (I, 68, 425). appl͡is = appostolis. ſ: = sanct. —

Manche Schwierigkeiten entstehen durch die Ähnlichkeit einzelner Buchstaben: n und u, þ und y sind völlig gleich, oft auch b und v, ſ und f, t und c, w und lb oder ll, g und h. sanct sieht meist wie saint aus. Ob suspec oder suspet, prefec oder prefet, prefeic oder prefect zu lesen, ist schwer zu bestimmen; das Ms. scheint meist prefec und prefeic zu lesen, doch verlangt der Reim einmal prefet (i. R. zu hete I, 14, 694, dagegen aber auch Jacinc st. Jacinct i. R. zu think II, 39, 115). Ich habe gleichmässig prefet und prefect geschrieben, doch scheint der sonstige Sprachgebrauch eher prefec zu verlangen (vgl. suspeckit). Auch a, e, o, i sind oft schwer oder gar nicht zu unterscheiden.

Die Ähnlichkeit dieser Buchstaben ist auch der Grund vieler Fehler der Mss.: so werden z. B. lefe und leſe, vond und band, ger und her, mane und mene u. a. verwechselt. Auch d und s, d und e (send st. sene), g und c (gud st. cuth), h und b, werden oft vertauscht, ferner þ^{s} und þ^{t}, þar þat þai, & und in, & und þe, as und al, he und þe u. a. Nicht selten steht ſt st. t, z. B. auch in fandiſt leyryſt st. fandit, leyrit. Besonders häufig ist, in Folge der Ähnlichkeit der Schleife für *is* mit e, die Vertauschung von is und e; so ist oft ȝeris, dedis, handis, thingis, painis, sinnis, thankis, causis, folkis, angelis, parelis u. a. statt ȝere, dede u. s. w. zu lesen, umgekehrt senate, Christe, giffe st. senatis u. s. w.; daraus erklären sich auch Fehler wie publickes, forsaides; in willis, innis, quhilkis ist jedoch is correct. Häufig werden ferner luf und lif, sone und sine verwechselt. Besonders fehlerhaft sind oft die Eigennamen geschrieben. — Andere häufige Fehler sind die Versetzung von Worten, das Überspringen einzelner Worte in andere Zeilen, die Umsetzung zweier Verse. —

In der Legendenhandschrift (Ms. Gg II, 6) sind die Verse oft durch Auslassung oder Verkürzung einzelner Wörter und Silben verstümmelt; ausgelassen sind besonders Partikeln, Füllwörter, Wiederholungen, Präfixe und Suffixe, die dem Schreiber für das Verständniss des Sinnes unnöthig und überflüssig erscheinen mochten. So ist oft in st. in to und in til, one st. apone, to und till st. one to, one till gesetzt. Besonders häufig fehlt þat, besonders nach Conjunctionen, wie nach because, gif, þo, quhene, quhare, sene, fra, eftir, suppos u. a. Die Fürwörter he scho it þai, him hir þaime sind oft ausgelassen, besonders wenn sie wiederholt sind, oder im Nachsatze, ebenso þu beim Imper.; ferner die Relativa, der Artikel in Wiederholungen; ilk nach þat, sa und sa-euir nach quha, quhat; as in Formeln wie as I herd say. Ferner die Adverbien þar (auch vor in, to), þan, als; oft steht sone, swyth st. alsone, alswyth, swa st. alswa; oft fehlen ful, wele, al (z. B. vor hale, vtrely), bath (in Formeln wie bath fut and hand, bath day and nicht, bath gret and small u. a.); Formeln sind verkürzt, wie but bad st. but mare abad, but let st. but ony let, but mare st. but ony mare. Vor Infin. steht oft to oder til st. for to, for til, oder es fehlt to, besonders wenn wiederholt; Präpositionen werden in Formeln und Wiederholungen oft ausgelassen, z. B. in: (be) na way, (one) þis wyse u. a.; nach ask und frane fehlt oft at, nach say, answere, pray fehlt to. Oft fehlt has und had, wo der Dichter das Perf. oder Plusqpf. statt des Impf. schrieb (z. B. in der Formel God . . þat al þis warld (has) mad of nocht); gert und bad sind oft nicht wiederholt. Statt vmthocht ist vmbethocht zu lesen; zuweilen vmquhil st. quhil, befortyme st. before, sagat st. sa, langsum st. lang, befel und betyd st. fel, tyd; oft steht ilk st. ilka, nane st. namane. Zur Ausfüllung des Verses ist oft foroutin, withoutin, selfin, halfin st.

foroute, withoute u. s. w. zu lesen, ferner aganis, eftsonis, anentis st. agane, eftsone, anence. Ferner der Plur. statt des Sgl. in ȝeris, painis u. a. (s. o.). Zuweilen fehlt nach Eigennamen his zur Bildung des Gen., so ist z. B. II, 7, 356 zu lesen: hale Olibrius (his) wil, so vielleicht auch II, 37, 778. Zuweilen fehlen die Verbalendungen, so bei commaund st. commaundit, reput st. reputit (II, 41, 278); st. went ist öfter wenit (zweisilbig) zu lesen, sacrifit steht statt sacrifi(i)t. Statt gretly ist häufig gretumly zu lesen; bei craft(i)ly, war(i)ly, thrift(i)ly, dought(i)ly, fehlt meist i, auch bei happely st. happily; hale steht zuweilen statt halely; statt taknyng ist takinnyng, statt felny felony zu lesen. — Noch ist zu merken, dass flectirte Formen wie dais (= da-is), wais quhais, prayt, deyt, leyt zweisilbig, anoyt, distroyt dreisilbig zu lesen sind; auch awne, irne (st. awin, iryn) sind zweisilbig; (oure = over ist jedoch stets einsilbig).

Die Ausfüllung der Verse durch Einschaltung der bezeichneten Partikeln und Silben habe ich nur in beschränktem Masse gewagt, um den Text nicht zu weit von der Hs. zu entfernen, den Charakter der Hs. zu wahren, und weil die Ausfüllung sich oft auf mehrfache Weise erzielen liess oder zweifelhaft war. Es bleibt daher öfter dem Leser überlassen, die Verse in der angegebenen Weise zu completiren. Am wenigsten nöthig ist die Completirung bei den von einem anderen Schreiber nachgetragen Stücken, besonders bei Katharina — ein Beweis dass nicht der Dichter, sondern der Schreiber an der Unvollkommenheit der Verse Schuld trägt.

Druck von Breitkopf & Härtel in Leipzig.

Corrigenda.

Statt v*er*gine, v*er*ginite l. v*ir*gine, v*ir*ginite.

II, p. 17, 371 l. Komma st. Punkt.
» 18, 390 l. leſ st. lef (Ms. leſ).
» 18, 401 l. Na war (for) your sak.
» 21, 602 l. wohl: wel (to) fare (vgl. 25, 943).
» 24, 847 l. encre st. entre?
» 29, 191 l. Komma nach in.
» 32, 459 l. hir st. hy*me* (Ms. hy*me*).
» 38, 51 l. leyryt st. leyryste (Ms. leyryſte).
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» 46, 629 l. dred (of) schame.
» 54, 288 l. ner*e* (in)?
» 58, 600 l. mysdedis (Ms. mysdede).
» 59, 664 l. Punkt nach wyſe.
» 61, 58 l. Komma nach foulis.
» 63, 159 l. (þai) sayd.
» 66, 365 tilge Semikolon.
» 84, 106 l. had st. suld (Ms. suld).
» 85, 114 l. & (to mak) hir chere.
» 88, 368 gueriste (so Ms.) st. Criste.
» 89, 505 tilge in al (vgl. 129, 695).
» 93, 727 l. strafe st. straſe.
» 100, 6 l. hali st. hale (Ms. hale).
» 102, 114 l. I sal (gif) ansuer*e*.
» 107, 25 drednes (so Ms.) st. gredines.
» 110, 286 sar*e* (so Ms.) st. sari.
» 119, 232 Ms. wes in wer corr.
» 120, 292 l. feche st. ſeche.
» 134, 1030 l. telt st. celt (Ms. celt).
» 134, 1099 l. (with) st. (þai).
» 135, 1159 l. Semikolon st. Ausrufungszeichen.
» 154, 208 l. sais st. sas.
» 160, 200 tyse (so Ms.) st. titis?
» 167, 309 l. ent*ir*it st. ent*er*it.
» 173, 102 way (so Ms.) st. away.
» 173; 104 l. riche(s) st. riche.
» 180, 212 redy mad bone (so Ms.) st. mad redy-bone.
» 193, 212 wrech (so Ms.) st. wrechit.
» 196, 279 put (so Ms.) st. pn̄t = p*resen*t.
» 209, 885 l. suld (turn) with-all?
» 210, 992 l. Komma nach here.
» 256, 1020 seyden*e* (so Ms.) st. seyde.

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